SRI GURU GRANTH SAHIB

IN ENGLISH TRANSLATION
VOLUME THREE



Nishan Sahib in Sri Guru Arjan Dev's hand from
Sri Kartarpuri Bir

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

SRI GURU GRANTH SAHIB

IN ENGLISH TRANSLATION
VOLUME THREE

upto the end of Raga Maru

by
GURBACHAN SINGH TALIB
in consultation with
BHAI JODH SINGH

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PREFACE

The Punjabi University presents the third volume of the English translation of Sri Guru Granth Sahib. The warm reception with which the earlier set of two volumes was greeted by the intelligentsia, is a matter of great satisfaction to the University. It is also a tribute to the translator, Professor Gurbachan Singh Talib, whose learning, erudition and command over the languages concerned are widely acknowledged. Our only regret is that Professor Tablib did not live to see the completion of the volume in hand.

The project is supervised by our Department of Sri Guru Granth Sahib Studies. The zeal and devotion of the Departmental staff is commendable. We hope to publish the 4th and the final Volume in the near future.

The present volume covers the sacred compositions in musical measures (rāgas) from Sūhī to Mārū. It includes, among others, Rāga Rāmakalī, and some of the well-known bānīs of Sri Guru Granth Sahib, such as *Anand Sahib*, *Sidha-goshti* and Oṅkār.

I hope the scholars of religious literature as well as the general readers will welcome this Volume.

Punjabi University,
Patiala

BHAGAT SINGH
(Vice-Chancellor)
(1986-1989)

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In the translated text corresponding pages of the 1430-page printed text of *Sri Guru Granth Sahib* are indicated on the right hand margin. The numbering of *Shabads* (verse-units) is in accordance with that given in the original text of the Scripture. These two features will facilitate the tracing of a particular *Shabad* in the translation. Under each main heading the first line of the first *Shabad* has been given in the list of contents. That will help to trace the *Shabads* following that. Further, to trace a particular *Chaupada, Pauri, Chhant, Ashtpadi, Sloka* or any other unit, *Guru Shabad Ratan Prakash* by Akali Kaur Singh, which is an alphabetical line-by-line index, may be consulted, and after ascertaining the page number from there, the corresponding page in the translated text, as indicated in the margin, may be looked up. Help from the *Tatkara* appended to *Sri Guru Granth Sahib* may also be taken for this purpose. In the translated text, first lines in Roman transliteration have been given. This should also be helpful in tracing any *Shabad.*

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Indications for guidance to transliteration and pronounciation of Indian Words

The long 'a', 'i', 'u' sounds, representing respectively 'ah' 'ee' and 'oo' are indicated by a dash over each, thus : ā, ī, ū. ū would sound as in 'cool', 'tool'.

For the shorter 'u' sound, as in 'cook', 'foot', the ü sign has been used.

The unstressed i and u at the ends of words are silent, and are only grammatical signs. Where these are to be enunciated, a dash is placed over the respective vowel letter, as stated above.

In words of classical origin, the unstressed end 'a' is to be treated as silent, as in 'Rama', 'Krishna', 'Shiva', 'Yama', 'Indra', 'amrita', 'yoga', 'raga', 'mana', 'guna', 'sakta', 'sloka' and such others.

The 'a' sound as in *lay, bay* is represented by ei; the 'a' sound as in *dash* and *cash* by ai. 'Ou' is used for the common 'o' sound as in 'role', 'dole' at mostly word-ends. 'O' stands for the short vowel sound as in 'go', 'so'. 'Au' represents the vowel sound as in 'draw'.

The numeral Ek (pronounced eik) in Ek Oankar has been written down as 'Ek'. In *Lobh, Moha* etc. the 'o' gives the familiar soft sound. 'Gurudev' has been written down thus, in its familiar form.

The fore-palate n̲ (ञ) is indicated by a dash being placed under it; the nasal 'ṇ' at word-ends by a dot placed below.

(These principles have been adopted in detail only in the transliterated portions from the original. In the translated text the reader is to depend upon the current pronunciation without the guidance of diacritical marks etc.).

RAGA SUHI

In the Name of the Sole Supreme Being; Reality Eternal; P. 728
Creator Immanent; Without Fear; Without Rancour;
Form Eternal; Unincarnated; Self-Existent; Realized by the
Holy Preceptor's Grace

In The Meaure Suhi—Composition of Sri Guru Nanak Dev

Quartets

SCORE 1

Bhāṇḍā dhoe baisi dhūpu dewuh tau dūdhai kau jāwuh

After washing the vessel,[1] settling down in poise, burn incense—
Thereafter pour in milk.
Our actions be the milk, our absorption the yeast :
Thus make curd with desires cast out. (1)
Contemplate solely the Name;
Fruitless are all other rituals.[2] (I Pause)
Make your mind the grips[3] to your hand,
Eyes ever-awake the churn-string.[4]
With your tongue repeat the Name; thus do the churning—
This way shall you obtain amrita.[5] (2)
Make of your mind the casket *for keeping idols;*
In the river of holy *congregation* bathe it,
Make offering of flower-petals of devotion—
The Lord propitiate thus.
Should the devotee thus make offering of his *whole* life,
Then is the self in the lord absorbed. (3)
Many Thy praise utter, and uttering, depart *this world*—
None is Thy equal.[6]

1. (The image herein is of milk being poured into the churn for making curd).
2. Lit. Actions.
3. (These are meant for pulling round the churn-string).
4. *Netra* is the churn-string; *netar* = eye. Herein a trope occurs.
5. (Amrita here implies devotion. The Puranic myth of the churning of the ocean by gods and demons to obtain amrita is well-known).
6. Lit. Like to you.

Thy servant Nanak, devoid of devotion, thus supplicates :
The holy Eternal *alone* I laud. (4) (1)

In the Measure Suhi—Composition of Sri Guru Nanak Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Antari wasai na bāhari jāe

The Lord abides within, go not outside *to seek Him* :
Why discarding amrita dost thou swallow poison of *evil passions* ? (1)
My self ! seek the wisdom,
Whereby the Lord's servant you may become. (I Pause)
All seek enlightenment and in meditation engage :
The whole world in *Maya*-bonds wanders about. (2)
Whoever serves *God* is the true servant *of Him*,
Who pervades water and land and in between. (3)
Lacking merit as we are, none else is evil.
Prays Nanak : He alone liberation[1] grants. (4) (1.2)

In the Measure Suhi—Composition of Sri Guru Nanak Dev P. 729

SCORE 6

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Ūjalu Kaiṇhā chilkaṇā ghoṭim kālaṛī masu

*Tinned copper so bright and lustrous,
When rubbed, appears a surface inky black.
Its impurity by washing shall not go, despite washing a hundred times. (1)
Those are true friends[2] who are one's companions of the way;
And when their reckoning is called for,
instantly render it. (I Pause)
Chambers, domes and bowers, painted all over,[3]
When crumbled are little good, *found* deserted within. (2)
Storks white-robed that at holy spots abide,
Gripping creatures swallow them—such immaculate[4] cannot be called. (3)

1. Lit. Makes us swim across.
 Note : This hymn is traditionally stated to be addressed in admonition to Sajjan Thug (Sajjan the Robber) whom Guru Nanak Dev reformed.
2. Sajjan, implying 'friend', is also the name of the robber being addressed.
3. Painted on all sides.
4. White.

Like the cotton-wool tree[1] is my body, that deludes parrots.
Useless its fruit—
Such are my qualities. (4)
I the blind man, carrying *a heavy load*, a long mountain-path
have to traverse.
Nothing with my eyes can I behold—
How may I ascend this path to cross ? (5)
What good other devotion, merits and clever devices ?
Saith Nanak : Contemplate thou the Name, whereby from
bonds mayst thou be freed. (6) (1.3)

Jap tap kā bandhu beṛulā jitu langhehṇ vahèlā

*With contemplation and austerity equip thy boat,
Whereby easily mayst thou cross over.
Then shall there not be the ocean nor the storm—
Easy shall thy path be. (1)
Thy Sole Name is the madder,[2] wherewith Beloved !
My gown a perpetual dye has acquired. (I Pause)
Beloved friend ! our companions *towards the Beloved*
are taking departure[3]—
How shall they now find union *with Him* ?
Should they carry merits in their pack,
The Lord union to them shall grant. (2)
One truly united to the Lord never is alienated.
He; the holy Eternal transmigration annuls. (3)
With suppression of egoism is this gown stitched :
By listening to the Master's Word has such a one received
the reward,
The Lord's ambrosial accents. (4)
Saith Nanak : My sister-friends ! dearly loved is the Lord.
He our holy Lord, we the Lord's handmaids. (5) (2.4)

1. The image of the *Simmal* tree is similarly used in Var Asa, 14.

**Note* : This hymn may be read in conjunction with Sheikh Farid's hymn, also in the measure Suhi (Page 794) to whose tone and sorrowful mood this purports to be a reply. To the issues raised therein, picturing man's life as a scene of totally wasted opportunities, herein is the answer : With devotion, austerity and subduing the ego with devotion, union with the Lord may eternally be found. The imagery here too is of the boat, the ocean and the Lord's accents (herein ambrosial, in Sheikh Farid's hymn harsh).

2. Majīth.
3. (Of several suggested interpretations this one appears to be the most satisfying).

Jin kau bhāṇḍai bhāu tinhāṇ savārsī
He exalts those bearing devotion in their hearts.[1]
To such He grants bounty[2] of bliss—their sufferings annulled.[3]
Doubt they have none—liberation to such shall He
inevitably grant. (1)
Those with such destiny recorded, to the Master are united.
Instruction to such he imparts in the ambrosial Name Divine.
As the holy Preceptor's teaching[4] they follow, in the state of
mendicancy they wander not. (2)
Those admitted into the Presence in the Mansion to none
else make obeisance.
Such at the Divine Portal are not called to account.
Whoever has the Divine glance of grace,
By his Word are *others* liberated. (3)
He into the world has sent us, who no one's counsel seeks.
All-knowing, He demolishes, builds and decks.
Saith Nanak : By His glance of grace
Is granted *devotion to* the Name. (4) (3.5)

Bhāṇḍā hachhā soi jo tisu bhāvasī
With whomsoever He is pleased, a pure heart[5] He grants him.
A pot filthy in the extreme by washing[6] is not purified.
By listening to *the Master's teaching* one acquires
enlightenment. P. 730
At the Master's portal alone as washed, is it cleansed.
Himself has He established distinctions of foul and fair.
Let none reckon that despite *evil-doing* in the hereafter
bliss he shall attain—
As *man's* actions, such shall his reward be.
Whoever the Name ambrosial widely distributes,
With honour departs; his life exalted,
Resounding his repute.
Not in the poor world of men alone—in the three worlds
shall it be heard.
Saith Nanak : Not himself is he blessed—
Saved are all his forebears. (1) (4.6)

1. Lit. Vessel.
2. Lit. Expanse, abundance.
3. Lit. Forgotten.
4. Wish, desire.
5. Lit. Vessel.
6. Implies ritual acts of piety.

Jogī hovai jogvai bhogī hovai khāe
The Yogi practises Yoga; the householder enjoys
things of the world.
The ascetic practises austerities. bathing at sacred spots
assiduously.[1] (1)
Brother dear ! Thy call I yearn to hear should any to me
proclaim it. (I Pause)
One reaps what one sows; consumes what one earns :
In the hereafter is such a one not questioned, should he carry
his instrument of approval with him. (2)
As man's actions, such is he proclaimed.
Each breath taken without the Lord's remembrance
Is wasted. (3)
This body would I sell, part with for a price,
Should any *of the holy* purchase it.
Saith Nanak : Of no use is the body,
Wherein abides not the holy Name. (4) (5.7)

In the Measure Suhi—Composition of Sri Guru Nanak Dev

SCORE 7

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Jogu na khinthā jogu na ḍanḍai jogu na bhasam charāīiyai
Yoga lies not in the patched quilt, nor in *carrying* a staff;
Yoga lies not either in rubbing ashes over the limbs.
Yoga lies not in earrings, nor in close-cropping the head,
Nor in blowing the horn.[2]
To abide undefiled amid Maya-defilement
Is the *true* way to attain *success* in Yoga-praxis. (1)
Yoga by mere chatter is not practised.
To regard all alike with undifferentiating sight
Entitles one a true Yogi to be called. (I Pause)
Yoga lies not in frequenting wild places, tombs and
cremation gounds,
Nor in absorption in samadhi.[3]
Yoga lies not in wandering over lands and regions,
Nor in bathing at holy spots.

1. Lit. Rubbing hard.
2. All these are part of the traditional Yogi's equipment.
3. These too are part of the traditional Yoga-praxis.

To abide undefiled amid Maya-defilement
Is the true way to attain *success* in Yoga-praxis.[1] (2)
By contact with the holy Preceptor is shattered doubt
And the wandering *mind* restrained.
Then oozes the *amrita*-spring, absorption with poise attained
And in one's own self is attained enlightenment.
To abide undefiled amid Maya-defilement
Is the *true* way to attain *success* in Yoga-praxis. (3)
Saith Nanak : To die while living—practise such Yoga.
As resounds the horn[2] without blowing,
Is attained the state of fearlessness.
To abide undefiled amid Maya-defilement
Is the *true* way to attain *success* in Yoga-praxis. (4) (1.8)

Which is the scale, which the weight-measures ?
What gold-tester may I call in to test *Thee* ?
Which the Master from whom instruction I may receive;
Whom to approach to evaluate *Thee* ? (1)
My precious Beloved,[3] unknowable by me is Thy extent.
On water and land art Thou pervasive,
In all creation immanent. (I Pause)
In scales of the mind, with weights of consciousness, P. 731
Be devotion to Thee the gold-tester :
Weighing in my self the Lord—
Thus my mind may I restrain. (2)
Himself the pointing needle, Himself measure and scales,
Himself the weighman,
Himself viewer and evaluator,
Himself the gold-dealer. (3)
With mind, blind, low-born, alienated, fluctuating each moment—
Abides Nanak :
How may this thoughtless one *enlightenment*
attain ? (4) (2.9)

1. (Herein the reputed attainments of traditional Yoga are transmuted into attainment of spiritual joy and poise.)
2. (This implies Divine inspiration, though the terminology is Yogic).
3. Lit. A ruby; in the applied sense one highly valued and loved.

In the Measure Suhi—Composition of Sri Guru Ram Das

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Mani Rāma Nāmu ārādhiyā Guru-shabdi Gurū Guru kei

In my heart[1] on the Name Divine have I meditated,
By the Divine Word of the Supreme Master.
Fulfilled were *then* all desires of mind and body;
Lifted was Yama's terror. (1)
My self ! chant praise of the Name Divine, the Lord's Name.
As was won the Master's pleasure, was my mind instructed,
And in deep draughts was quaffed joy in the Lord. (I Pause)
The holy Preceptor's noble congregation
The Lord's praise chants.
Lord ! in your grace to holy company unite me,
Wherein feet of God's devotees I may wash. (2)
May I to the Name Divine *be devoted*;
The Name Divine is *source of* all bliss :
May I with extreme delight quaff joy of the Master's teaching.
As is obtained Divine amrita, the water of God's *devotion*.
Assuaged is all thirst. (3)
The holy Preceptor is my caste and honour;
To the Master have I sold my self.[2]
Nanak, servant of God, is styled[3] as the Master's disciple :
Holy Master ! preserve your servant's honour. (4) (1)

Hari Hari Nāmu bhajiyo Pürakhottamu sabhi binasei dālad dalghā

As is contemplated the Name Divine, of the Supreme Being,
Is all penury shattered.
By *blessing of* the Master's Word is eliminated fear of
transmigration,[4]
And in service of the Lord eternal are we absorbed. (1)
My self ! to the Name Divine, beloved exceedingly
Be thou devoted.
To the Master have I dedicated mind and body,
And at high price sold my head. (I Pause)
Monarchs and kings involved in pleasures and delights,

1. Mana.
2. Head.
3. Is given the name.
4. Birth and death.

Without devotiòn to the Name are all dragged off in
bonds by death.
As Dharmaraj imposes on them the penalty,
into regrets they fall
At receiving retribution *for deeds*. (2)
Lord ! save us, save us, we that are your creatures,
humble as worms,
To your shelter come : cherish us !
Lord ! fulfil your servant's desire.
Grant me sight of the holy,
That bliss I may obtain. (3)
You that are the Lord, Supreme Being almighty,
Pray grant me a particle of your bounty.
May Nanak, your servant obtain devotion to the Name,
And feel blessed :
To the Name may I be ever a sacrifice ! (4) (2)

Hari Nāmā Hari rang hai Hari rang majīṭhai rangu

In the Name Divine lies love for the Lord :
This Divine love is fast like madder[1] dye.
By favour of the Master is such divine dye imparted,
That nevermore is washed off.[2] (1)
My self ! with the Name Divine abide thou in love.
By the Master's grace comes discourse on the Lord,
And sight of the Divine King obtained manifest. (I Pause)
With the thoughtless, ego-directed female[3] abides
transmigration unceasing : P. 732
Unmindful of the Divine Lord, to her mind is duality attached. (2)
Filthy, foul-acting that we are, Lord ! keep us ever under
your favour.
The Master in the Pool of Immortality[4] has bathed us;
Washed off is *our* mud of sins. (3)
Lord, compassionate to the humble,
To holy company pray unite us.
In *holy* company have we imbibed Divine love :
Therewith is mind and body of Nanak,
servant of God, dyed. (4) (3)

1. Majith.
2. Lit. Shattered.
3. Image for the human self.
4. Original, Amritsar.

Hari Hari karehṇ nit kapaṭu kamāwehṇ hirda shüddh na hoï
Of those repeating God's Name and practising deceit ever,
Is the heart not purified.
Though daily such perform ritual acts,
Ever in dream find they not joy. (1)
Without *guidance of* the enlightened Master is not found
way to devotion.
Unsoaked in chemical, despite all fervent desire a cloth
shall not catch the dye.[1] (I Pause)
The egoist's malady shall not go despite recitations, austerity,
fasts and worship-offering :
Inside him lies the grave malady of egoism—
Caught in duality is he ruined. (2)
Outwardly such assume numerous guises and practise cleverness—
Yet their mind in ten directions wanders.
Caught in egoism, the holy Word such contemplate not,
And again and again into transmigration enter. (3)
Saith Nanak : Whoever has Divine grace, alone has realization;
Such alone on the Name meditate.
By the Master's grace the Sole Lord they realize,
And in Him are absorbed. (4) (4.13)

In the Measure Suhi—Composition of Sri Guru Ram Das

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Gurmati nagari khoji khojāī
By the Master's teaching in the city of *self* have we made search.
And boon of the Name Divine found. (1)
The Lord in my mind has lodged peace :
Assuaged is fire of desire;
In an instant by the Master's contact is annulled
all hunger.[2] (I Pause)
Mother mine ! in chanting the Lord's praise find I life.
The holy Preceptor gracious, the Lord's attributes and
the Name *in me* has confirmed. (2)
After the Divine Lord Beloved am I in search :
In holy company have I obtained joy in God. (3)

1. Implies lack of devotion.
2. Used symbolically.

By the writ inscribed in primal time is obtained the Lord.
By grace of Guru Nanak, brother ! is found union with
the Lord. (4) (1.5)

Hari kripā karei mani Hari rangu lāe

Should the Lord show grace, the heart to Divine love
He attaches,
That by the Master's guidance in the name Divine
is absorbed. (1)
The mind dyed in Divine love has joy in God—
Day and night by absorption in the Master's Word
Abiding in bliss. (I Pause)
All seek after the Divine dye :
By the Master's guidance is this dye made resplendent red.[1] (2)
The thoughtless egoist of merit of such dye is deprived.
Despite hundred-fold yearning, the dye settles not on him. (3)
By Divine grace is found the holy Preceptor.
Saith Nanak : Through tasting of joy in God is one in
Divine love absorbed. (4) (2.6) P. 733

Jihvā Hari rasi rahī aghāe

My tongue[2] with joy in God is satiated.
Whoever by the Master's guidance quaffs of it,
In poise[3] is absorbed. (1)
Brother-devotees ! should you have taste of joy in God,
How may other delights then attract you ? (I Pause)
By the Master's guidance lodge in heart taste of joy in God :
Those immersed[4] in joy in God in love of God are absorbed. (2)
The egoist tastes not of joy in God :
Involved in egoism, much chastizement he receives. (3)
By Divine grace is obtained joy in God.
Nanak, absorbed in Divine joy, God's praise chants. (4) (3.7)

In the Measure Suhi—Composition of Sri Guru Ram Das

SCORE 6

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Neech jāti Hari japtiyāṇ üttam padawī pāe

One of low caste, by contemplation of God, high state obtains.

1. Red as the poppy-flower.
2. The palate is implied.
3. Sahaj.
4. Dyed.

Ask this of Bidur,[1] maid's child, in whose home Krishna
took lodging. (1)
Brother devotees ! to the inexpressible Divine discourse listen,
Whereby is removed doubt, suffering and hunger.[2] (I Pause)
Ravidas the cobbler, lauding God, singing Divine praise
only for an instant—
Though of low caste, was exalted :
All four *varnas*[3] at his feet fell. (2)
Namdev, who to *the Lord* in love was attached, even though
called a dyer by the world,
Vanquished Khatris and Brahmins[4]—
The Lord to Namdev showed favour. (3)
On the foreheads of God's devotees and servants the sixty-eight
holy spots fixed the paste-mark.[5]
Prayeth Nanak, that by grace of the Divine Monarch
Ever should he touch *their feet*. (4) (1.8)

Tinnhiṇ anṭari Hari ārādhiyā jinh kau dhūri likhiyā likhatu lilārā

Those in their hearts to the Lord are devoted,
On whose forehead in primal Time the writ is inscribed.
What avails anyone's traducing of such,
As by the Lord Creator Himself are owned ? (1)
My self ! on the Lord meditate;
Meditate on the Lord, annuller of suffering of multiple
births. (I Pause)
In primal Time has the Lord conferred on His devotees
Treasure of devotion.
Only one devoid of sense would envy them—
Of such in this world and the next is blackened the face. (2)
Such alone are true devotees and servants as with the
Name Divine are in love :
By service to them is obtained the Lord—
On the traducer's head falls soot. (3)
Such alone know of this as of this have experience—
Consider this after consulting *the House of* Nanak,
world teacher.

1. A devotee, mentioned in the Krishna story.
2. Used symbolically.
3. The four principal divisions of Brahminical socity.
4. (These are reckoned high castes).
5. That is, honoured them.

During the four generations,[1] right from beginning,
None by calumny obtained it;
The Lord to those with feelings of humble devotion alone
liberation grants. (4) (2.9)

Jithai Hari ārāḍhiyai titthai Hari mittu sahāī

Wherever is the Lord supplicated, turns He friend and helper.
By the Master's grace is the Lord in the self lodged;
No other way is He attained. (1)
Brother ! garner wealth of the Lord,
That in this world and the next the Lord be
your helper. (I Pause) P. 734
In holy company is obtained Divine wealth;
In other places by other means is not the Divine wealth attained.
One dealing in Divine jewels the Divine jewels purchases :
Those dealing in glass[2] by mere chatter the Divine wealth
cannot obtain. (2)
To the Divine wealth, devotees of God in the ambrosial hour,
appropriate sowing season,
Have formed devotion.
Of this Divine wealth sown in the appropriate sowing season
of the ambrosial hour,
The devotees expend without exhaustion.
With the Divine wealth in this world and the next,
Are God's devotees exalted. (3)
The Divine wealth is beyond danger,[3] ever immutable—
This holy Divine wealth is ruined not
By fire, thief, flood or Yama's minions.
Robbers approach not the Divine wealth,
Nor tax-gatherers *terrible as* death
Lay it under fine. (4)
Reprobates[4] through sins *the world's* poisonous wealth
have garnered—
It accompanies them not one step.
Reprobates[4] in this world are in suffering;
As it slips from their hand, in the next world the reprobates[4]
no shelter find. (5)

1. Refers to the four occupants of the Guru's seat till Guru Ram Das.
2. (Also spurious articles).
3. Lit, Fear.
4. Sakta.

Devotees of God ! the Lord Himself is merchant of this wealth—
On whomsoever He confers it, in packs carries it off.
Nanak, servant of God, by the Master this realization
is granted :
Decrease the Divine wealth sees never. (6) (3.10)

Jis noṇ Hari süprasannu hoe so Hari güṇā rawai

Whoever wins the Lord's favour, alone His laudation sings—
Such a one is the *true* devotee, approved of God.
Beyond our power of exposition is the praise of one
In whose heart is lodged the Lord, Master of all felicity. (1)
My self ! sing the Lord's praise with meditation fixed on
the holy Preceptor. (I Pause)
Such alone the *true* holy Preceptor, such his fruitful service
Whereby is obtained the Supreme Treasure.[1]
Reprobates[2] that from feelings of duality, for fulfilment
of desires
The foul-smelling *evils* cherish,
Are doomed to failure, ignorant. (2)
Approved is *laudation* chanted by one cherishing faith—
Such at the Divine Portal obtain honour.
Of dissemblers devoid of faith, closing eyes with show of falsehood,
Exposed shall be the false pride. (3)
All *our* life and body is Thine—
Thou controller of the inner self, Lord of felicity.
Saith the humble Nanak, slave of *Thy* slaves :
I discourse as Thou dost guide. (4) (4.11)

In the Measure Suhi—Composition of Sri Guru Ram Das

SCORE 7

In the Name of the Sole Supreme Being, Realized by the
holy Preceptor's Grace

Terei kawan kawan güṇa kahi kahi gāwāṇ tūṇ sāhib güṇī nidhānā

Thou Lord, treasure of merit ! what of Thy merits have
I *power* to laud ?
Exalted Master, Lord, your praise have I no power to relate. (1)
The Name Divine is my sole prop. P. 735
Lord ! keep me as be Thy will—other than Thee no *support*
have I. (I Pause)

1. Devotion, liberation are implied.
2. Sakta.

Lord ! my strength and redresser of complaints[1] art Thou—
Before Thee my supplication I lay.
No other place have I to carry my supplication—
To Thee I carry my suffering and joy. (2)
In one place lie earth and water; in wood lies fire.
The goat and tiger in one place by *Him* have been kept—
My self ! on the Lord meditate, thus removing thy doubt and fear. (3)
Devotees of God ! behold the Lord's greatness :
Honour on the humble He confers.
As dust rising from under feet rises above,
Thus saith Nanak, the whole world at the feet of the holy is made to do reverence. (4) (1.12)

Tūṇ kartā sabhu kichhu āpei jāṇeh kyā tūdhu peh ākh sūṇāīyei

Thou art the Creator, all-knowing : what need we state before Thee ?
Evil and good all within Thy gaze lies—
Each receives *recompense* for what he does. (1)
Lord ! Thou the state of our mind dost know.
Evil and good all thou dost behold—
As it pleases Thee dost thou guide[2] man, (I Pause)
Maya-attachement in the body has the Lord cast;
In this body too is man to devotion inspired,
Some in union with the holy Preceptor are granted joy;
Some, the egoists, in wordly tasks are absorbed. (2)
Lord-Creator ! all creation is Thine, Thou *Master* of all—
Over the head of each hast. Thou recorded destiny.
As be Thy will,[3] is each made; without Thy glance no grab[4] can any assume. (3)
Thy greatness to Thee alone known; all on Thee meditate ever.
Whoever wins Thy approval, is by Thee granted union—
Such a one, saith Nanak, servant of God, with Thee finds a place. (4) (2.13)

Jinh kai antari wasiyā merā Hari Hari tinh kei sabh rog gawāe

Of those within whose hearts is the Lord lodged,
Are all maladies cured.

1. Dīvān = a high officer to whom complaints were carried.
2. Call (to duty etc.)
3. Glance, implying will, command.
4. Implies form of duty.

These meditating on the Name Divine have been liberated—
The holy supreme state have they attained. (1)
Lord ! cured of their maladies are devotees of God —
Those that by *guidance of* the Master's Word the Lord
have contemplated,
Annulled is their malady of egoism. (I Pause)
Brahma, Vishnu and Shiva, by the Three Qualities[1] afflicted,
From egoism have acted.
These poor ones contemplate not their *Creator*—
The Lord by the Master's guidance *to us* has granted
such realization. (2)
The whole world by the malady of egoism is gripped;
In heavy affliction of transmigration is it caught.
A rare one by the Master's grace liberation finds—
To such am I a sacrifice. (3)
The Lord who created the universe, alone knows *all*—
Beyond extent is His form.
Saith Nanak : The Lord beholding it is in bliss—
This Divine contemplation by the Master's guidance
comes. (4) (3.14)

Kītā karṇā sarb razāeeṇ kichhu kīchai jei kar sakīyai P. 736

All that is done or shall happen, is by Lord's Will—
We may do aught, had we the power.
Nothing by our will happens.
Lord ! keep us as be Thy will. (1)
Lord! all in Thy power lies—
To accomplish anything have we no power—
Pray grant us liberation as may please Thee. (I Pause)
Life and body Thou *to us* hast granted; Thou to various
tasks hast set us.
Each acts as be Thy will; as in primal Time by
Thee inscribed. (2)
Of five elements hast Thou made creation;
Had any the power, a sixth would be made.
To some, uniting them to the Master, dost Thou
realization grant;
Others, egoists, over their doings wail. (3)

1. See Glossary.

The Lord's greatness can I noway express— I that am ignorant,
thoughtless, low.
Lord ! *to Thy* servant Nanak grant liberation;
Ignorant that he is, to Thy shelter has he come. (4) (4.15)

In the Measure Suhi—Composition of Sri Guru Arjan Dev

SCORE 1

In the Name of Sole Supreme Being, Realized by
the holy Preceptor's Grace

Bāzīgar jaisei bāzā pāī

This world is as a juggler's show,
Wherein various disguises he assumes.
As his make-up he puts off, ended is his spectacle.[1]
Then is left the Sole Supreme Being.[2] (1)
How many various guises has He assumed and cast off ?[3]
Whereto gone, whence came ? (I Pause)
From water arise innumerable waves.
From gold are shaped ornaments of various forms.[4]
Many are the kinds of seeds sown :
As ripens the fruit, again is left the Sole Supreme Being.[2] (2)
Into thousands of pitchers falls reflection of the *same* one sky.
As is broken the pitcher, is left that sole Light.
While Maya-thoughts last, are found doubt,
avarice and attachment.
As is lifted illusion, is left *apprehension of* the Sole.
Supreme Being.[2] (3)
The Lord is imperishable, dying never—
Neither born nor dying.[5]
The Master, perfectly-endowed,
Impurity of egoism washes off.
Saith Nanak ! Thus have I attained the supreme state. (4) (1)

Kītā loṛeh so Prabh hoe

Lord ! all happens as be Thy will.
None other than Thee is *the Doer*.
Whoever serves Thee, fulfilled are his objectives.
Pray, save Thy servant's honour. (1)

1. Expanse.
2. Ekankārā, Ek-Oankar.
3. Lit. Shattered.
4. Hue, shape.
5. Lit. Neither coming from anywhere, nor going anywhere.

Lord perfectly gracious ! Thy shelter I seek.
Other than Thee who may cherish me ? (I- Pause)
On water and land is He pervasive.
The Lord is close, not far.
Nothing by pleasing the world is attained.
By attachment to Truth is banished egoism. (2)
Whomsoever with devotion He inspires, to it is attached;
Within Him is illumined[1] the jewel enlightenment.
With foul thinking gone, the supreme state he attains,
And by the Master's grace on the Name meditates. (3)
With hands folded this supplication I make :
As may please Thee, dost Thou fulfil *our objectives*. P. 737
In Thy grace to Thy devotion attach me,
That Nanak, Thy servant, ever on the Lord
may meditate. (4) (2)

Dhannu sohāgani jo Prabhu pachhānai

Blessed is the happily-wedded wife[2] who her Lord venerates,
His command obeys and casts off pride :
Absorbed in her Lord's love, all joy she has. (1)
Listen, my sister-friend[3] ! by this token is the Lord met :
To Him dedicate mind and body, discarding wordly
conventions.[4] (I- Pause)
One sister-friend[3] thus counsels the other :
Such alone profit as please the Lord.
Such a one is happily -wedded and her Lord's
embrace enters. (2)
One gripped by pride the Divine Mansion attains not.
As is ended the night,[5] full of regrets is she left.
Unfortunate egoist, into suffering she falls. (3)
I would supplicate Him were I to think Him far :
The Lord eternal is all pervasive.
Nanak, servant of God, beholding His sight,[6]
His laudation sings. (4) (3)

Grihu wasi Güri kīnā hauṇ ghar kī nāri

By the Master's guidance my Spouse's love have I won,

1. Lit. Awakened.
2. Symbol for seeker.
3. As above.
4. Symbolizes conventional piety.
5. Symbol for life.
6. Hadūr = Huzur, Lit. Presence.

And His true wife become.
The Spouse ten maids[1] at my behest has placed.
All equipment in the home have I assembled,
And full of[2] yearning, seek the Beloved. (1)
How much of the Lord's merits may I state—
Of the Divine Lord, elegantly comely, gracious ? (I Pause)
Decking myself with virtue, collyrium of love have I applied;
Betel-leaf of the Name ambrosial chewed :
Put on wristlets, dresses and fine ornaments.
All joy shall the wife attain as the Beloved enters her home. (2)
With spells of good qualities the Spouse have I pleased.
As has the Master lifted doubt, the Lord have I won over.
Highest of all, other females has He discarded,
And mine solely become. (3)
As has risen the sun, has illumination of light spread.
The couch of endless yearning[3] have I spread.
The Beloved so youthfully joyful, to bless the couch has arrived.
Saith Nanak, servant of God :
The wife in union with the beloved Spouse joy
has attained. (4) (4)

Ümkiyo hīyo milan Prabh tāiṇ

To meet the Lord has my heart leapt with yearning ;
To have a sight of the Lord has it set out in quest.
On hearing the Beloved's message have I spread the couch—
Despite much wandering His sight have I not obtained. (1)
How may this poor heart be consoled ?
Divine Friend ! meet me — to Thee am I a sacrifice. (I-Pause)
For wife and husband is spread one single couch[4]—
Yet is the wife asleep, awake the Husband.
The wife is inebriated like one drunk :
Yet will she be awakened, if called by her Beloved. (2)
By long passage of days is she in despair :
Numerous lands have I scoured.
Without absorption in the *Beloved's* feet can I not live
for an instant.
As in His grace will the Lord be met, shall I be fortunate. (3)

1. Refers to the sources of knowledge—five physical and five intellectual.
2. Lit. Thirsting with.
3 Faith.
4. Symbol for the self.

In His grace has the Lord to holy company united me.
Assuaged is the burning feeling, in my home[1] the Beloved have I found.
Now feel I beauteous in all my decking.
Saith Nanak : The Master my illusion has cast out. (4) P. 738
Brother ! wherever I look is the Beloved.
As the door He has opened, has my mind found poise. (5)
(I- Second Pause)

Kyā gūṇa terei sāri samālī mohi nirgūṇa ke dātā rei

Thou Bestower of boons on me without merit ! how Thy merits may I recall ?
What cleverness can a purchased *slave* show ?
Thine are this life and body, (1)
Beloved dazzlingly beautiful,[2] heart-charmer,
To Thy sight am I a sacrifice. (I-Pause)
The Lord is Bestower, I a humble beggar—
Ever are you full of bounty.
Lord inaccessible, beyond extent !
To accomplish nothing have I power. (2)
What sevice to Thee can I render ? by what words to please Thee ?
By what device to have Thy sight ?
Unattainable Thy extent, Thy limit—
My mind for Thy sight yearns. (3)
This boon may I obtain, that stubbornly I seek :
May dust of *feet of* the holy on my face be rubbed.
The Master to Nanak, servant of God has shown grace;
The Lord by *strength of* His arm has saved him. (4) (6)

In the Measure Suhi—Composition of Sri Guru Arjan Dev

SCORE 3

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Sevā thorī māṅgan bahutā

Inadequate is our service *to the Lord*; yet much we seek *of Him*.
Man has attained not the Divine Mansion, yet claims to have arrived. (1)
He emulates those that by Beloved are honoured—

1. Symbol for the heart.
2. Original, Dazzling red.

Such is the stubborn bragging of thoughtless man given
to falsehood. (I- Pause)
Flaunting his ritual garb, truth he does not live :
Claiming to be an inmate of the Mansion, is nowhere near it. (2)
Maya-intoxicated, yet an anchorite he proclaims himself;
Bearing not devotion in heart, yet claiming in
God to be dyed. (3)
Prayeth Nanak : Lord ! to my supplication listen—
To this *creature*, impure, hard-hearted, lustful,
grant liberation. (4)
Such exaltation from beholding your sight comes—
You that are bestower of joy, loving Divine Person. (1.7)
(I-Second Pause)

Būrei kām kau ūṭh khaloiyā

To do evil has *man ever* rushed along;
Yet on occasion of devotion to the Name keeps dozing
in sleep : (1)
Thoughtless as a child,[1] he realizes not the occasion
granted to him,
In Maya-attachment involved. (I-Pause)
With passion[2] of greed like a flower he blossoms;
But beholds never sight of the holy. (2)
Thoughtless, stupid—nothing shall he ever realize—
Again and again into entanglements involved. (I Pause)
His ear by sound of lust-provoking songs is attracted;
But to listen to Divine laudation his mind slothful feels. (3)
Blind man without sight ! dost thou not see,
These false involvements shalt thou leave behind ? (I-Puase)
Prayeth Nanak : Lord, show your bounty;
In your grace grant me holy company. (4)
By turning dust *of feet of the holy* is attainment made.
Whoever is granted realization, alone utters
the Name. (I- Pause) (2.8)

Ghar mehṇ Thākuru nadari na āwai

Man beholds not the Lord within his own home.[3]
But round his neck hangs stone-images. (1) P. 739

1. Iyana = Ignorant; applied sense, child.
2. Lit. Wave.
3. That is, in his self.

The reprobate[1] deluded by doubt wanders along,
Churning water, thus tiring himself to death. (I-Pause)
The stone that he calls Lord,
Drags him down[2] along with iself. (2)
Man that art sinful, ungrateful,
Know a boat of stone carries not one across. (3)
In company with the Master has Nanak realized the Lord,
Pervasive over water and land, rewarder of deeds,
all-perfections. (4) (3.9)

Lālan rāwiyā kawan gatī rī

Sister[3] ! by what device had you bliss with the Beloved ?
Sister-friend ! pray counsel me too about that. (I)
Dazzling red[4] art thou all over,
In love of the Beloved dyed. (I- Pause)
With the pupil of my eye thy feet shall I rub :
Wherever thou shalt send, instantly shall I go. (2)
Should for an instant union with the Lord of my life you
grant me,
All my prayers, austerities, self-discipline, continence to
thee shall I dedicate. (3)
One that her pride, arrogance of power and egoistic
understanding has subdued,[5]
Saith Nanak, is the truly wedded wife.[6] (4) (4.10)

Tūṇ jīvanu Tūṇ prān-adhārā

Thou my life, the prop of my breath—
By sight of Thee has my heart found sustenance. (1)
Thou my friend, Beloved :
May Thou never from my mind be away ! (I- Pause)
Thy purchased slave am I—
Thou the great Master, store-house of merit. (2)
Millions of servitors at His court attend,
With whom each instant He abides. (3)
Nothing am I, all is Thine :
With each thread[7] of Nanak's life dost Thou abide. (4) (5.11)

1. Sakta.
2. Lit. Makes him sink.
3. The vocative *ri* (fem) implies this.
4. Sūhab (sūhā = red) repeated here.
5. Lit. Destroyed.
6. Symbol for the seeker who has realized God.
(This is the reply to the query contained in the opening couplet).
7. The image here is *warp and woof* of life.

Sūkh mahal jā ke ūch duārei

He whose lofty mansions are abodes of joy—
In those abide His beloved devotees. (1)
Extremely sweet is the discourse of Divine enlightenment,[1]
That a rare one with his eyes has beheld. (I-Pause)
There are *heard* song and music, and concourse *of the holy* held :
God's devotees there have joy in the Lord. (2)
There is neither death nor life *of the body*; neither pain[2]
nor pleasure :
The holy Name rains there is showers. (3)
This secret account from the Master is learnt :
Nanak utters only God's own Word. (4) (6.12)

Jā kai darasi pāp koṭi ūtārei

Such is the Lord, by whose sight are cast off millions of sins;
By contact with whom is the ocean of existence crossed. (1)
Such alone are my *true* friends and associates
As of the Name Divine put me in mind. (I-Pause)
Such is the Lord, by listening to whose Word come all joys,
And by whose service are repulsed Yama's minions; (2)
By whose support the mind finds the prop;
By whose contemplation is the face made radiant. (3)
His servitors the Lord Himself exalts.
Nanak with such seeks shelter,
To them is a sacrifice. (4) (7.13)

Rahaṇu na pāweh sūri nar devā

Neither god-like men nor the gods last in this world.
Sages too, that serve *the Lord* depart *this life*. (1)
Such alone are known to live *for ever* as on the Lord
have meditated—
Such in holy company the *Divine* sight have
beheld. (I-Pause) P. 740
Kings, rulers and merchants all must die.
All that is visible, by death shall be dissolved. (2)
Man in false attachments involved,
As *the world* he leaves, *at last* in regrets must fall. (3)
Treasure of Grace ! on Nanak confer the boon
That day and night your Name he utter. (4) (8.14)

1. Sahaj Katha.
2. Sorrow, but pain is implied

Ghaṭ ghaṭ antari Tūmeh basārei

In each being is your abode;
The entire phenomena[1] on your thread is strung. (1)
Thou art beloved, prop of life;
By your sight the heart finds joy. (I-Pause)
Exhausted as we are wandering in innumerable births,
Now shelter with the holy have we taken. (2)
Nanak day and night contemplates
The Lord inaccessible, unknowable, unapproachable,
beyond extent. (3) (9.15)

Kavan kāj māyā waḍiyāī

What avails greatness *achieved* in *hoarding* wealth,
That takes not an instant to be shattered ? (1)
Man involved in sleep realizes not this is a dream—
In his unconscious state to this dream clinging. (I-Pause)
Thoughtless man by great attachment is gripped,
Which while seeing, *this world* he departs. (2)
Loftier than the lofty is His court :
Innumerable creatures He destroys and creates again. (3)
No other *like Him* ever was or shall be.
Nanak, contemplate thou the Lord. (4) (10.16)

Simari simari Tā kau hauṇ jīvāṇ

In remembrance of Him find I life.
Wash to Thy lotus feet may I sip. (1)
The Lord is controller of the inner self,
The Lord ever is by the side of devotees. (I-Pause)
Listening to the Name ambrosial, on it may I meditate
And day and night[2] Thy merit sing. (2)
Beholding Thy Divine play my heart feels delight,
Thou that art of endless merit, supreme joy. (3)
Nanak ever the Lord's Name utters,
Whose contemplation all fear drives away.[3] (4) (11.17)

Guru kai bachan ridai dhyān dhārī

The Master's Word in my heart I cherish :
My tongue ! utter thou chant of the Lord. (1)

1. Paraphernalia.
2. All eight pahars.
3. Lit. By whose contemplation no fear grips.

To the Lord's sight, fulfiller of objectives am I a sacrifice—
His lotus feet prop of my mind and life. (I-Pause)
In holy company is annulled *torment of* transmigration[1] :
Listening to His ambrosial discourse have I made
my ear's prop. (2)
Lust, wrath, avarice and attachment have I discarded.
The pure deeds of contemplation of the Name, charity and holy
bath in *my self* have I confirmed. (3)
Saith Nanak : This essence of truth have I contemplated;
By utterance of the Name Divine is liberation[2] attained. (4) (12.18)

Lobha mohi magan aprādhī

Man involved in avarice and attachment is a sinner—
Of service to the Creator neglectful.[3] (1)
Lord ! purifier of the fallen is Thy Name :
Save me, one without merit. (I-Pause)
Lord ! Bestower of boons, controller of the inner self art Thou :
Yet is man proud of his frail[4] body. (2) P. 741
Involved in pleasures, disputes, jealousy and Maya-intoxication,
Has man wasted his birth, *precious as* jewel. (3)
Divine Lord, Shatterer of Suffering, Life of the Universe !
Nanak, renouncing all else, to Thy shelter has come. (4) (13.19)

Pekhat chākhat kahīyai andhā sünīyat sünīyai nāhīṇ

Man while seeing, beholdig yet blind may be called;
Hearing, he hears not :
What is close to him,[5] he thinks far—
A sinner, in doing sin engaged. (1)
Thou creature of God ! do what may bring thee liberation :
Utter the Name Divine and the ambrosial *holy* Word. (I- Pause)
In joy of thy steeds and mansions art thou ever involved—
Know, nothing shall accompany thee. (2)
This clay vessel dost thou keep tidied :
Within is it thorughly foul, wherefore chastizement
from Yama shall come. (3)
By lust, wrath, avarice, attachement bound,
In a deep pit man continues to sink. (4)

1. Birth and death.
2. Swimming (being ferried) across.
3. Service to the Creator he has not performed.
4. Lit. Unbaked, as of clay vessels.
5. That is, God.

Pray, to Nanak's prayer give ear :
Lord ! save me a sinking stone. (5) (14.20)

Jīvat marai būjhai Prabh soi

Whoever dies while living,[1] alone realizes the Lord.
To such by Divine grace realization comes. (1)
Listen, friend ! by this device is the impassable *ocean* crossed :
In holy company utter the Name Divine. (I-Pause)
Such a one recognizes not other than the One *Sole Lord*,
And in each being the Supreme Being beholds. (2)
All that *God does*, he accepts as good,
And of God, who *holds* the begninning and end of time,
The greatness[2] he realizes. (3)
Saith Nanak : To such a one am I a sacrifice,
In whose heart abides the Lord. (4) (15.21)

Guru-Parameshāru Karṇaihāru

All-powerful is the Master, *image of the* Lord,
To all existence giving prop. (1)
My self ! on the Lord's lotus feet meditate :
Thereby shall suffering and pain leave this body. (I-Pause)
The Master extricates those sinking in the ocean of existence;
And ties snapped for multiple births reunites. (2)
Day and night serve the Master—
Thereby shall joy, poise and peace come *to you*. (3)
By great good fortune is dust of the holy Preceptor's
feet obtained.
Nanak to the Master is ever a sacrifice. (4) (16.22)

Guru apnei ūpaṛi bali jāīyai

To the Master be a sacrifice,
And day and night Divine laudation chant. (1)
Contemplate the Lord, The Divine Master,
Who each being's[3] inner self controls. (I-Pause)
Those whose love to the Lord's lotus feet is attached,
Follow the holy, pure way of life. (2)
By grace of the holy comes He in the heart to abide—
Thereby are sins of multiple births annulled. (3)
Lord compassionate to the humble, show grace :
Nanak seeks dust of *feet of* the holy. (4) (17.23)

1. That is, dies to the world.
2. Worth, value.
3. Vessel.

Darshanu dekhi jivān Guru terā

Lord ! by Thy sight find I life—
May my good fortune thus be made perfect. (1)
Lord ! to my supplication listen. P. 742
Grant devotion to Thy Name; make us your servants. (I-Pause)
Lord Bestower of boons ! under your shelter keep us—
You who by rare ones by the Master's grace are realized. (2)
Lord, friend ! to my supplication lend ear;
May your lotus feet in my heart[1] *ever* abide. (3)
Nanak makes this prayer :
Store-house of merit, all-perfection !
By you never from my thoughts away.[2] (4) (18.24)

Mītu sājanu süt bandhap bhāī

Wherever I behold, is the Lord by us, our helper,
Companion, friend, relation, brother.[3] (1)
The Name Divine is my high caste, honour, wealth;
Bestower of joy in poise, bliss and peace. (I-Pause)
The Supreme Being thou contemplate—this armour wear.
This by a million weapons penetrated cannot be. (2)
Shelter of the Lord's feet is our citadels and forts :
One Sheltering in such by tormenting death[4] is not torn. (3)
Nanak, servant of God, ever is a sacrifice
To servants and devotees of the Divine monarch.[5] (4) (19.25)

Güṇa Gopāl Prabh ke nit gāhā

There where the Lord's laudation is chanted ever,
Abide bliss, joy, delights and happiness. (1)
Sister-friend[6] ! come, with the Lord we have bliss,
And at feet of the holy throw ourselves.[7] (I-Pause)
In our supplication may we seek dust of feet of *God's* servants,
And sins of multiple births cast off. (2)
Our mind, body, life and self we dedicate,
And contemplating the Lord, annul pride and attachment. (3)
Saith Nanak, servant of God :

1. Chăta = (chitta) consciousness.
2. May you not be forgotten.
3. (Lines transposed in rendering).
4. Lit. Thorn of death.
5. Raja Rama, Murari.
6. Image for the seeker.
7. Fall.

Lord compassionate to the humble ! grant us the resolve
In Divine shelter to be absorbed. (4) (20.26)

Baikunṭh nagaru jahāṇ sant vāsā

The city of Paradise is where the holy abide,
And where the lotus feet Divine in the heart are lodged (1)
With thy mind and body listen : of *true* joy to thee I give sight,
And on the innumerable viands of God feast thee. (I-Pause)
In thy mind on the Name ambrosial feast thyself;
Inexpressible is its wondrous delectation. (2)
Ended is avarice, and assuaged is desire,[1]
As God's devotee the Lord's shelter has sought. (3)
As the Lord to Nanak, His servant has shown grace,
Are annulled *accumulated* fears of multiple births. (4) (21.27)

Anik bīng dās ke parhariyā

Innumerable crooked tendencies of His servant has the Lord removed,
And in His grace made His servant His own. (1)
Your servant have you extricated
From the snare of the world, the dream in which he was invloved. (I-Pause)
His sins, great as mountains, terrifying in extreme
In an instant have you, gracious Lord, annulled. (2)
Sorrows, maladies and mighty calamities
By contemplation of the Name Divine are removed. (3)
By His glance *of grace* to His sash has He attached us.[2]
Nanak grasping the Lord's feet, His shelter has sought. (4) (22.28)

Dīnu chhaḍāe dūnī jo lāe

Whoever forsaking God's way,[3] to the world attaches *his mind*,
In both worlds into ignominy falls. (1) P. 743
Whatever pleases Him, *to us* is acceptable :
To Himself alone is His might known. (I-Pause)
Whoever *by the Lord* to practice of true religion and goodness is guided,
For his piety's sake his worldly state too suffers not loss. (2)

1. Thirst.
2. In idiom, to grant protection.
3. Din (Ar.) the way of God, faith.

In all creation without a hiatus is the sole Lord immanent.[1]
All engage *in tasks* into which the Lord engages them. (3)
Inaccessible, unknowable is the eternal Lord :
Nanak makes utterance as by Thee inspired. (4) (23.29)

Prāteh kāli Hari Namu uchārī

In early dawn the Name Divine I utter :
Thus for this world and the next a shelter I erect. (1)
Ever the Name Divine repeat;
Thereby shall the mind's objectives be fulfilled. (I-Pause)
Whoever by night and day sings laudation of the Lord eternal—
Living or dead, immutable shall his station be. (2)
Serve the Lord *in whose service* no dearth shalt thou feel;
And consuming and spending of *this wealth*, in joy and bliss
shall life be passed. (3)
In holy company is attained the Divine Person,
Life of the Universe,
As Nanak by the Master's grace on the Name
has meditated. (4) (24.30)

Guru pūrei jab bhayei dayāl

As the Master, perfectly-endowed has shown grace,
Is shattered suffering, and fruitful has my endeavour become. (1)
In beholding your sight find I life.
To your lotus feet may I be a sacrifice.
Lord ! other than Thee who is our friend ? (I-Pause)
To holy company is my love attached :
This in recompense for the writ recorded in primal
Time have I received. (2)
Repeat the Name Divine, of wondrous glory—
Thereby the Three Maladies[2] shall not torment[3] thee. (3)
May I, Lord ! be not forgetful for an instant of your feet :
This in charity seeks Nanak. (4) (25.31)

Sei sanjog karuh merei pyārei

Cherished Divine friend ! grant me the lucky conjunction
Whereby my tongue the Name Divine may ever utter. (1)
Lord compassionate to the humble ! to my supplication lend ear :

1. Lit. Awake.
2. These are : Ādhi (psychic disorders), biyādhi (physical ailments) and upādhi (delusions etc.).
3. Lit. Burn.

Unite me to the devotees that ever in ecstasy sing
Thy laudation. (I-Pause)
Lord ! Thy remembrance for me bears aspect of life :
To whomsoever Thou showest grace, close to him dost
Thou abide. (2)
Thy servant's hunger by the sustenance of Thy Name
is satisfied :
Thou the true donor, bestower. (3)
The devotees in devotion to God joy have felt.
Saith Nanak : The Divine Bestower is truly
all-knowing. (4) (26.32)

Behtī jāt kadei drishṭi na dhārat

Thy life is flowing by; never hast thou *to this* attended.
Of false attachment art thou packing bundles.[1] (1)
Day and night ever the Lord contemplate;
And seeking the Lord's shelter, achieve life's supreme
boon.[2] (I-Pause)
With both hands ready you do evil;
But the jewel Divine in heart cherish not an instant. (2)
In pampering and decking the body is thy life passed;
But never realized truth
Of the Lord of the universe, source of thy triumph. (3)
Nanak, save thyself by taking shelter with the Lord,
almighty, unknowable,
Controller of the inner self. (4) (27.33)

Sādh-sangi tarai bhay-sāgar P. 744

By contemplation of the Name Divine, mine of jewels
In holy company is crossed the ocean of existence. (1)
In remembrance of the Lord find I life.
Shattered are suffering, maladies, sorrows,
As in contact with the Master perfectly-endowed,
Are sins discarded. (I-Pause)
From *devotion* to the Name Divine comes the state of *eternal* life;
Purified are mind and body and the true objective[3] achieved. (2)
Day and night on the Supreme Being meditate :
This by the writ primally recorded is achieved. (3)

1. Bales of cloth.
2. Liberation is implied.
3. That is, liberation.

Contemplating the Lord compassionate to the humble,
seeking His shelter,
Nanak begs for dust *of feet* of the holy. (4) (28.34)

Ghar kā kāj na jāṇi rūṛā

Man considers not his own task[1] to be noble,
Thoughtlessly in false pursuits engaged. (1)
Whatever task thou dost assign, in that I engage.
As this blessing Thou dost grant,
Thy Name I contemplate. (I-Pause)
The Lord's servants to Him are attached—
Each day with the Divine elixir intoxicated. (2)
The Lord Himself clasping them by the arm has
extricated them;
And ties snapped for multiple births restored. (3)
Lord ! in Thy grace save *me* !
Nanak, the Lord's servant to His Portal has come
for shelter. (4) (29.35)

Sant prasādi nihchalu gharu pāiyā

By grace of the holy the House Immutable have I attained—
Therein are found all joys, never after shaken. (1)
Meditating on the Master, the Lord's feet in my mind have
I contemplated.
Thereby has the Lord made me immutable (I-Pause)
By chanting praise of the immutable eternal Lord,
Is Yama's noose snapped. (2)
In His grace the Lord to His sash has attached us[2] :
Thereby Nanak in eternal bliss, His laudation sings. (3) (30.36)

Amrit bachan sādh kī bāṇī

Ambrosial are words of utterance of the holy.
Whoever repeats these the supreme state attains
As with tongue perpetually these[3] are uttered. (I-Pause)
As the Sole Name Divine enters the mind,
Annulled are all afflictions of Kali-Yuga. (1)
As dust of the holy to our face and forehead we have applied,
Saith Nanak by seeking shelter with the Divine Master
are we saved. (2) (31.37)

1. (that is, devotion).
2. Implied protection.
3. In the original, Bāṇī which is in the singular.

In the Measure Suhi—Compostion of Sri Guru Arjan Dev

SCORE 3

Gobindā gūṇa gāoṇ dayālā

Praise of the gracious Lord I chant :
Perfection of grace ! Thy sight pray grant ! (Pause)
In Thy grace have you cherished me.
This life and body all is your property. (1)
Contemplation of the Name ambrosial alone accompanies us.
Nanak seeks dust of feet of the holy. (2) (32.38)

Tisu binu dūjā awar na koi

None other than He *has power.*
The holy Eternal alone provides the prop. (1)
The Name Divine is my support,
Who is almighty, of limitless power. (I-Pause)
Annulling all maladies, *the seeker* to perfection of health
He restores.
Saith Nanak : Himself is He turned protector. (33.39)

Darshan kau lochai sabh koī

All yearn after the Divine vision :
This only by supreme good fortune is attained (Pause) P. 745
How may one find sleep in separation from the Lord
all-beauty[1] ?
The great Seductress Maya to agents *of evil* has attached
the self. (1)
This murderess[2] from the Beloved brings about separation :
Devoid of compassion, no pity is in her. (2)
Numerous births in wandering are passed.
Maya that is impassable, allows not the seeker-wife
to say in her home.[3] (3)
Day and night *the self* recompense of its own deeds receives.
None is to blame—*our* accumulated deeds whirl
us about. (4)
Listen, devoted friends, brethren !
Nanak by seeking shelter with the Divine feet
The supreme state has attained. (5) (34.40)

1. Shyam Sunder = The swarthy handsome beloved-an attributive name of Krishna, here symbolizing God.
2. Lit Butcher.
3. Symbol for the Divine Essence.

In the Measure Suhi—Compositon of Sri Guru Arjan Dev

SCORE 4

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Bhalī sūhāwī chhāparī jā mehṇ güna gāe

Fine and pleasing is the straw-hut wherein is chanted *Divine* laudation.
Little worth are the white mansions where the Lord to mind is not brought. (I-Pause)
In poverty in holy congregation, in remembrance of the Lord lies joy.
Burnt be worldly greatness that in Maya involves. (1)
Grinding grain with rough clothing,[1] to heart brings joy of content;
Little worth is worldly power without content. (2)
One absorbed in joy of the Sole Lord, even though ill-clad,[2]
All repute obtains.
Of little worth are silken dresses whose pleasure keeps the mind absorbed. (3)
Lord ! all in your hand lies; all by you is accomplished.
Grant to Nanak this in charity, that with each breath you he may contemplate. (4) (1.41)

Hari kā sant prān dhan tis kā panihārā

God's devotee is my life and substance; his drawer of water am I !
Dearer than brother, friend, progeny.
Than life itself. (I-Pause)
Making fan of my hair over the holy may I wave it;
My head at his feet bowing, dust of *his feet* to my face may I apply. (1)
In sweet words, with humility shall I supplicate him.
Discarding pride, his shelter shall I seek,
And thus attain the Lord, store-house of merit. (2)
Again and again may I have sight of God's devotee;
His ambrosial words in my mind shall I sprinkle,
And repeatedly make obeisance. (3)

1. A rough wollen sheet.
2. Lit. Unclad.

Ever contemplating it in my mind shall I yearn for
company of the holy.
Lord ! to Nanak show grace, that to Thy servant's feet
he may cling. (4) (2.42)

Jini mohei brahmanḍ khanḍ tāhu mehṇ pāoṇ

With *Maya* that the world and the continents has deluded
Am I involved.
Lord ! save this self attracted to evil;
To Thy Name grant devotion. (I- Pause)
I follow that which brings joy to none.
To that which deserts all am I constantly attracted. (1)
Master of compassion ! show grace that Thy laudation I chant.
This is Nanak's supplication to the Lord :
In holy company may I remain absorbed. (2) (3.43)

In the Measure Suhi—Composition of Sri Guru Arjan Dev P. 746

Partal (of variable rhythm)

SCORE 6

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Preeti preeti gurīyā Mohan lālanā

Pre-eminent amoug loves is love of the beloved Divine Charmer.
My self ! The Sole Lord contemplate; none other is
of any account.
To the holy attach thyself with thy heart;
The path of duality discard. (I-Pause)
The Lord unattributed the attributed aspect has assumed;
Innumerable chambers[1] has He made.
In the self abides He as controller.[2]
In His own temple abides the Divine Beloved,
in joy disporting.
He neither dies nor is consumed in flames. (1)
Man tied to his former deeds in various ways wanders,
Seeking others' substance, by evil tendencies surrounded.
Now joining company of the holy, at the Divine Portal he stands,
And has sight of *the Lord.*
Saith Nanak : As the Master he meets,
Nevermore *in transmigration* he wanders. (2) (1.44)

1. Implies living selves.
2. Kotwal= head of city constabulary.

Rāsi mandalu kīno ākhārā

The Lord has made *this world* a stage *as* of Krishna-mimes[1];
Therein has He spread all accessories (I-Pause)
Therein are endless forms and hues of various devices.
The Lord in joy beholds it, and inexhaustibly lives in all—
Enjoying all delights, yet abiding apart. (1)
Neither hue nor feature or face has He nor down on lips.
Lord ! beyond expression is your play.
Nanak is dust of feet of the holy. (2) (2.45)

Tau maiṇ āyā sharnī āya

To Thy shelter have I come, reposing great trust;
Come *to seek* Thy grace.
Lord ! keep me as be Thy will.
The Master on this path has sent me. (I-Pause)
Mightily impassable is Maya,
Like *gusts of* wind shaking *beings*. (1)
Hearing of Dharmaraja so stern, am I afraid. (2)
This abode *of the world* is like a dark bottomless well,
All filled with fire. (3)
Shelter with the holy has Nanak sought,
And on the Lord meditated.
Now have I attained the Lord all-perfection. (4) (3.46)

In the Measure Suhi-Composition of Sri Guru Arjan Dev

SCORE 6

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Satiguru pās benanītiyā milai Nāmu ādhārā

To the holy Preceptor I make supplication:
grant me prop *of* the Name.
As is the eternal Divine Monarch pleased, gone are
worldly maladies. (1)
Eternal Creator, prop of devotees, shelter of the holy
art Thou. (I-Pause)
Holy Thy device[2] of creation, holy Thy court.
Holy Thy stores, holy all Thy visible expanse. (2)
Incessible Thy form, unique Thy sight.

1. Rās Mandal, the stage to enact Krishna's dances with the milkmaids (Gopis).
2. Accessories, material.

To Thy servants am I a sacrifice,
Who with the Name Divine are in love. (3)
Fulfilled are all desires as is attained *the Lord*,
inaccessible, beyond extent.
With Guru Nanak, *image of the* Supreme Being have
I found union— P. 747
For this blessing to Thy feet am I a scrifice. (4) (1.47)

In the Measure Suhi—Composition of Sri Guru Arjan Dev

SCORE 7

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Terā bhāṇā Tūṇhai manāihi jis noṇ hohe dayālā

Thou alone to Thy will dost enforce obedience,
Of such as have Thy grace.
True devotion is what wins Thy approval—
Thou who art cherisher of all beings. (1)
Divine King ! Thy devotees under Thy shelter lie :
Whatever pleases Thee is to them acceptable;
Thou their mind and body's prop. (I-Pause)
Thou art compassionate, gracious, treasure of grace,
Fulfiller of desires.
Beloved lord of life ! Thine *alone* are all Thy devotees—
Thou their beloved. (2)
Thou art unfathomed, beyond extent, lofty in extreme—
None like to Thee.
Lord ! this is my prayer :
Provider of joy, go Thou never out of our mind. (3)
Lord ! should I please Thee, Thy laudation day and night
may I sing.
Nanak seeks joy of *devotion to* Thy Name :
This by favour of the Lord is attained. (4) (1.48)

Visreh nāhīṇ jitu Tūṇ kabahīṃ so thānu Terā kehā

Which of Thy holy spots is such where never art Thou
put out of mind,
Where day an night are Thou meditated on, and purified
is the body ? (1)
Lord ! in quest of such a spot have I come :
After much search company of the holy have I joined—
Their shelter have I sought. (I-Pause)

Brahma the Vedas has studied to exhaustion; sesame-grain's
worth *of the Lord* has he not realized.
Yoga-practitioners, perfect Yogis go about wailing—
These too by Maya are deluded. (2)
Vishnu's ten incarnations[1] that became kings, and so
conducted themselves,
And Shiva who turned ascetic—
These too Thy extent have not realized, despite smearing
limbs with ashes to exhaustion. (3)
God's devotees in equable joy and bliss and ecstasy
of the Name
Paeans of joy have sung.
Saith Nanak : As the Master, of sight to fulfil desires is met,
Have I with mind and body on the Lord meditated. (4) (2.49)

Karma dharam pākhaṇḍ jo dīsehṇ tinh jamu jāgāti lūṭeh

Ritual actions and poses of peity that you behold,
Are all by Yama, the tax-gatherer stripped of
their belongings.
Sing the Creator's holy[2] laudation, whose practice for
an instant even
Liberation shall bring. (1)
Devotees of God ! the ocean *of existence* you go across;
Whoever lives teaching of the holy, by the Master's grace
is saved. (I-Pause)
In this Kali Yuga millions of bathing-rituals at sacred spots
Only bring on more impurity :
Whoever in holy company Divine laudation sings,
gets purified. (2)
Study of Vedas, the Muslim holy books, Simrits[3]
Brings not liberation.
Whoever by the Master's guidance the Sole Name of God utters,
Pure is his repute. (3)
One common spiritual message for Khatris, Brahmins,
Shudras and Vaishyas[4] is meant.

1. Ten incarnations, principal among which are Rama and Krishna.
2. Immaculate.
3. Books of Hindu ritual code.
4. (These are the four Hindu principal castes. Each caste traditionally was believed to have a separate religious discipline laid down for it. In the holy Gurus' teaching no such distinctions are maintained.

Liberated shall be whoever by the Master's guidance the
holy Name utters;
That, saith Nanak, in Kali Yuga in each being[1] he
realizes as pervasive. (4) (3.50)

Jo kichhu karai soī Prabh māneh oi Rāma-Nām rang rātei

Whatever *the Lord's* doing, God's devotees,
dyed in His love, P. 748
Accept it as Divine.
Everywhere is *spread* repute of such as the Lord's
feet have venerated.[2] (1)
Lord ! none is great as God's devotees :
The devotees with the Lord are in accord, who pervades
water and land. (I-Pause)
Millions of sinners along with the holy are saved—
Yama approaches them not.
Even those sequestered for multiple births
To the Lord they unite. (2)
Whoever under shelter of the holy comes, annulled are his
Maya-attachment, doubt and fear :
The objective which bearing in heart he supplicates for,
From the holy he obtains. (3)
How far may I express praise of the Lord's servants
who His approval have won ?
Saith Nanak : Whoever to the holy Preceptor is united,
Beyond everyone's obligation has arisen. (4) (4.51)

Mahā agni te tūdh hāth dei rākhei pae Teri sharṇāī

As Thy shelter we sought, from the blazing[3] Maya fire
With might of Thy arm hast Thou saved us.
In our heart is reliance on Thee, on Thy strength—
Hope in all else have we discarded. (1)
Divine King ! as our heart you enter, are we saved.[4]
Thine is our prop, on Thee our reliance—
By uttering *Thy* Name are we saved. (I-Pause)
By your grace from the bottomless well have you extricated us.
Looking to our welfare, all joys have you granted us—
Yourself cherished us. (2)

1. Vessel.
2. Lit. Recognized; accepted as holy.
3. Great.
4. (The image herein is saved from sinking).

By His glance of grace has the Lord snapped our bonds
and released us.
Himself has the Lord His devotion inspired;
Himself to His service prompted us. (3)
As is gone doubt, are shattered fear and attachment;
Effaced is all wailing .
Saith Nanak : The Divine Bestower of joy in His grace
With the Master, perfectly-endowed, union has
granted us. (4) (5.52)

Jab kachhu na sīo tab kyā kartā kawan karma kar āiyā

When nothing was in existence, what deed did
the self perform ?
By what deeds into the world did it arrive ?
His own play the Lord enacts and views—
Thus has he raised creation.[1] (1)
Divine King ! no strength have I to accomplish anything.
Himself the Doer, Himself to action prompting all—
In all creation without hiatus pervasive. (I-Pause)
This frail, ignorant body never by reckoning *of deeds*
can find release.
Lord Creator ! show compassion :
Unique is Thy grace. (2)
All creatures are Thine; in each self[2] art Thou meditated on.
Thy state and extent to Thee alone known;
The worth of Thy might beyond our ken. (3)
Devoid of merit, thoughtless, ignorant that am I,
Of ritual of piety unaware—
Show grace that Nanak Thy laudation may sing,
And Thy will find sweet. (4) (6.53)

Bhāgaṭharei Hari Sant Tümhārei jinh ghari dhanu Hari-Nāmā

Extermely fortunate, Lord ! are your devotees in whose
home lies wealth of the Name Divine :
Such are reckoned approved of you—fruitful their doings. (1)
Lord ! to devotees of God am I a sacrifice. P. 749
Making fly-whisk of may hair over them I wave it;
Dust of their feet to my face I apply. (I-Pause)

1. (To the query in the foregoing this is the answer : Creation is a mystery, known to the Creator alone).
2. Vessel.

Such are benefactors of mankind, exempt from
birth and death;[1]
Bestowing gift of *true* life, to devotion they inspire *the self*,
And with the Lord grant union. (2)
Holy their command, holy their rule—
In the holy Eternal are they absorbed.
True happiness is theirs, true their greatness—
Approved[2] by the Lord whose *devotees* they are. (3)
Over the devotees of God wave I the fan,
water for them I draw,
Their grain I grind.
Nanak thus supplicates the Lord : Grant me sight of
Thy devotees. (4) (7.54)

Pār-brahm Parameshar Satiguru āpei Karṇaihārā

Supreme Being, Supreme Lord, holy Enlightener,
Himself is Creator.
Thy servant seeks dust of Thy feet; to Thy sight a sacrifice. (1)
Divine King ! abide we as Thou mayst keep us.
Should it please Thee, with contemplation of Thy Name
mayst Thou bless us.
And joy granted by Thee we receive. (I-Pause)
In Thy service lies liberation, true way of life and devotion,
For whomsoever to it Thou mayst prompt.
Heaven[3] is where is Thy laudation sung—
Thou Thyself devotion *to it* dost grant. (2)
In remembrance of Thy Name find I life,
And body and mind feel joyful.
Holy Enlightener, compassionate to the humble,
Seek I to sip washing to Thy lotus feet ! (3)
To the joyful hour may I be a sacrifice wherein to
Thy Portal I came.
To Nanak is the Lord gracious, as the Holy Preceptor,
Perfectly-endowed, he has found. (4) (8.55)

Tüdhu chitt āye mahā ānandā jisu visareh so mari jāe

In remembrance of Thee lies supreme joy; dead is whoever
of Thee is forgetful.

1. Transmigration is implied.
2. Recoginzed, acknowledged.
3. Baikunth.

Lord Creator ! to whomsoever Thou art gracious,
on Thee over meditates. (1)
Lord ! to me, helpless art Thou the true honour.
To the Lord make I supplication : In listening to Thy
Word find I life. (I-Pause)
May I become dust of feet of Thy servant;
To Thy sight may I be a sacrifice.
Thy words ambrosial in my heart may I bear;
By Thy grace union may I attain. (2)
The state of my heart before you I state—none great as Thou.
Whomsoever to devotion Thou dost prompt,
your devotee becomes. (3)
With folded hands a boon I seek, that by Thy favour
I may receive.
With each breath Nanak makes supplication :
Day and night your praise may I sing. (4) (9.56)

Jis ke sir ūpar Tūṇ swāmī so dūkhu kaisā pāwai

What suffering for one whose protector Thou art ?
Whoever by Maya-drug is intoxicated, of *noble* utterance
is incapable,
And of death unmindful. (1)
Divine King ! of Thy devotees art Thou *cherisher*,
Thy devotees on Thee *solely dependent*.
No fear touches Thy servant; Yama approaches
him not. (I-Pause)
Lord ! fled is affliction of birth and death of such
As in Thy love are dyed.
As by the holy Preceptor affirmed,[1] none Thy grace
can efface. (2) P. 750
Such on the Name meditating, fruit of joy obtain,
And day and night to Thee are devoted.
Under Thy shelter and Thy support the five Evil Ones[2]
they subdue. (3)
Incapable of enlightenment and meditation,
Of Thy truth ignorant am I :
Supreme over all is the holy Preceptor Nanak who my
devotion's fervour[3] has preserved. (4) (10.57)

1. Dilasa = assurance.
2. These are the evils, lust, wrath etc.
3. Kal = Kala, power, faculty.

Sagal tiyāgi Guru sharṇī āiyā rākhuh rākhanhārei
Discarding all else, to the Master's shelter have I come :
Divine Preserver, save me !
Whichever way Thou dost inspire, we get absorbed—
What power have these poor creatures ? (1)
Lord ! Thou art the Master, controller of the inner faculties.
Show Thy grace, compassionate holy Master,
That ever Thy praise I sing. (I-Pause)
Day and night meditating on the Lord,
By the Master's grace the ocean of existence may we cross.
Discarding egoism, may we be dust of *feet of* all—
Thus die while living. (2)
Fruitful is the life of one in this world
Who in holy company the Name contemplates.
Such a one having the Lord's grace has all
objectives fulfilled. (3)
Lord compassionate to the humble, gracious,
To Thy shelter have we come.
In your grace grant to Nanak *devotion to* your Name and
dust of feet of the holy. (4) (11.58)

In the Measure Suhi—Composition of Sri Guru Nanak Dev

Ashtpadiyan (Octets)

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Sabhi awagaṇ maiṇ gūṇu nahiṇ koī
Full of demerits am I, without one merit :
Thus, how with the Spouse may I find union ? (1)
Neither have I beauty nor bewitching eyes,
Nor family culture or sweet speech. (I-Pause)
Should the woman with poise deck herself,
And please her Lord, then should she be called of
blessed matrimony. (2)
The Lord neither has form nor feature—
At the close of life has not one power to
contemplate Him. (3)
Understanding, wisdom nor cleverness have I—
Lord ! you in your grace to your feet attach me. (4)
Despite my cleverness, the Spouse's favour have I not won :
To Maya attached, in delusions am I lost. (5)

With egoism gone is *the woman* in the Spouse absorbed,
And Nine Treasures[1] of *Love of* the Beloved obtains. (6)
In separation *from the Lord* over multiple births have
I borne suffering :
Lord, Divine Monarch, by the arm pray grasp[2] me ! (7)
Saith Nanak : The Lord is true and real,
And ever shall abide.
With whomsoever is the Lord pleased, shall He have bliss. (8) (1)

In the Measure Suhi—Composition of Sri Guru Nanak Dev P. 751

SCORE 9

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Frail is Kasumbha[3] dye, after four days fading off.
The self, neglectful of the Name, in delusions lost, false,
Is by robbers[4] waylaid.
By attachment to the holy Eternal is transmigration[5] ended. (1)
What further dyeing[6] is needed by those dyed in *Divine* love ?
With heart attached to the holy Eternal, serve you the
Divine Dyer. (I-Pause)
Despite wandering in all four directions,
Without good destiny may one still not obtain wealth.
Should the woman[7] wander about caught in demerits,
Like a prisoner would she find no place of rest.
Those protected by the Master are alone saved,
With hearts in the holy Word dyed. (2)
Some clad in pure white[8] bear impure, hard hearts;
On their tongue runs never the holy Name—
Caught in duality, are they evil-doers.[9]
Ignorant of their origin, are they like cattle, beasts. (3)
The heart ever indulging in pleasure,
Seeks evermore of delight.

1. See Glossary.
2. That is, succour.
3. A flower yielding a frail reddish dye, symbol of inconstant devotion.
4. Evil tendencies are implied.
5. Lit. Never again is one born.
6. Implies engaging in ritual etc.
7. Symbol for the seeker, implied by the feminine form of the verb.
8. Symbol of pose of purity.
9. Lit. Thieves.

Forgetful of the creator, ever is it in suffering.
The self lodging within itself the Giver of joy and suffering,
Hungers[1] nevermore. (4)
One owing reckoning is summoned, and by brutal
Yama chastized.
The accompt asked for has to be rendered, as after reckoning
it is demanded.
By love of the holy Eternal comes liberation, as the *Lord*
gracious shows grace. (5)
One seeking friendship with other *that the Lord*,
In dust is mingled, perishes.
Such a one by sights of pleasure is deluded,
And under such delusion into transmigration falls.
By the Lord's glance of grace one finds release,
As by grace to *holy company* the seeker He unites. (6)
Thou thoughtless ignorant one ! seek not enlightenment
without the Master's *guidance*.
In conflict *of mind* is one ruined : *man's* evil and good
deeds with him last.
Without dyeing in the holy Word, and fear of God
Is *creation* sought after by Yama, agent of death. (7)
He who by operation of *various* causes *creation* has established,
To all gives prop.
Why be forgetful of Him who is everlastingly the Bestower ?
Saith Nanak : May the Name, support of the helpless,
Be never out of my mind ! (8) (1.2)

In the Measure Suhi—Composition of Sri Guru Nanak Dev
To the Tune of Kafi*
SCORE 10
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Maṇas janamu dülambhu Gurumukhi pāiyā

With the human birth hard to attain, are the
God-directed blessed.
Those winning the holy Preceptor's approval have mind
and body dyed deep red.[2] (1)

1. Used metaphorically.
* Kafi is a sub-measure is song (ragini) attuned to tender lyrical compositions.
2. (This dye symbolizes firm devotion).

Such depart after achieving life's bliss,
Carrying with them merchandise of truth—
At the *Divine* court honoured by guidance of the holy
Preceptor's Word and fear *of God.*
One with body and mind devoted to laudation of holy truth
To the holy Eternal's mind is pleasing.
As is attained the Master, perfectly-endowed,
The mind dyed deep red, in faith is firm-fixed. (2)
Shouldst Thou in my heart take lodgement,
In narrating Thy merits would I find life.
Shouldst Thou in the mind take abode, P. 752
In equanimity would it feel joyful delight. (3)
My thoughtless self ! how much may I instruct Thee ?
By the Master's guidance sing Divine laudation,
And in His dye be dyed. (4)
Ever in heart remember the Beloved.
Shouldst thou move along *life's way* attended by merits,
Suffering and affliction shall not touch thee. (5)
The egoist lost in delusion, is devoid of joy *of devotion,*
In alienation *from God* dying, his mind and body impediments
shall suffer. (6)
By performing the Master's service
Profit[1] have we brought home,
And by the Master's utterance and Word the state of
liberation[2] have realized. (7)
Should it please Thee, Nanak this supplication makes :
Grant me lodgement in Thy Name,
That Divine laudation I ever sing. (8) (1.3)

Jiūṇ āraṇi lohā pāe bhanni gharāīyai

As iron in the forge is put and beaten into shape,
So the reprobate[3] thrown into transmigration,
is whirled along. (1)
Without realization is all *life* suffering and undergoing suffering.
The mind lost in delusion through egoism into
transmigration falls. (I-Pause)
Through the Master's teaching art Thou the Saviour,
By meditation on the Name Divine.

1. Used metaphorically for devotion.
2. Nirban = immaculate state.
3. Sakta.

Union with him by Thy will comes, and living
the holy Word. (2)
All by Thee is brought about and viewed;
We receive only what Thou dost grant.
All Thou dost make and unmake under Thy gaze. (3)
The body shall turn to dust, by the wind be blown away.
Where will then be these homes and chambers ?
Nor shall be attained the Divine Mansion.[1] (4)
In broad daylight is man caught in pitch darkness
And of his house-substance robbed.
By egoism, the thief lurking in the house,
is this robbery done—
To whom to carry the complaint ? (5)
By the Master's guidance the thief approaches not—
Such by the Name Divine are kept awake.
By the holy Word is the fire assuaged, and the effulgence
spread.[2] (6)
By fixing devotion in the Master is revealed the ruby and
jewel of the Name Divine.
By attaining wisdom from the Master does one remain
desireless for ever. (7)
Night and day in the mind lodge the Name Divine.
Saith Nanak : By meditation on Thee comes
about union. (8) (2.4)

Manuhṇ na Nāmu visāri ahinisi dhiyāīyai

Put not the Name out of your mind—
Day and night on it meditate.
Whatever way in His grace He keeps you, *in that state*
find joy. (1)
To me, blind of sight, is the Name Divine the stick to
feel the way.
Under the Master's shelter as I live, Maya deludes
me not. (I-Pause)
Wherever I look, there has the Master revealed
the Divine Presence.
Seeking Him within and without, by the holy Word is
He envisioned. (2)

1. The Divine Essence is implied.
2. Lit. Lighted.

With love the holy Preceptor I serve, who the Name
immaculate has imparted.
Divine shatterer of doubt and fear ! as may please Thee,
be Thy will. (3)
With birth the affliction of death attaches to man :
By singing Divine laudation are *man's* life and death
Divinely approved. (4)
Where egoism in not, is Thy existence realized—
Thus hast Thou made us.
Raising and destroying creation,
Through the holy Word you exalt it. (5)
The body mingles with dust, *none* realizing where it is gone.
Everywhere art Thou pervasive—such is the wonder. (6) P. 753
Lord ! Thou art not far—all to Thee is known.
By the Master's guidance art Thou envisioned
by our side and within. (7)
Pray grant me lodgement in the Name, that my heart may
acquire peace.
May the holy Preceptor grant me wisdom to sing
Divine laudation. (8) (3.5)

In the Measure Suhi—Composition of Sri Guru Amar Das

Octets (Ashtpadiyan)

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Nāmai hī te sabhu kichhu hoā binu satigur Nāmu na jāpai

From Divine Manifestation[1] has all *creation* come :
Of this Manifestation[1] realization comes not but by the
holy Preceptor's *guidance*.
The Master's Word is source of supreme joy delectable :
None without tasting it knows its joyfulness.
Man wastes his life for a cowrie-shell,
Of his own self ignorant.
The God-directed know the Supreme Reality to be Sole,
And from torments of egoism are immune. (1)
May I be a sacrifice to the Master, who to devotion to the
Eternal has guided me.

1. Nām.

By contemplation of the holy Word is the self illumined,
And in tranquillity fixed. (I-Pause)
By the Master's guidance is inspired *Divine* laudation;
By his guidance comes realization,
And contemplation of the holy Word.
From the Master comes *new* birth to the self.
And are all desires fulfilled.
The egoist purblind garners only darkness,
And earn only the world's poison.
From Maya-attachment comes everlasting torment,
To those not seeking the beloved Master's *guidance*. (2)
The true servant of *the Lord* is he who serves the holy Preceptor,
And his guidance[1] follows;
Who loves the holy Word, the Lord's holy laudation,
And lodges in his self the holy *Lord*.
By utterance of the holy Word by the Master's *guidance*,
Is his egoism discarded.
The Lord Himself is the gracious Bestower;
The holy Word to the *seeker* imparting. (3)
The true disciple strives in *the way of God*,
And finds blessing;[2]
In others he inspires devotion to the holy Name—
Ever uncontaminated by Maya, in God's holy dye dyed,
By following the Master's way of poise.
The egoist's utterance ever is false—
Poison he sows and poison consumes—
Bound by Yama, embodiment of death, by desire consumed.
Who but the Master may get him release ? (4)
The holy Word is the true bathing-spot;
From the Master is learnt the way of bathing in its holy waters.
In the Master's Word lies the holiness of sixty-eight
bathing spots—
Bathing therein all impurity removes.
Holy and immaculate is the Master's Word,
Whereby impurity touches not the *seeker*.
From the holy Master is learnt
The way of holy laudation and pure devotion. (5)

1. Will.
2. Makes gain.

Body and mind all is the Lord's—
Such utterance comes not with foul thinking.
By Divine will alone is the self purified,
And egoism lifted.
By tasting with mind poised the Master's teaching,
Is the fire of desire assuaged.
One dyed in the Master's Word with poise is inspired,
And in poise absorbed. (6)
Let the seeker, from devotion to the Master, P. 754
Know the Name Divine to be eternal and holy.
From the Master is acquired true exaltation
By devotion to the holy Name.
One sole holy Truth all creation pervades—
Rare are those to whom such realization comes.
The Lord granting union, Himself confers liberation—
From true devotion comes such exaltation. (7)
Holy is all that is manifest—
Rare is the God-facing devotee that such
realization attains.
Birth and death by Divine Ordinance occur—
Thus has the true devotee realization of the self.
By contemplation of the holy Name comes approval
of the Master,
And fulfilment of all desires.[1]
Saith Nanak : All objectives achieves one that the
ego discards.[2] (8) (1)

Kāyā kāmaṇi ati suāliyo Piru wasai jisu nālie

Truly beautiful is the self-female
That with her Lord's presence[3] is blessed.
Of unbroken conjugal bliss is she
That the Master's teaching contemplates.
Ever dyed in devotion to the Lord is one
Whose egoism is consumed. (1)
Hail the holy Master's teaching,[4]
From the Master's inspiration risen,
In the Eternal absorbed. (I-Pause)

1. (Holy objectives are implied herein).
2. Lit. All success is his, who his ego discards.
3. Living with.
4. Bani = utterance.

Within the self is reflected all existence—
Continents, lands and the nether world,
In the self lodges the Bountiful Lord,
Life of the world,
Cherishing all creation.
Blessed is the female,[1]
That by the Master's inspiration the holy Name
contemplates. (2)
Inside the bodily frame abides *the Lord* unknowable;
The egoist unenlightened realizes Him not,
Seeking Him outside.
By devotion to the holy Master comes everlasting bliss—
Of the unknowable has he conferred realization.[2] (3)
Inside the self lie treasures of devotion, precious as jewels :
Inside the self lie the earth's nine continents,
And all markets and cities.[3]
Inside the self too are found the Nine Treasures[4] of devotion,
By contemplation of the Master's teaching. (4)
In the self are *our doings* weighed, by the Weighman, God.
The self is diamonds, rubies and pearls, of excessive value.
At no price is obtained devotion to the *holy* Name :
From the Master's teaching is it obtained. (5)
The true seeker[5] his person seeks to realize—
All others in delusion are lost.
Realization comes to whomsoever He grants it—
No feats of intellect herein avail.
In the self abide fear of God and devotion,
By the Master's grace obtained. (6)
In the self abide Brahma, Vishnu and Shiva,
From whom has creation proceeded.
The holy Lord His play has enacted,
Creating the expanse that comes and goes.
The true holy Master, through *devotion* to the holy Name,
The path of realization has shown. (7)
The self that serves the holy Master,
Is by the Eternal Lord Himself ennobled.

1. Symbol for the self.
2. Made accessible.
3. Lit. Shops, squares and market-places.
4. See Glossary.
5. Gurumukh.

Without devotion to the Name no help at the Divine
Portal comes—
Such by Yama to ignominy are subjected.
Saith Nanak : From truth comes exaltation
To such as have Divine grace. (8) (2)

In the Measure Suhi—Composition of Sri Guru Amar Das P. 755

SCORE 10

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Düniyā na sālāhi jo mari wanjasī

Praise not the world that shall not last.[1]
Praise not the people of world that to dust shall
be reducced. (1)
Hail, Lord ! Hail !
By the Master's guidance laud ever the holy Lord,
above all desire. (I-Pause)
In attachment to the world, egoists turn to dust—
In Yama's demesne chastized in bonds,
Their human incarnation turned to no use. (2)
The devotees' life is fruitful through engaging in devotion
to the holy Word :
Inside them is the light of the Supreme Self :
By poise, in bliss they abide. (3)
Those neglecting *to contemplate* the Master's Word
By involvement in duality—
Their desire unassuaged, each day in it burn restlessly. (4)
With evil-doers they form friendship, and on God's
devotees expend malice—
Along with their whole family they sink, as also their
whole tribe. (5)
Evil is slander, indulged in by egoists unenlightened :
Blackened are the faces of such slanderers—
Into frightful hell they fall. (6)
My self ! thou shalt be as what thou mayst serve—
Let accordingly thy actions be :
What thou sowest, that shalt thou obtain—
Nothing more can on this be said.[3] (7)

1. Shall die and vanish.
2. Lit. Wander about.
3. i.e. this is the whole truth.

What the great ones utter, never is devoid of meaning—
They with amrita are everflowing, no desire[1] to them
is attached. (8)
Those doing benefactions garner good,
And to others give guidance.
Blessed are those that come in touch with them,
And ever engage in *devotion to* the Name. (9)
He who has created the world, shall also provide His creation.
He, the holy Master is the sole Bestower. (10)
The holy Lord is by thee—behold this by the insight
by the Master granted.
Himself shall He grant liberation and union—
Contemplate Him ever. (11)
With the foul mind how may pure truth find union ?
Only by the Lord's aid may such union be obtained,
As through the holy Word is egoism burnt. (12)
Cursed is life passed in indifference to the holy Lord.
Should He show grace, never may He be neglected by
contemplating the Master's teaching. (13)
Should the holy Master guide me, may I find union,
And cherish in my heart truth.
Those united to the Lord are alienated not, should they to
the Master bear love and devotion. (14)
By contemplating the Master's Word comes laudation
of the Beloved.
To the noble wife comes bliss with the Lord she loves. (15)
Egoists are of minds loveless, foul and hardened :
Like serpents fed on milk, are they full of
poison within. (16)
His is the supreme might; Himself Bestower of grace :
None other his power to share.[2]
Should the mind through the Master's Word be purified,
The ornament of truth is worn. (17)
Truthful the Divine Master of stores, truthful those
holding commerce with Him—
The evil-minded find not place there :
Unattached to truth, in suffering are they absorbed. (18)

1. Lit. Not a sesame-grain of greed. (Cf. Japuji, 25).
2. Lit. To whom to appeal ?

The world, Maya-polluted strays about, P. 756
In transmigration caught :
Consequences of actions none may efface. (19)
In holy company does love of truth arise :
Thus comes laudation of truth, purity of mind,
And being adjudged pure at the holy Portal. (20)
The Master, perfectly-endowed true wisdom has *granted*—
Thereby contemplate the holy Name day and night.
Malignant are the maladies of egoism and avarice,
That thereby are restrained. (21)
May I honour the Master, bowing at his feet with humility;
Dedicating body and mind to him, casting out egoism. (22)
In conflict *of duality* is one lost;
On the One sole Master fix your devotion.
Discard egoism and possessiveness :
Thereby in truth mayst thou be absorbed. (23)
Those devoted to the Master are indeed my brothers,
To the holy Word attached.
Those united in truth never are alienated,
At the eternal Portal seen. (24)
Those united to truth are brothers and friends who
serve the holy Lord :
Evil they cast off as chaff,
And in doing good participate. (25)
By sharing in well-doing comes bliss—
Such are the true devotees.
Guided by the Master's Word, in truth they hold commerce,
And find gain of devotion. (26)
With evil-doing is gold and silver garnered,
That accompanies not man in the last hour;
Nothing shall avail man except devotion to the Name.
Without this the whole world by Yama, agent of death,
is gripped.[1] (27)
God's Name is the mind's true provision—
Keep it securely in your mind.
Inexhaustible is this provision,
And with the devotee lasts. (28)
My self ! utterly deluded, in ignominy shalt thou depart this life :
The world is in grip of delusion and duality—

1. Robbed.

With the wisdom by the Master granted, contemplate
the truth. (29)
Beyond our evaluation is the Lord;
Beyond our expression His laudation.
By guidance of the Master's Word are mind and body dyed,
And in the Lord absorbed. (30)
In the Lord's loveliness supreme
Are we dyed spontaneously :
The devotee-female is with beauty blessed,
Through joy in the Beloved.[1] (31)
Those devoted to the holy Preceptor,
Even after long separation find union :
With them lies the treasure of devotion[2] that is inexhaustible;
And by spontaneous inspiration, of the Lord's merits
they sing. (32)
Such pass not through life and death,
Nor undergo suffering.
By the Master's grace are they saved,
With the Lord engaged in playful joy. (33)
True devotees by perpetual devotion never are *from the Lord alienated.*
Saith Nanak : Rare are such in the world,
As are seekers after truth. (34) (1.3)

Harijī sūkhamu agamu hai kitu bidhi miliyā jāe

Inscrutable and inaccessible is the Lord—
How may union with Him be attained ?
By the Master's Word is illusion shattered,
And spontaneously is the Lord in the self lodged. (1)
The God-directed ever utter the Lord's Name.
May I be a sacrifice to such as with their selves ever
contemplate His holy merits. (I-Pause)
The Master is the Lake Mansarovar—
Those supremely fortunate alone attain him.
His devotees, directed Godward, have sought Him out; P. 757
They are the swans that are engaged in *devotion* to His Name. (2)
The holy Name with love they contemplate,
Guided by the Master to devotion directed :

1. In the Beloved's embrace.
2. Nine Treasures of the Name.

Should it in primal time be recorded, the Divine Will
they obey. (3)
By superme good luck, in the self after search
Is found hidden treasure of the Name.
By the holy Master has been granted enlightenment
of the Lord pervading all creation. (4)
One sole Lord is Master of all creation—
None else beside Him.
By the Master's favour finds He lodgement in the self,
Therein revealing Himself. (5)
The Creator, controller of the inner self is all existence,
all-pervasive :
Whom then to revile ?
By contemplation of the holy Word find this truth. (6)
While caught in duality, to man some appear good, some evil.
The God-directed the sole Reality have viewed,
And in the One are absorbed. (7)
Such devotion as pleases the Lord is by Him accepted.
Nanak, servant of God, the Lord has contemplated,
By devotion to the Master's holy feet. (8) (2.4. 9)

In the Measure Suhi—Composition of Sri Guru Ram Das

Ashtpadiyan (Octets)

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Koī āṇi milāvai merā Prītam piyārā hauṇ tisu peh āpu vechāīṇ

To one who with the cherised Beloved unites me
In slavery would I sell myself. (1)
This would I do for a sight of the Lord.
In his grace may the holy Preceptor grant me union,
That on the Name Divine I meditate. (I-Pause)
If joy shouldst Thou grant, to Thee would I still be devoted;
In suffering too on Thee would I meditate. (2)
Should it *please Thee* to give me hunger, still would
I feel fulfilled,
And in suffering feel joy. (3)
Cutting body and person to pieces would I make offering,
And in fire immolate myself. (4)
The fan would I wave, draw water,
And live on what Thou dost grant. (5)

The humble Nanak at Thy portal has flung himself—
In your greatness Lord, grant him union. (6)
Plucking out my eyes, under Thy feet would I place them.
Wander the earth over, that thus mightst Thou be attained. (7)
Shouldst Thou grant me a place near Thee, would I to
Thee offer devotion;
Shouldst Thou drive me off, still on Thee would
I meditate. (8)
Should the world praise me, that would Thy laudation be;
Should it revile me, still would I not leave Thee. (9)
With Thy support what reck I of the world's calumny ?
In forgetfulness from Thee would I die. (10)
To the Master am I a sacrifice; falling at his feet would
the holy one I propitiate. (11)
Lord ! for a sight of Thee has the humble Nanak
gone crazy. (12)
Should a storm blow, rain fall in torrents, still for a sight
of the Master would I go. (13)
The Master's disciple would dare[1] even the vast salt sea
To have his sight. (14)
As a creature without water is dead, so is the disciple
without the Master. (15)
As with showers of rain is the earth decked,
So does the disciple bloom in union with the Master. (16)
Thy servant's servant would I be, accosting him in words of
humble supplication. (17) P. 758
Such is Nanak's supplication to the Lord :
In union with the Master may I have joy with him. (18)
Thou art Thyself Master and disciple;[2]
In supplicating the Master to Thee I make supplication. (19)
Whoever serves Thee, Thy *image* becomes—
The servant's honour Thou dost protect. (20)
Lord ! of Thy devotion are stores full;
This Thou dost grant to any as be Thy pleasure. (21)
Whomsoever Thou dost grant it, receives the reward—
Unavailing are all clever devices. (22)
In constantly contemplating the Master, is the sleeping
mind awakened. (23)

1. Lit. Cross.
2. (This is an established doctrine in the Sikh creed).

One sole boon the humble Nanak seeks : Lord ! make me slave of Thy slaves ! (24)
Should the Master offer a rebuke, still would it be sweet;
Should he show grace, that would only be his greatness. (25)
Utterance of the God-directed is approved of God;
Not so the egoist's utterance. (26)
Be it severe cold, frost, snowfall, still must the disciple set out to have the Master's sight. (27)
Day and night may I have the Master's sigth,
And in my eyes place the Master's feet. (28)
With numerous devices to win the Master's *favour*,
Only such find a place *with him* as the Master approves. (29)
Lord ! in Thy grace grant :
Night and day to the Master's feet may I be devoted. (30)
The Master is Nanak's life and body—
In union with the Master finds he fulfilment. (31)
All-pervasive is Nanak's Lord—everywhere is the Lord's presence. (32) (1)

In the Measure Suhi—Composition of Sri Guru Ram Das

Ashtpadiyan (Octets)

SCORE 10

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Andari sachchā nehu lāiyā Prītam āpaṇai

In my heart to the Divine Beloved have I formed true love :
As the Master's sight[1] I behold, body and mind feel blessed. (1)
The Lord's Name have I purchased.
From the Master, perfectly-endowed have I obtained amrita[2]
That is inaccessible, fathomless. (I-Pause)
At sight of the holy Preceptor have I bloomed,
And with the Name Divine fallen in love.
In his grace has he granted me union,
And the Door of Liberation have I attained. (2)
The holy Preceptor, lover[3] of the Name—
Should I find him, body and mind to him would I dedicate.
Should it be pre-recorded, in poise would I quaff amrita. (3)

1. Lit. Before me.
2. Symbolizes the holy Name Divine.
3. Birahi = tormented with separation in love.

In sleep may I laud the Master, at waking too remember him.
Were I to meet such a one devoted to the Master,
his feet would I wash. (4)
Seek out a noble friend who to the Divine Beloved
may unite me.
By union with the holy Preceptor is attained the Lord—
Spontaneously does such union come. (5)
The holy Preceptor is ocean of merit of the Name—
For a sight of him have I yearning.
Without him live I not an hour; without a sight
of him die. (6) P. 759
As by no device can the fish live without water,
So without the Lord may not the devotee live—
Without the Name Divine dying. (7)
To the holy Preceptor have I formed love :
Mother mine ! how without him may I live ?
The Master's Word is my prop; in devotion to the Master's
Word find I life. (8)
Mother mine ! the Name Divine is a jewel,
That the Master in his grace grants.
The Name Eternal is my support : with the Name Divine
live I in constant love. (9)
The blessing of the enlightenment granted by the Master
Is *devotion to* the Name :
The Name Divine he confirms.
To whomsoever granted, receives it,
And at the Master's feet falls. (10)
The inexpressible narrative of love, should a loved
one relate it,
To him would I dedicate my self, and at his
feet bow low. (11)
My sole friend art Thou—immanent Creator all-knowing.
The true friend, the holy Preceptor this union has granted.
Thou ever art my strength. (12)
The holy Preceptor is eternal—immune from birth and death[1]—
Immortal, all-pervasive. (13)
Wealth of the Name Divine have we garnered;
Valuable is this amount, immune from decrease.

1. (This is the doctrine of the identity in spirit and essence between the Guru and the Divine Being).

Saith Nanak : Those having approbation of the Master,
perfectly-endowed
Alone at the Divine Portal are approved. (14) (1.2.11)

In the Measure Suhi—Composition of Sri Guru Arjan Dev

Ashtpadiyan (Octets)

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Ūrajh rahiyo bikhiyā kai saṇgā

Man in worldly pleasures is involved—
His mind subject to numerous waves. (1)
My self ! how may we attain the Lord,
perfection incarnate,
Inaccessible, unknowable ? (I-Pause)
Man in stupor of attachment exists—
Excessive his thirst, that never is satisfied. (2)
In the body abides savage[1] wrath :
Man *caught* in the vast dust-storm of ignorance nothing realizes. (3)
Being subject to doubt— such are the fixed door-panels *for man*,
That allow not access to the Court Divine. (4)
In desire and fear is man bound and secured;
Finding not the Divine Mansion, as an alien he wanders along. (5)
To all maladies is he made subject,
Wandering about thirsting as fish without water. (6)
No wisdom or intellect[2] have I :
Lord ! in Thee lies my sole hope. (7)
To God's devotees make I supplication :
Grant to Nanak union—such is his prayer. (8)
As is the Lord grown gracious, holy company have I found.
Saith Nanak : Fulfilment has come as the Lord,
all-perfection have I attained. (1)
(I-Second Pause)

1. Chandār = Chandāl, a common name for the lowest castes, held to be brutal and savage.
2. Lit. Argument, logical skill.

In the Measure Suhi—Composition of Sri Guru Arjan Dev
SCORE 3
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Mithan moha agni shok sāgar

The world is ocean of false attachment and fire of suffering.
Lord, inacarnation of nobility, in your grace save me ! (1)
With the Lord's lotus feet seek I shelter ;
The Lord, guardian of the humble, is prop of devotees, (I-Pause)
The Lord is Protector of the helpless, annuller of fear of
His devotees.
In holy company occurs not encounter with
Yama's minions. (2)
Lord, embodiment of life, beyond compare, compassionate !
By contemplation of your merits is snapped Yama's snare. (3)
Grant that my tongue ever the Name ambrosial utter,
That Maya, embodiment[1] of malady, afflict me not. (4)
By utterance of the Lord's *Name* are saved all *man's* associates;
And from attack of the five highwaymen immune
he remains. (5)
One that by his mind, word and deed on the
Sole Lord meditates,
All fulfilment is his.[2] (6)
In grace has the Lord made *me* His own,
And the Name immaculate the joy in devotion
has granted. (7)
In primal time, at the end of time and in the middle
is pervasive the Lord :
Saith Nanak, none other than He is *real*. (8) (1.2)

In the Measure Suhi—Composition of Sri Guru Arjan Dev
Ashtpadiyan (Octets)
SCORE 9
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Jin ḍiṭhiyāṇ manu rahasīyai Kiuṇ Pāīyai tinh siūṇ sangu jīo

Cherished friend ! how may one find company of those
whose sight brings joy to heart ?

1. Lit. Form, image.
2. He receives all fruit (reward).

Cherished friend ! such are holy associates, friends of the heart,
who love for the Lord inspire :
Cherished friend ! love for such is snapped never,
nor occurs any impediment therein. (1)
Transcendent Supreme Being, Lord ! show grace that Thy
laudation ever I sing.
Beloved friends, holy companions, grant union
That in unison, the Name Divine, true friend of heart
we contemplate. (I-Pause)
Cherished friend ! one Maya-attached, blinded, sees not,
hears not, realizes not anything.
Cherished friend ! perishable is this frail[1] body—*with it* in
false occupations are *men* engaged.
Cherished friend ! those meditating on the Name,
In association with the Master, perfectly-endowed,
are the victors. (2)
Cherished friend ! by Divine command has *man* into the
world arrived;
His departure too in fulfilment of Divine command.
Cherished friend ! by Divine command is spread expanse
of the world,
By Divine command has man enjoyment of worldly pleasures.
Cherished friend ! whoever of the Creator is forgetful,
Into suffering of alienation falls. (3)
Cherished friend ! one winning the Lord's approval at the
Divine Portal is invested *with honour*.
Cherished friend ! such by meditating on the Sole Name Divine
Have joy in this life, with faces radiant.
Cherished friend ! such by the Supreme Being are honoured,
As with devoted hearts the Master have served. (4)
Beloved friend ! *the Lord* in all spots is pervasive,
cherishing all creation.
Cherished friend ! the Sole Name is *true* wealth, whereby is
gathered the treasure eternal,
Cherished friend ! should He show grace, never goes
He out of mind. (5)
Cherished friend ! with the Formless Lord in mind lodged
is annulled transmigration.

1. Lit Unbaked, (as of clay).

Cherished friend ! unknowable His extent, all-high,
inaccessible, endless. P. 761
Cherished friend ! those forgetful of the Lord a million
times die and are born. (6)
Cherished friend ! constant is the love of those beloved
ones *of the Lord*
In whose hearts He is lodged.
Cherished friend ! day and night in contemplation
of the Lord,
In company of sharers of merits they abide.
Cherished friend ! dyed in love of the Lord,
Shattered are all their afflictions. (7)
Cherished friend ! *say to the Lord* ! Thou art the Creator,
maker of the world;
Thou sole and the many.
Cherished friend ! Almighty art Thou, all-pervasive,
Thou too repository of discriminating wisdom.
Cherished friend ! Nanak ever the Name contemplates,
That is the devotees' prop. (8) (1.3)

In the Measure Suhi—Composition of Sri Guru Arjan Dev
Ashtpadiyan (Octets) To the tune Kafi*
SCORE 10
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Je bhullī je chukkī Sāiṇ bhī Tahinjī Kādhīyāṇ

Master ! even though forgetful and negligent, still am I
known to be Thine.[1]
The females that with others[2] have formed attachment,
Are abandoned, dying of pining. (1)
The Spouse's side shall I not leave!
Ever Beloved, ever playful, is He my *sole* prop. (I-Pause)
Loving friend ! Thou art my sole relation; Thou my true self—
In Thee lies my source of pride.
When Thou within me art lodged, feel I joy—
Thou art esteem of the humble. (2)

* As stated earlier, Kafi is a tune especially suited to singing lyrical pieces.

1. (The speaker throughout this piece is the self, symbolized as the female, yearning for union with the Divine Spouse).
2. Implies Maya (dujāne = duality).

Treasure of grace ! as art Thou pleased, let me not another
benefactor seek.[1]
My boon is, ever to cherish your contemplation is heart. (3)
May my foot traverse Thy path; my eyes behold Thy sight;
With my ears may I listen to Thy discourse,[2] should
the Master be gracious. (4)
Beloved ! millions upon millions equal not a hair on Thy body.
Thou the true King; Thy merits beyond my expression. (5)
Countless are Thy female companions, all better-looking than I.
For an instant show grace,
Let me Thy sight behold—therein shall lie my joy. (6)
With Thy sight finds the heart poise, and sins flee.
Mother mine ! how may He be forgotten who
fully pervades me ? (7)
As shorn of pride *at his feet* I fell, spontaneously He met me.
Saith Nanak : By aid of the holy what was pre-recorded
have I obtained. (8) (1.4)

Simriti Bed Purāṇ pükārani pothīyāṇ

Simrits, Vedas, Puranas and the sacred books all declare :
Other than the Name Divine all other discourse is false,[3]
shallow. (1)
The Name, repository of *merit*, endless in the hearts of
devotees abides ;
In holy company vanishes suffering of birth, death and
attachment. (I-Pause)
Those caught in attachment, strife and pride inevitably
must wail;
Those sequestered from the Name no joy ever achieve. (2)
Those involved in desire for possessions caught in bonds,
And in Maya absorbed into hell and heaven descend.[4] (3)
After constant enquiry thus the essence have *we* realized :
To those without the Name no joy comes—such inevitably
must be losers. (4)
Innumerable *beings* into transmigration fall, die again
and again and are born. P. 762

1. Do not show; force me not to see or seek.
2. Story.
3. Hollow.
4. That is, still remain caught in transmigration.

Without realization is all *doing* worthless—into various
births such wander. (5)
Those to whom *the Lord* is gracious company of the holy attain.
Such the Name Divine ambrosial contemplate. (6)
Millions, without number are those that seek Him—
To such alone is He near as Himself realization grants. (7)
Divine Bestower ! go not out of my mind, devotion to Thy
Name grant :
To sing Thy praise day and night Nanak's
heart yearns. (8) (2.5.16)

In the Measure Suhi—Composition of Sri Guru Nanak Dev

The Ill-natured Female (*Küchajjī*)

In the Name of the Sole Supreme Being, Realized by
the holy Prceptor's Grace

Manjṇ Küchajjī ammāvaṇi dosaṛei hauṇ kiuṇ Shāhu
rāwaṇi jāuṇ jīo

Cherished friend ! ill-mannered woman that I am,
endless are the blames cast on me—
Cherished friend ! how with the Spouse May I have bliss ?
Cherished friend ! females there are each better.
than the other — who would make mention of me[1] ?
Cherished friend ! the sister-friends having bliss with the Spouse,
under mango-shade are resting.[2]
Cherished friend ! qualities like their[3] I possess not—
on whom may I lay the blame ?
Cherished friend ! what power have I Thy merits to recount ?
Cherished friend ! which of Thy merits shall I recall ?
Cherished friend ! to one even of Thy merits can
I not make approach.
Cherished friend ! ever to Thee may I be a sacrifice !
Cherished friend ! gold and sliver attractive,[4]
perals and rubies
Has the Lord blessed me with—
To these may heart have I attached.
Cherished friend ! houses of clay with stone I made firm—
Cherished friend ! in such objects lost, with the Spouse
never have I sat.

1. None knows my name.
2. A form of cool enjoyment in summer.
3. Such.
4. Colourful, bright.

Cherished friend ! now in sky of my head are the cranes crying,[1]
And herons on *my hair* have settled.
Cherished friend ! the woman departing for the husband's home[2]—
What face will she present in the hereafter ?
Cherished friend ! while still in sleep, has dawn broken—
The path *to traverse* has she put out of mind :
Cherished friend ! sequestered from Thee, the Spouse,
Into suffering fallen.
Cherished friend ! states Nanak in supplication : Thine all merits, mine demerits all.
Cherished friend ! all *joy of* nights to the happily-wedded ones belongs;
What night's *joy* for me of cursed matrimony ? (1)

In the Measurre Suhi—Composition of Sri Guru Nanak Dev
The noble-natured female (*Süchajji*)

Jā Tūṇ tāṇ maiṇ sabhi ko Tūṇ sāhibu merī rāsi jīo

Cherished friend ! with Thee am I possessed of all *boons*—
Thou, Lord ! art my capital.
Cherished friend ! with Thee by me live I in joy;
with Thee am I all-approved.
Cherished friend ! should it please Thee, mayst Thou grant me a throne and exaltation;
Cherished friend ! should it please Thee, leaving home may I go about begging.
Cherished friend ! should it please Thee, on dry land would an ocean flow,
And in the sky bloom lotus-flowers.
Cherished friend ! by Thy pleasure may the ocean of existence be crossed,
Or *the ship of life* in mid-ocean filled *with water, may sink.*
Cherished friend ! should it please the Lord joy-suffused,
In Him, store-house of merit may one be absorbed.
Cherished friend ! The Lord's frightful will,
Dooms to transmigration and death.
Cherished friend ! Lord ! inaccessible, immeasurable art Thou—
With narration of Thee fall I exhausted.
Cherished friend ! what shall I beg ? What state before Thee[3] ?

1. Symbol for disturbed state of the head in old age.
2. Implies the hereafter.
3. That Thou mayst listen.

For Thy sight *alone* I hunger and thirst.
Cherished friend ! by the Master's Word is the
Lord attained—
Such is Nanak's humble submission. (2)

In the Measure Suhi—Composition of Sri Guru Arjan Dev
The female decked with merits (*Gūṇvaṇti*)

Jo dīsai Guru sikkharā tisu nivi nivi lāgouṇ pāe jīo P. 763

Cherished friend ! to touch feet of the Master's devotee[1]
I bow low wherever met.[2]
Cherished friend ! to such would I state my heart's agony,
supplicating :
True friend ! discourse to me of the teaching
whereby my mind otherwhere may not stray.
Cherished friend ! my heart to thee shall I dedicate—
pray show me the path.
From far have I come, for thy shelter yearning—
Cherished friend ! with my heart full of hope that all my suffering
shalt thou annul.
Cherished friend ! brother, wayfarer of this path !
do as the Master may direct.[3]
Cherished friend ! discarding egoistic thinking,
duality you give up.
Cherished friend ! thus shall you receive sight
of the Lord,
And not a whiff of hot air touch you.
Cherished friend ! no power of utterance have I;
all by Divine command have I stated.
Cherished friend ! the Lord treasure of devotion
to me granted,
As Guru Nanak became gracious.
Cherished friend ! nevermore have I felt thirst or hunger[4]—
Fulfilled have I felt.
To touch feet of the Master's devotee[1] I bow,
wherever met.[2] (3)

1. Lit Disciple (Sikkharā, dim. form of Sikh).
2. Whoever of the Master's disciples is seen.
3. (This is the reply to the supplication in the foregoing lines).
Said symbolically.

In the Measure Suhi—Composition of Sri Guru Nanak Dev
Chhant (Lyrics)
SCORE 1
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Bhari joban maiṇ-mati peīyaṛai gharipāhuṇī bali-Rāma jīo

With prime of youth intoxicated, I *realized not*,
In the parents' home[1] am I only as a guest :
Lord ! to Thee am I a sacrifice.
My mind made impure by demerits—without the Master's
guidance merits enter *not the mind* :
Lord ! to Thee am I a sacrifice.
Of merits realization had I none—
Lost in delusions, my youth I let go waste.
The Spouse, His home and vision I realized not,
And of the Beloved Spouse's characteristics was unaware.
I sought not the holy Preceptor's guidance to tread the path,
And in sleep was *my life's* night passed.
Saith Nanak : In early youth becoming widowed,
Without the Beloved Spouse has the woman withered. (1)

Bābā maiṇ Vaṛu dehi maiṇ Hari Vaṛu bhāvai tis
kī bali-Rāma jīo

Master[2] ! to the Spouse unite me.
For the Divine Spouse my heart yearns :
Lord ! to Thee am I a sacrifice
For *the Lord* who in the Four Ages is pervasive,
Whose Word in the three worlds *resounds*.
Lord ! to Thee am I a sacrifice.
The Lord of three worlds has bliss with the blessed wife;
One with demerits from Him is cast off far.
The Lord all-pervasive to *our* desires brings fulfilment.
One wedded to the Lord is eternally of
blessed matrimony—
Never widowed or wearing soiled weeds.[3]
Saith Nanak : The holy Eternal is my loved Spouse,
Who in all Ages in immutable. (2)

1. Symbol for life in the world.
2. Baba.
3. The usual wear for widows in India.

Bābā laganu gaṇāe hambhī wanjṇāṇ sāhūrai bali-Rāma jīo
Master ! determine the auspicious hour that to husband's
home I go[1] :
Lord ! to Thee am I a sacrifice.
The hour of nuptials[1] by Divine command and will determined,
is inescapable.
All happens as the Lord determines.
Lord ! to Thee am I sacrifice.
Consequences of our actions by the Lord ordained,
None can efface.
The groom[2] is the Supreme Being, from need emancipated,
In the three worlds pervasive.
Maya[3] in despair wails and is sequestered,
As bride and Bridegroom in love are united.
Saith Nanak : By contemplation of the holy Word in joyful
Mansion she abides,
As *devoted to* the Master's feet the Lord she contemplates. (3)

Bābuli dittaṛī dūri na āwai ghari paīyai bali-Rāma jīo P. 764
The loving Sire at a far place has given her away in wedding,
So to parents' home she returns not :
Lord ! to Thee am I a sacrifice.
By sight of the Lord ever-present is she joyful;
With the Beloved Spouse having bliss is she invested in beauty :
Lord ! to Thee am I a sacrifice.
The eternal Spouse seeking after her
To Himself united her,
Who is of profound wisdom, pre-eminent of folk.
By good fortune has this union come about, that in joyful
abode she lives—
By enlightenment by the Master given, has she acquired merits.
Chastity, content and truth ever by her side—
Her truthfulness the Lord's favoured has made her.
Saith Nanak : Never shall she be sequestered or into
suffering fall—
By the Master's teaching into the Beloved's embrace
shall remain absorbed. (4) (1)

1. Symbol for union with the Infinite.
2. In the original, *head of* the bridal party.
3. Also 'mother', but implies Maya. (In the Indian joint family system, the bridegrom's mother ofter resents his fondness for his wife).

In the Measure Suhi—Composition of Sri Guru Nanak Dev
Chhant (Lyrics)
SCORE 2
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Ham ghari Sājan āye

Loved friends[1] into my home have arrived :
The holy Lord this union has brought about.
By spontaneous devotion has this union come; with the Lord has my heart fallen in love,
And by union with the chosen ones *of God* have I found joy.
What the heart desired[2] has been achieved.
By constant union is the heart fixed in devotion,
And our houses and abodes a decorated appearance wear.
As have the loved friends[1] arrived, is struk the mystic music of five instruments.[3] (1)

Āwuh mīt piyārei

Come, loved friends !
Sister-friends[4] ! sing you songs of felicitation.
As holy songs of felicitation you sing, the Lord's favour shall you win,
And your paeans of praise in the Four Ages be sung.
The Lord in His own home[5] has arrived; decked is the spot,
And by *blessing* of the holy Word are all abjectives fulfilled.
The supreme elixir of enlightenment is our eyes' collyrium,
That vision of the three worlds has revealed.
My sister-friends[4] ! in joyful unison sing songs of felicitation,
As the Divine Beloved into my home has arrived. (2)

Manu tanu amriti bhinnā

Amrita-drenched is my mind and body; the heart dyed in love.
Within *my heart* is lodged the valued jewel of contemplation of the Supreme Essence.
Beings are beggars, Thou the Bestower of boons,
on each conferring favours—

1. Symbol for devotees of God.
2. Devotion, joy in God is implied.
3. These resound by wire, hides, metals, hollow spaces (as drums) and by blowing in.
4. Symblo for fellow-seekers. Lit. females, implying bridesmaids etc.
5. The innermost self.

Thou all-knowing, enlightened controller of the inner self,
creator of causes.
Listen my sister-friend ! the Divine Charmer my
heart has charmed;
Amrita-drenched is my body and mind; (3)

Ātam-Rāmu saṇsārā

Lord pervasive in the self ! the universe is your holy sport.
Lord inaccessible, holy is your sport—
Who other than you may grant realization of this ?
Without aid of Thy might how may one be called Siddha,[1]
Yoga practitioner and enlightened one ?
As the Master poise to the mind has granted, death and birth
distracted have fallen.
Saith Nanak : By the holy Word are burnt demerits;
By conjunction of merits is attained the Lord. (4) (1.2)

In the Measure Suhi—Composition of Sri Guru Nanak Dev

SCORE 3

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Āwuh Sajjaṇā hauṇ dekhāṇ darshanu Terā Rāma

Come Beloved friend ! that Thy sight I behold.
In my home, *lone female* I stand in wait, with heart
full of yearning.
Full of yearning is my heart :
Listen, Lord ! on Thee is my *sole* reliance.
At Thy sight have I become desireless, fled is affliction
of birth and death.
All light I realize to be Thine—by spontaneous love
came union with Thee. P. 765
Saith Nanak : To the Divine Friend may I be a sacrifice,
Who by devotion in our own home[2] grants union. (1)

Ghari āīyaṛei sājanā tāṇ dhan kharī sarassī Rāma

Loved friend ! as into my home[2] Thou hast arrived,
Deeply joyful is this female.
Charmed by the Lord, as by the holy Word she has beheld Him,
His sight has brought her joy :

1. An accomplished Yogi.
 Note : At the end of a few lines herein occurs 'Rāma' which is a euphonious refrain, as elsewhere in Gurubani.
2. The self.

Joyful, merit-endowed, in deep bliss,
As the Divine Hedonist has pleasure with her.
The Creator, perfection incarnate,
Annulling demerits, a house of merits has erected[1] for her.
With the *five* thieves[2] destroyed, in holy abode has she
taken residence,
And justice after contemplation *the Creator* dispenses.
Saith Nanak : By *devotion to* the Name Divine comes liberation;
By the Master's guidance is found union with the
Divine Beloved. (2)

Waru pāīyaṛa bālaṛiyei āsā mansā pūrī Rāma

Dear damsel ! as the Bridegroom thou hast attained,
Fulfilled are thy objectives.
With the Beloved hast thou had bliss,
Who is pervasive, not far.
Far is not the Lord, in each vessel[3] pervasive—
All beings His female spouses.
As behoves His greatness, Himself is He the hedonist.
Himself has bliss *with all.*
The Eternal that is immortal, immutable, immeasurable, limitless
By guidance of the Master, perfectly-endowed is attained.
Saith Nanak : Himself is He maker of union—
By His glance of grace is formed devotion. (3)

Piru üccharīyai māraṛīyai tihu loā sirtājā Rāma

The Divine Beloved, abiding in lofty bower,
of the three worlds is overlord,
At His merits am I struck with wonder,
As has resounded the unstruck music.
By contemplation of the Word are our deeds purified,
And mark of the Name Divine fixed.
Those without the Name are spurious, no resting-place
for them;
Those *wearing* jewel of the Name are approved.
With perfection of devotion and enlightenment is received
the charter of approval—
Thereafter no more is transmigration.

1. Lit. Roofed.
2. The five sources of evil.
3. Implies being.

Saith Nanak : Those by the Master's guidance
realizing the self,
Become *images* of the Lord immortal. (4) (1.3)

In the Measure Suhi—Composition of Sri Guru Nanak Dev

Chhant (Lyrics)

SCORE 4

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Jini kīyā tini dekhiyā jagu dhandhaṛai lāiyā

He who created *the world*, over it has watched and to
various tasks set it.
By Thy bounty is the self illumined, and in the body is the
moon of enlightenment made effulgent :
As by Divine bounty is this moon made effulgent,
Lifted is darkness of suffering.
With the *Divine* Bridegroom does the wedding party of
merits bear a noble aspect,
Whom after discrimination the woman[1] has chosen.
This wedding with eclat is celebrated :
The groom to the music of five instruments[2] has arrived.
He who created the world, over it has watched and to
various tasks set it. (1)

Hauṇ balihārī sājanā mītā awarītā

To saintly friends, immune from ignorance am I a sacrifice.
The heart with such has shared love,
As to it are firmly attached :
How may be forgotten the friends
With whom the heart its feelings shares ?
To the heart clasp those whose sight joy and frolic brings,
None far ever merits and demerits bears.
To the saintly friend, immune from ignorance,
am I a sacrifice. (2)

Gūṇāṇ kā hovai wāsulā kaḍhi wāsu laījai

Should one *bear* a casket of fragrant merits,
Occasionally must one open it, the fragrance to take in.
Should one's friends bear merits, must these be shared.
Sharing merits, discarding demerits should one tread
life's way. P. 766

1. Symbol for the self.
2. Symbolizes spiritual joy.

Wearing silks *of merits*, decking oneself, should one
occupy one's *place on* the stage.
Wherever settled, should one utter what is good,
And shaking amrita, quaff it.
Should one bear a casket of fragrant merits,
Occasionally must one open it, the fragrance to take in. (3)

Āpi karei kisu ākhīyai horu karei na koī

All by Him is done; to whom to carry the plaint ?
None else is the doer.
To such alone may reminder be given as are neglectful.
To one neglectful alone may reminder be given—
How may the Creator be *reckoned* neglectful ?
Without our utterance He hears and sees;
Without our supplication sends He bounty.
Saith Nanak : The Bountiful Lord, Creator of the World,
all-holy, boons grants,
All by Him is done; to whom to carry the plaint ? (4) (1.4)

Merā manu rātā gūṇa rawai mani bhāvai soī

My heart *to the Lor*d attached, to *His* merits gives utterance;
This to it is pleasing.
Ascent along the Master's ladder of truth, true joy brings.
As comes joy with equanimity, is truth pleasing—
Unfailing is this realization.
Sacred baths, charities, learning, holy dips deceive not God,
Who by feigning is not influenced.
Shows of piety, attachment, evil-doing all are discomfited,
Along with falsehood, fraud and duality.
My heart *to the Lord* attached, to *His* merits gives utterance :
This to it is pleasing. (1)

Sāhibu so sālāhīyai jini kāraṇu kīyā

Praise you the Lord who all causes has raised.
Among foul minds by impurity *of evil* soiled,
Rare are those that *amrita* of devotion have quaffed.
Those that churning amrita have quaffed it,
to it their heart have given
And by the Master got it evaluated.
As is the heart to the holy Eternal attached,
Spontaneously is the Lord realized,
In unison with *the Master* the Lord's merits would I sing,

And ask, how may union come about with Him alienated ?
Praise you the Lord who creation has raised. (2)

Āye gayā kī na āiyo kiuṇ āwai jātā

As enters *the Lord* the heart, what is left behind ?
How may He who has entered it, depart ?
To the Beloved is the heart attuned; to the Lord attached.
The Lord joy-suffused, true is His discourse—
From a bubble has He raised the citadel of *creation*
Himself lord of the body of five elements,
Himself its Creator,
Who this holy frame has made so fine.
Beloved, listen ! with demerits are we filled :
What pleases Thee is right.
Transmigration with true realization ceases. (3)

Anjanu taisā anjīyai jaisā Piru bhāvai

Apply to your eyes the collyrium that pleases the Spouse.
Such is *true* understanding, realization and knowledge
As He himself imparts.
Himself realization He imparts, Himself shows the path;
Himself the heart captivates;
Himself to deeds good and bad gives inclination—
Who may evaluate Him, who is beyond all knowing ?
Magical practices, incantations and false shows I know not—
To the Lord is my heart attuned.
With collyrium of the Name such alone attain vision,
As truth by the Master's Word have realized. (4)

Sājan hovani āpṉei kiūṇ par gharijāhī

With loving friends given, why need one go to
strangers' homes ?
Such loving friends, in heart in truth are dyed.
In hearts are these friends joyful, performing all
articles of faith.
Love of the holy Name *to them* is worship at the
sixty-eight bathing-spots.
He creates and makes—pleasing is His will.
Our friends, suffused in love of the Lord, in vermilion[1]
are dyed. (5) P. 767

1. Colour symbolizing joy in devotion.

Andhā āgū je thīyai kiūṇ pādharu jāṇai
How would one blind setting up as leader know the way ?
Through his mean understanding is he robbed—
How would he know the way ?
How may he go along the way and find the Mansion ?
Blinded is understanding of the blind.
Without guidance of the Name Divine nothing becomes visible—
The blind, involved in worldly affairs, are sunk.
With guidance of the Word in heart lodged, light of devotion
Day and night would arise.
With folded hands supplicate the Master
To show the even way. (6)

Manu pardesī ji thīyai sabhu desu parāīyā
With the mind turned away,[1] the whole world turns alien.
To whom shall I open the packet of my sorrows ?
The whole world by suffering is gripped :
The whole world suffering-gripped—my state of
mind to whom is known ?
Terrifying are the rounds of transmigration, unending.
Those without the Name are hollow within, miserable—
The Master's Word to them not imparted.
With the mind turned away,[1] the whole world turns alien. (7)

Guru mahaliṇ ghari āpṇai so bharpüri līṇā
Anyone *seeking the Lord* through the Master's abode in
his own home,[2]
Everywhere finds, Him pervasive.
The servant of God service should undertake
When faith by the holy Word in him is confirmed :
Should *by faith* in the Word his heart in devotion be dyed,
Within shall he find the Lord's abode.
Himself is the Lord supreme Doer, lasting without end and ever.
By union through the Master's Word comes joy *to man*
And for him resounds the vina[3] mystically played.[4]
Anyone *seeking the Lord* through the Master's abode in
his own home,[2]
Everywhere finds Him pervasive. (8)

1. Implies the attitude of renunciation.
2. The heart or mind is implied.
3. A stringed musical instrument.
4. Anahad = unstruck sound, heard by mystics in absorption.

Kītā kyā sālāhīyai kari vekhai soī

What point praising *God's* creation ? He makes it and
over it watches.
However much one may wish, beyond evaluation He remains,
Only one Enlightened by Him His value can know—
Infallible is He, above error.
Those pleasing Thee by the Master's invaluable Word hail Thee.
Lowly and humble, thus I supplicate :
Truth may I never desert.
Saith Nanak : He who has made the world and over it watches,
All wisdom grants. (9) (2.5)

In the Measure Suhi—Composition of Sri Guru Amar Das

Chhant (Lyrics)

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sükh sohilaṛā Hari dhiyāwuh

Chanting the joyous song, on the Lord you meditate,
And by the Master's *guidance* get Divine blessing.
By the Master's guidance Divine blessing receive;
The Lord's Name contemplate,
That suffering of life after life annuls.
May I be a sâcrifice to the Master,
Who all fulfilment has granted.
Devotees ! *to win* the Lord's grace and meed of joy,[1]
contemplate Him
Saith Nanak : Listen, brothers in devotion !
By the Lord's song of joy contemplate Him. (1)

Sūṇi hari gūṇa bhīnei sahji sübhāe

Listening to the Lord's praise is our being in spontaneous
ecstasy[2] left drenched,
And by the Master's guidance,
Has the mind settled to spontaneous meditation on the Name.
Those blessed with the primal Writ have the Master's
guidance[3] found;
Lifted is their fear of transmigration.
The foul duality from their selves is lifted,

1. Fruit of joy.
2. Sahaj Subhai (without effort or travail).
3. Have met the Master.

And in the Lord are they absorbed.
Those blessed by the Lord His laudation for ever sing. P. 768
Listening to the Lord's praise, is our being in ecstasy drenched. (2)

Jag mehṇ Rāmā-Nām nistārā

In this *world devotion to* God's Name brings liberation.
From the Master comes *inspiration* to contemplate the holy Word.
By *contemplation of* the Master's Word arises devotion to God's Name;
Attained by one who with Him finds approval.
From laudation of the Lord sung in poise, day and night,
Is all evil eliminated.
Lord ! all is Thine; of all art Thou cherisher;
Thine am I; Thou mine.
In this world devotion to God's Name liberation brings. (3)

Sājan āya wüṭṭhei ghar māhīṇ

In my home have taken abode those my heart loves.[1]
Their laudation of the Lord all desire fulfils.
From their laudation of the Lord are all desires fulfilled—
Hunger arises not thereafter.
Everywhere[2] is venerated the devotee,
In the Lord's contemplation absorbed.
Saith Nanak : The Lord Himself maker of union;
Himself He casts off others—
None beside Him has the power.
In my home have taken abode those my heart loves. (4) (1)

In the Measure Suhi—Composition of Sri Guru Amar Das

Score 3

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Bhagat janāṇ kī Hari jīo rākhai jügi jügi rakhdā āyā Rāma

The Lord is succourer of His devotees;
Age after age has He succoured them.
One by Godward-turning alone becomes a devotee—
His egoism by the holy Word consumed.
The Word consuming his egoism, finds he favour with the Lord,

1. Sajan : God's true devotees.
2. In all ten directions.

Whose utterance is true, holy.[1]
Day and night in sincere devotion are such engaged,
As by the Master are instructed.
Truthful and pure is the way of the devotees—
Their self to the holy Name attached.
Saith Nanak : At the holy Portal shine God's devotees,
Who for sole pursuit of truth have lived. (1)

Hari bhagatāṇ kī jāti pati hai bhagat Hari ka Nām samāṇei Rāma

In *devotion to* the Lord alone lies pride of caste and
honour for His devotees—
In His Name are they absorbed.
To the Lord devoted, their ego they cast off,
And know the way of good from evil-doing,
Knowing wherein lies good and wherein evil,
God's Name they ever utter—
To God's fear and devotion are they attached,
Their days and nights passed in devotion.
Abiding at home,[2] are they still anchorites,
In devotion dyed; of hearts ever pure,
Ever beholding the Lord by their side.
Saith Nanak : Those alone are reckoned true devotees
at the holy Portal
Who meditate ever on His Name. (2)

Manmükh bhagati karehṇ vinu Satiguru binu Satiguru bhagat na hoī Rāma

Egoists seek to engage in devotion without
the Master's guidance—
Devotion without the Master's guidance cannot be.
In Maya's malady and egoism are such caught,
And involved in transmigration, suffer :
In transmigration involved and into suffering fallen,
Is mankind lost.
Without the Master's guidance is the Essence not realized.
All without devotion *from truth* are strayed,
Their going hence in regrets involved.
One in millions has realized the name Divine, true and holy.

1. Sāchi yields both these shades of meaning.
2. That is, not tenouncing the world.

Saith Nanak : From devotion to the holy Name
comes exaltation :
In duality lies ignominy. (3)

Bhagatāṇ kai ghari kāraju sāchā Hari gu̱ṇā sada wakhāṇei Rāma

In the abodes of God's devotees is truth practised, P. 769
And on the Divine attributes discourses delivered.
He Himself has bestowed on them the treasure of devotion—
Their pain of dying[1] annulled.
With pain of dying[1] annulled and their mind in devotion absorbed,
The treasure of the holy Name they obtain;
This treasure inexhaustible, on them the Lord confers
As they in spontaneous[2] *devotion* are absorbed.
God's devotees ever exalted
By guidance of the Master's Word are ennobled.
Saith Nanak : By His grace is union with Him attained.
Bringing eternal[3] glory. (4) (1.2)

Shabdi sachai sachu sohilā jitthai sachei kā hoe vichāro Rāma

By contemplation on the holy Lord
Is the song of joy in the holy Word sung,
Whereby are egoism and sin annulled
And truth in the heart lodged.
With truth in the heart lodged,
God's devotees the impassable ocean cross,
Whose waters never again may they enter.
Holy is the Master, holy His Word,
That Eternal Truth has revealed.
Those so instructed lauding *God's* holy attributes,
In truth are absorbed,
And in all creation truth behold.
Saith Nanak : Holy is the Lord, holy His greatness;
By following truth is liberation attained. (1)

Sācha Satiguri sāchu bu̱jhāiyā pati rākhai sachu soī Rāma

The holy Preceptor Truth has revealed,
That *at the Divine Portal* brings honour.
Devotion to holy truth is to us holy food—
From *God's* holy Name comes bliss.

1. Lit. Thorn, implies transmigration.
2. *Sahi subhaiya.*
3. Lit. Age after age.

From the holy Name comes bliss, and is death annulled;
Never again is one cast into the womb.[1]
In Divine Light is merged light of the self,
and in the truth absorbed;
By the holy Name illuminated.
Those realizing the truth are rendered pure,
And the truth ever contemplate.
Saith Nanak : Those lodging in heart the holy Name,
Never suffer pangs of separation *from God*. (2)

Sachī baṇī sacchei gūṇa gāweh titu ghari sohilā hoī Rāma

The song joyful is raised in the home where is chanted
the holy Word,
And the Lord's holy laudation practised.
Laudation of the holy attributes renders mind and body pure,
With the holy Creator's *Presence*[2] filled.
Holy the actions of such, pure their utterance :
All that I *then* behold is Divine truth spread—
Nothing beside exists.
Of Divine Truth is *the devotee* born, in Truth absorbed—
Those caught in duality through birth and death pass.
Saith Nanak : He alone the Doer, His is solely the might. (3)

Sacchei bhagat sohehṇ Darwārei saccho sacchu vakhāṇei Rāma

At the Court Divine shine in splendour the true devotees,
Whose sole utterance truth has been.
Their heart with the holy Word filled,
The truth have they realized.
One realizing himself the truth realizes,
And of the holy Eternal has vision.
Of such, holy is the utterance; pure their repute;
Through living truth bliss they find.
The dye of duality on them is not settled.
Saith Nanak : Those with *good fortune* writ on their foreheads,
Alone find the truth. (4) (2.3)

Jūg Chārei dhan je bhaweh binu Satiguru Sohāg na hoī Rāma

Should the seeker-female wander, *searching* through all Time,[3]

1. Lit. Rests in the womb.
2. Sācha Purakh.
3. The four Ages.

Without the holy Master's *guidance* shall she not find
bliss of union.
Immutable is God's rule;
None besides Him is everlasting :
None besides Him; He alone is everlasting.
By the Master's guidance is realized God's sole reality.
As by the Master's teaching is the mind fixed in faith,
Union between the woman and her Lord has come about.
By guidance[1] of the holy Preceptor is the Lord attained— P. 770
Without devotion to the Name comes not liberation.
Saith Nanak : As in faith is the mind fixed,
The female-seeker with her Lord finds bliss. (1)

Satiguru sevi dhan bālaṛīyei Hari waru pāwehṇ soī Rāma

Thou female, brimful of youth, the holy Preceptor serve,
From whose blessing shalt thou be tied in nuptials with
the Divine Bridegroom.
Ever will this bliss last;
Never after shalt thou wear *widow's* soiled weeds :
Soiled weeds shalt thou not wear—
Rare is such enlightenment, coming to those by the
Master guided.
By discarding egoism comes realization.
Such a one nobly acts, and in the holy Word is absorbed,
Realizing within the sole Supreme Being.
By the Master's guidance has she bliss unending[2]
with her Lord :
Noble her repute.
Saith Nanak : Thus will the woman find joy with her Lord,
Who all creation pervades. (2)

Guru kī kār karei dhan balaṛīyei Hari waru dei mailāe Rāma

Dedicate thy service, youthful female, to the Master,
Who to the Divine Bridegroom shall unite thee :
Dyed in the Lord's dye, in union with the Beloved will
the seeker-female find joy.
In union with the Beloved will she find joy,
And in Truth be absorbed, that everywhere pervails.
The female absorbed in Truth shall always with holiness
be decked.

1. Meeting, contact.
2. Day and night.

To the Lord, bestower of joy, by the holy Word realized,
shall she ever cling.
Saith Nanak : As thus is she wedded, her true abode she realizes.
By enlightenment by the Master given,
the Lord she attains. (3)

Sādhan bālī dhūri melī merai Prabhi āpi milāī Rāma

To such female, brimful of youth, union in the
Primal Hour is granted;
The Lord to Himself has united her.
By *guidance* of the Master's teaching in her self enlightened :
The Lord *she beholds* pervading all space :
The Lord pervading all space beholding,
Him in her self she lodges—
Attaining thus what for her was destined.
In joy reposing, decked in truth, finds she favour with the Lord.
The female, pure in heart, with impurity of egoism shed,
By the Master's guidance,[1] in Truth is absorbed.
Saith Nanak : United by the Creator to Himself,
The Nine Treasures[2] of the Name she attains. (4) (3.4)

Hari Hare Hari gūṇa gāwuh Hari Gurmukhei pāe Rāma

Laud the Lord, who by the Preceptor's guidance is attained.
Day after day the holy Word contemplate,
And the mystic symphony hear.
Amidst strains of the mystic music shall the Lord
enter thy home :
Sisters of my soul ! sing the Lord's praise.
The woman with unbroken devotion to the Preceptor,
Alone her Lord's love gets.
Those lodging the Master's Word in their selves,
By the Word are exalted.
Saith Nanak : Ever they raise the song of joy,
Whose home the Lord in grace visits. (1)

Bhagatāṇ mani ānandu bhaiyā Ḥari-Nāmi rahei liv lāe Rāma

Joyous are the devotees' hearts that in the Lord's Name
are absorbed.
By the Preceptor's guidance is their heart purified,
Through laudation of the immaculate Lord :

1. Wisdom, teaching.
2. (See Glossary).

Lauding the Lord's immaculate qualities,
Lodging in the mind His Name,
And His immortalizing Word.
Those lodging Him in the self, are alone saved—
Each heart through the holy Word may He pervade.
Those lauding Thee are in poise absorbed—
Through the holy Word united.
Saith Nanak : Blessed is their life
That by the holy Preceptor along the way to the
Lord are guided. (2)

Sant sangati siūṇ melu bhaiyā Hari Hari Nāmi samāe Rāma

Those to holy company united, in the Lord's Name P. 771
are absorbed.
By the Master's Word are they eternally liberated in their life,
Fixed in unshakeable devotion to the Name Divine.
With their minds in the Lord's Name fixed,
are they by the Master united,
Their mind in the Lord dyed.
The Bestower of Bliss they attain,
Their Maya-attachment annulled.
Ever in contemplation of the holy Name absorbed,
Dyed in the Master's Word, in poise inspired,
The Name in their mind lodged.
Saith Nanak : Ever sing they in joy
That in devotion to the holy Preceptor are absorbed. (3)

Binu Satiguru jagu bharami bhūlāiya Hari kā mahalu
na pāiyā Rāma

Bereft of the holy Preceptor's *guidance*,
Is the world in illusion lost,
Attaining not to the Lord's Mansion.
By the Preceptor's teaching comes about union :
Of those so united are the sorrows ended.
By Love of the Lord are their sorrows ended :
Dyed in ecstasy sing they of *joy in God.*
God's devotees eternally abide pure—
Their fame spread through the ages.
Engaged in true devotion are they honoured at the Portal Divine—
The holy Portal their true abode.
Saith Nanak : Holy *their* song, holy *their* utterance :
By the holy Word bliss *they* find. (4) (4.5)

Je loreh varu bālarīyei tāṇ Gurucharnīṇ chittu lāe Rāma
Dear Damsel ! to find the *holy* Bridegroom
Thy devotion at the Master's feet offer :
Thus shalt thou have eternal wedded bliss with the Lord,
whom death and mortality touch not.
Death touches not the Lord :
The damsel poised in mind by the Master's *teaching*
gets her Lord's love.
By the discipline of truth finds she everlasting purity,
And is with the Master's Word decked.
The holy Lord is ever holy,
By His own will manifested.
Saith Nanak : Ever shall she have bliss with the Beloved,
Who at the Master's feet her devotion offers. (1)

Piru paiyaṛā bālaṛīyei anadinu sahje mātī Rāma
Dear damsel ! the Bridegroom hast thou attained,
And in the ecstasy of serenity dost rest;
With the wisdom by the Master granted is thy heart joyful,
Thy limbs in complete purity shining.[1]
Impurity sticks not to her limbs;
In joy of the Lord is she dyed—
Such union by the Lord Himself is made.
Discarding egoism, ever does she have bliss with the holy Lord.
With the wisdom by the Master granted has she found Him
in serenity of mind;
In *joy* of the Beloved is she dyed.
Saith Nanak : From devotion comes exaltation :
Dyed in holy joy, has she bliss with the Lord.* (2)

Piru rāwei rangi rātaṛīyei Pir kā mahalu tinh pāīyā Rāma
Damsel dear ! those that in ecstasy have bliss with the Beloved,
Alone live close to Him.[2]
Of such is that Bridegroom, immaculate, giver of bliss,
As their ego have cast off.
With love for the Lord, as worldly attainment she discards,
Such a wife with Him finds favour.
Ever lauding the holy Lord, of His inexpressible
qualities she discourses.

1. Lit. Not a grain of impurity to thy body sticks.
* The theme of this stanza is a continuation of the preceding one.
2. Lit. Have found His Mansion.

The One holy Lord all Four Ages pervades—
Without the Master's *guidance* none has realization of Him.
Saith Nanak : Dyed in joy has she bliss,
Whose mind to the Lord is attached (3)

Kāmaṇi mani sohilaṛā sājan milei piyārei Rāma

The Bride's heart with song of joy is full,
On finding union with the Beloved.
By the Master's guidance[1] is her heart purified, P. 772
With the Lord therein lodged.
With the Lord in her heart lodged,
Is she blessed, as by the Master's guidance has she realization.
My heart the Beloved has ravished—
The Dispenser of Rewards have I attained.
Be serving the holy Preceptor have I found eternal joy,
With the Lord[2] in my heart lodged.
Saith Nanak : The Master has bestowed union,
And through the holy Word ennobled me. (4) (5.6)

Sahilaṛā Hari Rāma-Nāmu Guru-shabdīṇ vīchārei Rāma

From devotion to the Lord's Name is raised the song of joy,
That by the Master's teaching[3] is contemplated.
By the Master's teaching are mind and body in the
Lord immersed,
And love for holy Name arises.
By love of the Name Divine,
As constantly he utters it,
Are all the seeker's forebears saved :
His transmigration annulled, joy comes to him;
In the sphere of mystic symphony is his consciousness fixed.
By His grace has Nanak found the sole Lord of the universe.
From devotion to the Lord's Name is the song of joy raised,
That contemplation of the Master's teaching[3] brings. (1)

Ham nīvīṇ Prabhu ati ūchā kiūṇkari miliyā jāe Rāma

Lowly am I; so lofty the Lord;
How with Him may I find union ?
By grace has the Master brought about the union,

1. Wisdom.
2. Original, Murari.
3. Original, Shabda.

As the Divine Word was in my mind absorbed,
Absorption of the Divine Word,
Casting out of egoism,
Joyful abandon brings :
With love of the Lord and absorption in His Name,
comes enjoyment of bliss with Him.
Saith Nanak : Of blessed and fortunate wedded life is she
that the holy Preceptor's teaching[1] follows.
Lowly am I, so lofty the Lord :
How with Him may I find union ? (2)

Ghaṭi ghaṭei sabhnāṇ vichi Eko Eko Rāma-bhatāro Rāma

In all vessels[2] is pervasive the Divine Being—
Lord-Spouse of all creation.
To some is the Lord far-off; to others is He the true
prop of their being—
To some is the Creator prop of their being.
By supreme good fortune is found the Master to
grant realization of Him.
In each vessel[2] is pervasive the Lord, sole Master—
By the Preceptor's *guidance* is the inaccessible realized.
Saith Nanak : Joy in serenity has descended; to the mind
has come realization,
By contemplation of the Lord.
In all vessels[2] is pervasive the Divine Being—
Sole Lord-spouse of all creation. (3)

Guru-sevani Satiguru datā Hari Hari Nāmi samāiyā Rāma

By service of the Master, the benign holy Preceptor,
In the Name Divine is the self absorbed.
Lord ! grant me dust *of feet* of the enlightened Master,
By whose *guidance* to us sinners has liberation come.
To sinners has he brought liberation by discarding of egoism,
And to abide in their true selves[3] *has guided them.*
By the mind awakened is their night's life passed in joy;
Through enlightenment by the Master granted, have they been
illuminated with *devotion* to the Name.

1. Will.
2. Symbol for the individual self.
 Note : At the end of lines occurs 'Rama' as a euphonious refrain.
3. Lit. Their own home.

Saith Nanak : Day and night in devotion passed are joy-filled,
And sweet is devotion to the Lord.
By service of the Master, the benign holy Preceptor,
In the Divine Name is *the self* absorbed. (4) (6.7) (5.7.12)

In the Measure Suhi—Composition of Sri Guru Ram Das

Chhant (Lyrics)

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Satiguru pūrakh milāe avgan wiknā gūṇa rawāṇ bali Rāma jīo

Lord ! to Thee may I be a sacrifice ! To the holy
Preceptor unite me,
That my demerits I may cast off, and on Thy merits discourse.
Lord ! to Thee may I be a sacrifice ! *Grant* that by
meditating on the Name Divine P. 773
The Divine Word I may ever utter.
Ever tastes the Divine Word sweet, dispelling sin and evil-doing.
Thereby gone is malady of egoism, fled is fear
And spontaneously in poise comes absorption.
The couch of the body, by the Master's Word
was made easeful,
and in enjoyment of essence of enlightenment indulged the self.
Each day are experienced joy and frolic—
This, saith Nanak, by the primal fortunate conjunction
has come.[1] (1)

Sati santokhu kari bhāu kuram kurmāī āiyā bali-Rama jīo

*To the Lord may I be a sacrifice ! the bride's father[2]
assembling wedding gifts of continence and content
To arrange a betrothal has arrived.
The holy in unison the Divine Word have sung,
To the Lord may I be a sacrifice !
As is sung the Divine Word, is the supreme state attained,
And exaltation by union with saints has come.
Gone is wrath and possessiveness from the self;

* *Note* : To symbolize union of the self with the Supreme Self the imagery of betrothal in the Indian tradition is employed.

1. Allusion is to astrology—the fortunate conjunction of planets.
2. Original, *kuram*, a relationship standing for the bridegroom's or bride's father. Here stands for the bride's father, giving his daughter away. Symbolizes the Preceptor, Guru.

Discarded are false pose of piety and doubt.
With agony of egoism gone have *we* attained joy,
And the body of maladies is cured.
Saith Nanak : By the Master's grace is realized the
Supreme Being,
Storehouse of merits. (2)

Manmükhi vichhuṛī dūri mahalu na pāe bali gaī bali-Rāma jīo

The egoist female,[1] sequestered from *the Lord*, thrown far,
the Mansion does not attain,
Is burnt *to ashes*.
Lord ! to Thee am I a sacrifice.
Within her *lies* false attachment; falsehood she buys,
By falsehood robbed.
Lord ! to Thee am I a sacrifice.
In falsehood and fraud engaged, great agony she bears—
Without the holy Preceptor's *guidance* is not attained the path.
Of crude mind, on out of the way paths straying,
Each moment pushed about—
The bountiful Lord in His grace with the holy Preceptor, noble,
to her may grant union.
Thus spontaneously, saith Nanak, are those sequestered
for multiple births united.

Āiyā laganu gaṇae hirdai dhan omāhiyā bali-Rāma jīo

Came *the bride's father* in heart calculating the auspicious
betrothal hour;
Filled with ecstasy is the woman.
Came Brahmin priests and the horoscope[2] studied—
Lord ! *to Thee* am I a sacrifice.
Was the horoscope studied, resounded the concert of
felicitations in the heart,
As was heard report of the loved Spouse's arrival
in the house.[3]
The wise and the enlightened resolved on immediate
celebration of nuptials.
For Spouse is attained the Supreme Being, inaccessible,
unknowable,

1. (The verb-form suggests the female).
2. (This is done to determine the auspicious hour for solemnizing betrothal).
3. Implies the self.

Ever youthful, friend of our childhood days.
Saith Nanak : As by grace is this union come about,
Never shall sequestration occur. (4) (1)

Hari pahilarī lāṇv parvirtī karma driṛhaiyā bali-Rāma jīo

*With the Lord the first circumambulation confirms in my *mind*
engagement in duties of the householder.[1]
To the Lord am I a sacrifice !
Was confirmed righteousness by the holy Word that is *sacred*
as Brahma's Vedas,
And discarded was evil : To the Lord am I sacrifice !
Confirm *in mind* righteousness, on the Name Divine mediate,
As have the sacred books[2] confirmed it.
To the holy Preceptor, perfectly-endowed make supplication,
Whereby may all sins and evils be discarded.
By great good fortune then comes joy in tranquillity,
And the Lord to the mind tastes sweet.
Saith Nanak,servant of God : In the first circumambulation
Is the ceremonial of nuptials initiated. (1)

Hari dūjaṛī lāṇv Satiguru pūrakhu milāiyā bali-Rāma jīo

With the Lord the second circumambulation is,
That the holy Preceptor, exalted being, *to noble attributes
has the seeker* united;
To the Lord am I a sacrifice !
Has come fear *of the Lord* that renders the mind fearless;
Cast off is impurity of egoism :
To the Lord am I a sacrifice !
Attained is God's holy fear; chanted is Divine praise,
And seen is the Lord truly manifest.
The Lord, image of the self is pervasive all over; P.774
In all creation is beheld the Lord to pervade.
Within the self and without is *seen* soley the Lord;
God's devotees in unison songs of joy have sung.

* Note : After the foregoing Chhant, whose theme is betrothal, in the present one is taken up the celebration of the nuptials, In both the symbolism is spiritual in import; that is, union of the self with the Lord. The present Chhant is chanted in solemnizing Sikh weddings. There are four circumambulations made by the wedding couple round the holy Book, with each of which one of the stanzas of this Chhant is chanted.

1. Parvirti Karma = Engaging in worldly or household duties.
2. Simritis.

Saith Nanak, servant of God : As is initiated
the second circumambulation
Has resounded unstruck music. (2)

Hari tījaṛī lāṇv mani chau bhaiyā bairāgīyā bali-Rāma jīo

With the thrid circumambulation is the mind joyful in dispassion
towards the world.
To the Lord am I a sacrifice !
God's devotees to the Lord are united, to Him by great good
fortune attained :
To the Lord am I a sacrifice !
Attained is the Lord immaculate, wherewith is sung
Divine laudation;
The tongue the Divine Word has uttered.
God's devotees by great good fortune Him have attained,
And the Lord's inexpressible discourse related.
In the heart has arisen the Divine note,
As by good fortune inscribed on the forehead is the
Lord contemplated.
Saith Nanak, servant of God : With the Third circumambulation
In the mind arises dispassion towards the world. (3)

Hari Chautharī lāṇv mani sahaju bhaiyā Hari pāiyā
bali-Rāma jīo

With the fourth circumambulation has the mind entered poise
as is attained the Lord :
To the Lord am I a sacrifice !
By the Master's guidance spontaneously is the Lord attained;
To mind and body tastes the Lord sweet;
To the Lord am I a sacrifice !
To whomsoever is the Lord sweet-tasting,
is approved of the Lord :
Ever are such in the Lord absorbed.
Such their heart's desire have attained;
By devotion to the Name Divine has in them resounded
concert of felicitation.
The Lord, Supreme Master the nuptials has arranged;
By blessing of the Name is the woman with the *holy*
Name abloom in heart.
Saith Nanak, servant of God : With the fourth circumambulation
Is attained the Lord immortal. (4) (2)

In the Measure Suhi—Composition of Sri Guru Ram Das
Lyrics (Chhant)
SCORE 2
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Gurumukhi Hari gu̱a gāe

By the Master's guidance *Divine laudation* have we chanted;
And in the heart become joy-absorbed.
Joy-tasting is the Lord, as the Lord's approval has come.
And spontaneously is union *with Him* attained.
Ever[1] is joy experienced, and blissful sleep attained;
And *the mind* in the holy Word absorbed.
By great good fortune is attained the Master,
perfectly-endowed,
By whom has come perpetual meditation on the Name.
Spontaneously has union with the Life of the Universe come,
Saith Nanak, as in the cosmic Void[2] is
absorption attained. (1)

Sangati sant milāe

Those to holy company joined,
In the pure Divine Pool have bathed :
As in its pure waters have they bathed, cast off is their impurity,
And purified is their body.[3]
Gone is impurity of foul thinking, fled is doubt,
And affliction of egoism.
By the Lord's glance *of grace* is attained holy company
And abode in one's own home[4] found.
Saith Nanak : Divine laudation with delectable joy is sung,
And illumination of the Name come. (2)

Antari ratanu bīchārei

Within the self *lies* jewel *of Divine contemplation*;
By the Master's guidance is formed love for the Name.
By love of the Name Divine and the holy Word has
come liberation;[5]

1. Day after day.
2. Implies the Divine Being without attributes (Nirguna Brahm).
3. The self is implied.
4. The self.
5. Swimming across.

Cast off is darkness of ignorance.
The self by enlightenment's blazing light is illumined,
And houses and abodes *thereby* decked.
Dedication of body and mind is made our decking—
This to the holy Lord is pleasing.
Act well whatever be the Lord's command— P. 775
Such, saith Nanak, shall in His embrace lie. (3)

Hari Prabhi kāju rachāiyā

The Lord the nuptials ceremonial has arranged,
And by meditation of the Master come to wed.
As to wed He came,
By the Master's medium is He attained :
Such a woman[1] is her Spouse's beloved.
The holy the song of felicitation have sung;
The bride[1] by the Lord Himself is exalted.
Godly men, swarms of servants of God, Divine choristers—
all in unison arrived;
Unique was the wedding procession.
Saith Nanak : The Lord eternal have I attained,
Who dies not nor shall ever non-existent be. (4) (1.3)

In the Measure Suhi—Composition of Sri Guru Ram Das

Chhant (Lyrics)

SCORE 3

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Āwuh sant janah gūṇa gāwehṇ Govind kerei Rāma

*Come, devotees of God ! that we Lord's laudation sing.
By the Master's guidance we make union,
That the multi-noted concert[2] may sound :
Lord ! many are Thy notes—everywhere art Thou pervasive.
Day and night *on Thee* I mediate, Thee ever laud,
And in the holy Word remain absorbed.
Such a one ever in ecstasy of poise remains absorbed,
With devotion of heart worshipping the Name Divine.
Saith Nanak : The God-facing seeker the
Sole Lord realizes. (1)

1. Symbol for the self.
* Note : In the first two lines in each stanza occurs Rāma at the end, which is as elsewhere a euphonious refrain.
2. Symbolizes ecstasy of spiritual experience.

Sabh mehṇ ravi rahiyā Prabhu antarjāmī Rāma
In all creation is the Lord, controller of the inner self,
pervasive.
One contemplating the Master's Word
Beholds pervasive The Lord—
The Lord,Supreme Master, controller of the inner self,
In each being is pervasive.
By the Master's teaching is obtained *holy* truth,
And absorption in poise comes —
Then is none other than the Lord *visible*.
Spontaneously would I laud the Lord, should I please Him—
Himself *then* grants He union.
Saith Nanak : By the Master's Word, by meditation day and
night on the Name
Does the Lord become visible. (2)

Ihu jago düttaru manmükh pār na pāī Rāma
Impassable is this world—the egoist finds not the other shore,
As within him abide egoism, avarice, lust, wrath and trickery[1] :
One with clever devices within, *with the Lord* finds no place—
Wasted the life of such.
Such a one *treading* Yama's path receives hurt,
At the end in regret departing.
None other than the Name is our friend—
Be it progeny, family, son or brother.
Saith Nanak : This expanse of Maya-attachment
In the hereafter shall not accompany us. (3)

Hauṇ pūchhauṇ apnā Satiguru dātā kin bidhi düttaru tarīyni Rāma
I shall seek to know from the holy Preceptor, great bestower,
How this impassable ocean may be crossed.
Follow the Master's will, thus dying while living.[2]
By dying while living may the ocean of existence be crossed,
And absorption by the Master's guidance in the Name obtained.
By great good fortune is found the holy person,
perfectly-endowed,
Who in the holy Name grants absorption.
Then is understanding illumined, the mind fixed in faith,

1. Original,cleverness.
2. (This is the answer.)

And exaltation by *devotion to* the holy Name attained.
Saith Nanak : As is *the self* united by the holy Word,
is the Lord attained
And light of the self into the supreme Light merged. (4) (1.4)

In the Measure Suhi—Composition of Sri Guru Ram Das P. 776

SCORE 5

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Guru Sant jano Piyārā maiṇ miliyā merī trishnā bujh gaīyāsei

Devotees of the Master ! the Beloved has met me :
Thereby is my thirst[1] assuaged.
To the holy Preceptor shall I dedicate mind and body,
Who to the Lord, storehouse of merit, shall unite me.
Praised be the Master, exalted person, who to the Lord
guides me,
Bringing me acclaim.
By great good forture in attained the Lord.
Nanak, servant of God, by the Name is abloom. (1)

Guru Sajjaṇu piyārā maiṇ miliyā Hari māragu panthu dasāhā

The Master, true beloved friend, met me,
Who the way to the Lord shall indicate;
Come you home, long-separated one;
Lord ! Master ! by *guidance of* the Master's Word grant union :
Without Thee am I in deep dejection, like the fish that
without water dies.
By great good fortune is the Lord meditated on.
Thereby Nanak, servant of God, in the Name is absorbed. (2)

Manu dah-dishi chhali challi bharamiyā manmükhu bharami bhūlāiyā

The mind wandering in ten directions into illusion is fallen;
The egoist in illusion is lost.
Ever is his mind seeking *fulfilment* of desires;
His mind by thirst and hunger[2] gripped.
Endless wealth under earth has he buried;
Still goes he out to seek more *of this* poison.
Nanak, thou servant of God ! laud thou the Name;
Those without the Name rot and rot and die. (3)

1. Used metaphorically for desire.
2. Implies desire and avarice.

Guru sündaru mohan pāe karei Hari Hari prem bāṇi manu māriyā
By attaining the Master, beauteous charmer,
My heart by arrows of Divine love have I subdued.[1]
thus my heart all consciousness has lost;
The mind all desire has cast off.[2]
Within me is agony of love; by sight of the Master is the mind propped.
To *my* great good fortune, come meet me, Lord !
Nanak each instant *to Thee* is a sacrifice. (4) (1.5)
Mārehisu ve jana haumai bikhiyā jini Hari Prabh milaṇ na dittiyā
Thou servant of God ! destroy poison of egoism that bars *way of* union with the Lord.
This body, golden in hue, through egoism is ruined and lost.
Maya-attachment all is black soot, that to thoughtless egoist sticks.
Saith Nanak, servant of God : Saved are the God-directed,
Whose egoism by *guidance of* the Master's Word is cast off. (1)
Wasi āṇihu ve jana isu mana kau manu bāshei jiūṇ nit bhauṇḍiyā
Thou servant of God ! this mind subdue, that like the falcon ever is hovering.
Invoived in desire, this night *of life* in suffering is passed.
Holy servants of God ! as is attained the Master,
By uttering the Lord's Name are all desires fulfilled.
Lord ! grant *to Thy* servant Nanak the wisdom his desire to discard
And have joyful sleep. (2)
Sādhan āsā chitt karei Rāmā-rājiyā Hari-Prabh sejīyaṛai āī
Divine King ! the woman yearns that the Lord enter her couch.
Divine king ! the Lord is inaccessible, compassionate,
In His grace shall He grant union.
Divine King ! my mind with yearning is filled,
And the couch of faith[3] have I spread.
Divine King ! Nanak, servant[4] of God the Lord's favour has won—
Spontaneously has He granted union. (3)

1. Killed.
2. Forgotten.
3. Shardha (shraddha Skt.) reverence, faith.
4. (In the original the implication is feminine).

Ikkatu sejai Harī Prabho Rāma-rājiyā Guru dassei Hari meleī
Divine King ! in one couch with me lies the Lord—
By the Master's guidance shall union with Him come.
Divine King ! with Love and dispassion is mind and
body imbued—
The Master in his grace shall grant union.
Divine King ! to the Master am I a sacrifice; P. 777
To the holy Preceptor shall I dedicate life.
Divine King ! By grace of the Master[1]
Nanak, servant of God, to the Lord is united. (4) (2.6.18)

In the Measure Suhi—Composition of Sri Guru Arjan Dev
Chhant (Lyrics)
SCORE 1
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sūṇi bāwarei tūṇ kāe dekhi bhūlānā
Listen, my mad self ! why at sight *of the world* art deluded ?
Listen, my mad self ! thy false attachment is frail
like kasumbha :
At the sight of the false world art thou deluded,
not worth half a cowrie—
The Name Divine is fast like madder[2] dye.
One contemplating the Master's sweet word
Is dyed red, red as poppy.
In false attachment is man involved,
To falsehood attached.
Nanak in humility has come to shelter of the Ocean of Grace—
Protect Thy devotees' honour. (1)

Suṇi bāwarei sevi Thākuru nāthu parāṇā
Listen, *my* mad self ! serve the Lord, Master of our life.
Listen, *my* mad self ! whoever *into the world* has arrived,
must depart.
Listen, thou sojourner *in the world* !
All this that thou dost reckon everlasting, shall vanish :
In holy company should we abide.
Listen with dispassion.[3]

1. Lit. As the Master is pleased.
2. Majith, yielding a fast red dye, symbolizing constancy in faith.
3. Lit. Like a stranger in the world.

By good fortune is attained the Lord—
Grasping the Lord's feet must we pass life.
Without hesitation this heart dedicate;
By the Master's guidance discard pride;
Saith the humble Nanak : Saviour[1] of Thy devotee !
How may I expound Thy merits ? (2)

Sūṇi bāwarei kyā kīchai kūṛā māno

Listen, *my* mad self ! why indulge in false pride ?
Listen, *my* mad self ! all pride and conceit shall vanish :
Vanish shall all that appears eternal, false is pride.
Be thou servant of the Lord's devotees.
Should in one's destiny it be inscribed,
Would one die while living, thus crossing the ocean of existence.
Whomsoever in spontaneons meditation Thou dost fix.
Does service to the Master and amrita quaffs.
Nanak at the Divine Portal has sought shelter :
Ever is he a sacrifice *to the Lord.* (3)

Sūṇi bāwarei matu jāṇeh Prabhu maiṇ pāiyā

Listen, *my* mad self ! lest thou be conceited that to the Lord
thou hast attained.
Listen, *my* mad self ! those meditating on the Lord
Turn humble as dust :
Those meditating on the Lord joy have attained—
By great good fortune is His sight obtained.
Casting off pride, ever in mood of dedication,
Should one efface egoism entire.
Blessed, fortunate is one that to the Lord has attained—
To such have I sold[2] myself.
Ocean of Bliss ! the humble Nanak to Thy shelter has come—
Save Thy *servant's* honour. (4) (1)

Hari charaṇ kamal kī tek Satiguru dittī tūsi kai bali-Rāma jīo

The Lord out of His grace granted shelter of His lotus feet—
To the Lord am I a sacrifice !
Greatly mighty is my father, His all the might—
No sorrow at His sight afflicts, who takes across the
ocean of existence.

1. One that takes *devotees* across the ocean of existence.
2. Said metaphorically.

From primal Time is He his devotees' succourer--
In His laudation find I life.
Saith Nanak : The Name is the supreme elixir sweet, P. 778
That each day with fervour of mind and body may I quaff ! (1)

Hari āpei lae milāe kiuṇ vechhoṛā thīvaī bali-Rāma jīo

As the Lord Himself has granted union *to the self*
How may separation come about ?
Lord ! to Thee am I a sacrifice.
Whoever has Thy shelter finds life eternal—
Lord ! to Thee am I a sacrifice.
From Thee alone, eternal Creator, is Thy shelter obtained.
None of His succour is deprived—
Such is the Lord.
With the holy in union paeans of joy have we sung—
Day and night in you our hope fixed.
With the Master, perfectly-endowed, of sight fulfilling desires,
have I made contact—
To him is Nanak ever a sacrifice. (2)

Sammhaliyā sachu thānu mānu mahatu sachu pāiyā bali-Rāma jīo

As the holy abode I contemplated, honour, greatness and
truth I obtained—
To the Lord am I a sacrifice.
As is met the holy Preceptor gracious,
Laudation of the Lord immortal have I chanted—
To the Lord am I a sacrifice :
Beloved Lord of life,
Laudation of the Lord immortal I chant.
Auspicious days are come, *the Lord* to his bosom[1]
has raised and clasped us;
Met is the Divine controller of the inner self.
Blowing are trumpets of virtue and content,
And *resounds* concert of unstruck notes.
Saith Nanak : At sound of *laudation* of the Lord Creator
Are all fears fled. (3)

Ūpajiyā tattu giānu sāhūrai peīyai iku Hari bali-Rāma jīo

Arisen is enlightenment of the Divine Essence,
That in this world and the next is pervasive the sole Lord—

1. Lit. Grasped us and clasped to His neck.

To the Lord am I a sacrifice.
With the Divine *in the self* has the Absolute found union,
That none can cast asunder—
To the Lord am I a sacrifice.
Wondrous is what is beheld, wondrous what is heard—
Wonder too strikes our gaze.
The Lord pervading water and land, in each being too is pervasive.
The self is merged into that from which it arose :
Inexpressible *is the Lord's* greatness.
Nanak meditates on Him whose marvels beyond
comprehension lie. (4) (2)

In the Measure Suhi—Composition of Sri Guru Arjan Dev

SCORE 2

(Chhant—Lyrics)

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Govind gūṇa gāwaṇ lāgei

As in chanting Divine laudation we engaged,
In love of the Lord ever kept we awake;
Being awake in love of the Lord, our sins in union with
the holy fled.
As the Master's feet we touched, vanished doubts,
And fulfilled were all objectives.
As by our ears to the holy Word we listened, spontaneously
came enlightenment,
And by great good fortune was the Name Divine contemplated.
Thus in humility supplicates Nanak : The Lord's shelter we seek :
Life and body to the Lord we dedicate. (1)

Anahat shabdu sūhāwā

As was the Lord's holy praise sung,
Sounded the melodious[1] unstruck note.
By chanting the Lord's praise fled suffering
And great joy in mind was aroused.
At sight of the Lord were mind and body purified
And the tongue[2] the Name Divine uttered.
May I, turning dust *of feet* of the holy to the Lord
make supplication

1. Beautiful, pleasing.
2. Mouth.

And His pleasure win.
Prays Nanak in humility : Show grace
That ever Divine laudation I sing. (2)

Guru mili sāgaru tariyā

By contant with the Master the ocean I crossed;
By contemplation of the Divine feet swum I across. P. 779
By meditation of the Name Divine were all
objectives fulfilled,
And was transmigration annulled.
By contemplation of the Lord in spontaneous loving devotion,
May I win the Lord's approval.
The Sole Lord inaccessible, beyond end, perfection incarnate,
you contemplate—
None other that He *is real.*
Thus states Nanak in supplication : The Master *my* doubt
has annulled—
Wherever I look, Him I behold. (3)

Patit-pāvan Hari Nāmā

Purifier of the fallen is the Name Divine;
Thereby are fulfilled objectives of the holy,
By touch of God's devotee is the Lord meditated on,
And all objectives fulfilled.
Sheltered were maladies of egoism, came everlasting joy,
As came union with the Lord to those long-separated.
To those forgetful of Him never,
Has come poise of mind; and has arisen concert of joy.
Thus states Nanak in humility : The holy Preceptor the
teaching has confirmed,
Ever the Lord contemplate. (4) (1.3)

In the Measure Suhi—Composition of Sri Guru Arjan Dev
Chhant (Lyrics)
SCORE 3
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

*Tūṇ Thākūro bairāgaro main jehī ghaṇ cherī Rāma**

Thou art the Lord above desire : innumerable are Thy
handmaidens like to me.

* *Note* : At the end of certain lines herein occurs 'Rama' which is gererally a euphonious refrain.

Thou the ocean, repository of pearls—Thy extent[1] to
me unknown :
Thy extent[1] unknown to me, of supreme wisdom art Thou :
Lord ! show grace.
In Thy grace grant the wisdom that day and night[2] on you
I meditate,
Harbour not pride; turn to dust—
Thus, my self ! shall liberation to thee come.
Supreme over all is Nanak's Lord !
Innumerable are handmaidens like to me. (1)

Tüm gauhar ati gahir gambhīrā Tüm Pir hamāṇ bahürīyā Rāma

You are deep, immensely profound—
You the consort, we all your wives.
You are supreme, immensely lofty—
So tiny I.
Nothing am I; Thou solely real, all-wise.
By Thy glance cast for an instant find I life—
Thereby having joy and delight.
Under shelter of Thy feet, becoming slave of Thy slaves,
Is my mind in bloom, my body joyful.[3]
Saith Nanak : The Lord, all-pervasive,
Acts as be His will. (2)

Tüjh ūpar merā hai māṇā Tūhai merā tāṇā Rāma

Lord ! in Thee lies my esteem, Thou solely my strength.
All thought, wisdom, sapience in Thine.
As Thou dost enlighten, comes knowledge to me.
Such alone have enlightenment and discrimination as have
the Creator's grace.
The egoist lost in a maze of paths, in Maya-thongs is caught.
The woman[4] winning the Lord's approval alone has *true* merit—
Hers all enjoyment of pleasure.
Lord ! Thou alone Nanak's prop; Thou Nanak's esteem. (3)

Hauṇ vārī waṇjnaṇ gholī wanjnaṇ Tūṇ parbat merā ohlā Rāma

To Thee may I be a sacrifice, Thou my mountain-like prop,
my covering.

1. Reality.
2. All eight pahars.
3. Green, fresh.
4. As else where, symbolizes the self.

A million times may I be a sacrifice to him[1] who the curtain
of doubt has lifted
Lifted is darkness, discarded are evils, as in the Lord is my
mind's faith fixed.
As the Lord's favour I won, above obligation to others I rose—
My life become fruitful, approved.
Invaluable, of immense worth[2] become I;
The doors of device of liberation to me opened.
Saith Nanak : Fear-free have I become; P. 780
The Lord is my shelter. (4) (1.4)

Sājanu pūrakhu Satiguru merā pūrā tisu binu awaru
na jāṇāṇ Rāma

My loving friend is the holy Divine enlightener,[3]
perfection incarnate,
Other than whom no other I revere.[4]
He is *to me* mother, father, brother, son, relation
Beloved of my life and breath, dear to my heart.
Replete with all merits, my life and body are His gift.
The Lord, controller of the inner self, is all-pervasive.
Under His shelter are obtained all joys, and all weal.
Ever to the Lord am I a sacrifice;
Perpetually is Nanak to him dedicated. (1)

Aisā Guru waḍbhāgīṇ pāīyai jitu miliyai Prabhu jāpai Rāma

By great good fortune is obtained the Master by whose contact
Is the Lord contemplated;
By whose touch are annulled sins of multiple births,
And the Lord's devotees in dust of feet of the holy take bath :
In such divine dust take bath, on the Lord ever meditate;
Thus return not to incarnation.
By clinging to the Master's feet flee doubt and fear,
And obtained are heart's desires.
As are the Lord's merits sung and the Name meditated on,
Sorrow never thereafter afflicts.
Saith Nanak : The Lord whose glory has perfection,
Is bestower of life. (2)

1. Implies the Preceptor (Guru).
2. Lit. Weight.
3. (The context here requires *Satiguru* to be thus interpreted).
4. Know, recognize.

Hari Harei Hari gūṇa-nidhei Hari santan kai wasi āye Rāma

The Lord, treasury of merit, to His devotees is compliant.
The devotees that at the Master's feet serve,
The supreme state attain.
By effacing egoism was attained the supreme state,
As came the Lord's grace in perfection.
As is met the Sole Lord,[1] does life become fruitful
And fled is fear.
He whose I was, to Himself has united me,
And light into Light is merged.
Saith Nanak : The Name immaculate contemplate—
Such by contact with the Master joy have obtained. (3)

Gāo mangalo nit Hari-jaṇuh pünnī ichh sabāī Rāma

Devotees of God ! sing ever paeans of joy;
Fulfilled are all our desires.
With the Lord are we in profound love who dies or enters transmigration never.
As is obtained the Eternal, is the Name meditated on,
And all objectives attained.
By attaching the heart to the Master's feet are attained
Peace, poise and manifold joys.
In each being, in each spot is the eternal Lord pervasive.
Saith Nanak : By attaching heart's *devotion to* the Master's feet.
Are all objectives fulfilled. (4) (2.5)

Kari kirpā merei Prītam swāmī netra dekheh darasu Terā Rāma

Show grace, beloved Lord ! that *my* eyes Thy sight behold.
Grant me, Beloved ! a million[2] tongues that my tongue utter supplication to the Lord :
By uttering supplication to the Lord, is Yama's path closed,
And no suffering grips.
The Lord pervading water and land I behold wherever I look.
Fled are doubt, attachment and evil-doing,

1. Here *Murari* is used for 'Lord'.
 Note : In this hymn and some following, at the end of some lines occurs 'Rama' as a euphonious refrain.
2. Lakh (a hundred thousand).

And is the Lord beheld close, closest.
Lord ! show grace to Nanak that his eyes
behold Thy sight. (1)

Koṭi karan dījeh Prabh prītam Hari gūṇa sūṇīyeh abināshī Rāmā

Beloved Lord ! grant a million[1] ears, that laudation of the
Eternal Lord I hear,
Listening to which may the mind be purified and the noose of
death be snapped :
Snapped is Yama's noose by contemplation of the Lord, P. 781
And all joy and noble enlightenment come.
May I day and night the Lord's Name utter,
And my meditation in poise be fixed.
By contemplation of the Lord are sins and suffering burnt
And fled is the mind's evil-thinking.
Prayeth Nanak : Lord ! show grace that laudation
of the Eternal I hear. (2)

Karoṛi hast Terī tehal kamāwehṇ charaṇ chalehṇ
Prabh maragi Rāma

My I *with* million hands render service to Thee,
And my feet tread Thy path.
Across the ocean of existence is the Lord's service the boat—
Whoever embarks it shall go across.
By contemplation of the Lord is the ocean of existence crossed,
And are all objectives fulfilled.
Gone are the great evils; arisen are joys, and the mystic[2]
trumpets sounded.
Obtained are the heart's desired objectives—
Beyond limit is the *Lord's* might and worth.
Prayeth Nanak : Lord, show grace that my mind ever
Thy path tread. (3)

Eho varu ehā waḍiyāī ihu dhanu hoe waḍ-bhāgā Rāma

This to me is blessing, exaltation, wealth, good fortune;
This my joy, experience of delight—
That to the Divine feet my heart be attached :
May the mind to the Divine feet be attached;
With the Lord almighty shelter I seek.

1. Koti (Crore= ten million).
2. Anhad (sounding without concussion of any kind).

All, Lord compassionate to the humble, is Thine,
Solely Thou mine.
Beloved, ocean of bliss !
My heart without merit.
In holy company is awakened.
Saith Nanak : As the Lord showed grace
Was my heart to the *Divine* lotus feet attached. (4) (3.6)

Hari japei Hari-mandaru sājiyā sant bhagat guṇa gāwehṇ Rāma

To contemplate the Lord is this Divine Temple[1] erected,
Wherein God's devotees His laudation sing;
By contemplation of the Lord, all their sins they cast off.
By chanting Divine laudation through the Lord's exalted Word
Is the supreme state attained.
Extremely delectable, inexpressible narrative is the Lord's discourse, conferring poise.
Happy was the conjunction,[2] the hour; holy the minute
Wherein was this immutable foundation laid.
Saith Nanak, servant of God : As the Lord showed grace,
Were all powers[3] in accord. (1)

Ānandā wajehṇ nit wājei Pār-Brahmu mani wūṭhā Rāma

Ever are sounding trumpets of joy, as in mind is lodged the supreme Lord.
By the Master's guidance is undertaken this holy, pure endeavour;
Shattered are false doubt and fear.
By the Master's guidance was uttered the soundless[4] word—
Joyful was the mind on hearing Divine laudation.
Such alone all joys have experienced
As by the Lord are owned as His.
In the homes of *such* lie stores of the Nine Treasures[5]
As to the Name Divine have their love fixed.
Saith Nanak, servant of God : Never shall one be forgetful of the Lord,
Who with perfect good fortune is blessed. (2)

1. (This hymn expresses thanksgiving on completition of the Hari Mandir, now known as the Golden Temple amid the holy Pool—Amritsar).
2. Conjunction of lucky stars in astrological calculations.
3. Divine powers are implied.
4. Anhad= the mystic sound heard in samadhi.
5. See Glossary.

Chhāyā Prabhi chatrapati kīnī saglī tapati bināsī Rāma
As the Lord, Divine Monarch has cast shade,
Annulled is all the heat.
Shattered is the abode of suffering and evil,
And objectives fulfilled.
By command of the Lord is ended misfortune,
And flourished truth, righteousness and goodness :
Ever, while asleep, seated or standing,
On the Lord meditate.
The Lord, treasure of merit, ocean of bliss, P. 782
On water and land is pervasive.
Nanak, servant of God, the Lord's shelter seeks,
Other than whom none is real. (3)

Merā gharu baniyā banu tālu baniyā Prabh parsei Hari-Rāiyā Rāma
Erected is my home;[1] *planted* the garden and the Pool made;
With touch of the Lord, Divine King am I blessed.
Charmed is my heart, joyful are friends and loving associates;
Chanted are paeans of joy and *laudation of* the Divine Monarch :
By chanting Divine laudation and meditation on
the Lord eternal
Are all objectives fulfilled.
By attachment to the Master's feet are we ever awake,
And in the mind rises concert of joy.
As the Lord, all-bliss cast His glance of grace,
Blessed is our life in this world and the next.
Prayeth Nanak : Ever contemplate the Name,
That life and body has propped. (4) (4.7)

Bhaya sāgaro bhaya sāgaru tariyā Hari Hari Nāmu dhiyāe Rāma
The ocean of existence, existence's ocean,
Is by meditation on the Name Divine crossed.
To the Divine feet that is the ship, is the supplication made—
By contact with the holy Preceptor are we taken across :
By swimming by *guidance* of the Master's Word comes
not death again,
And is transmigration annulled.
Whatever *the Lord* does that accept as good—

1. The Temple above-mentioned is implied.

Thus is the mind in poise absorbed.
Then afflicts not suffering, hunger or malady—
In *the Lord's* shelter is attained the ocean of bliss.
By contemplation of the Lord is Nanak in love of
the Lord immersed,
And gone is *his* mind's anxiety. (1)

Sant janāṇ Hari mantra driṛhāyā Hari sājan
wasgati kīnei Rāma

The holy the Divine teaching have repeated,
Whereby is won the Lord's pleasure.[1]
As our heart before Him we placed, the Lord all
boons to us granted.
As the Lord His handmaid made me, was my heart's
dejection gone,
And in the Lord's temple was poise obtained.
In joy and delight the holy Lord I contemplate,
From whom nevermore comes sequestration.
Supremely fortunate, of everlasting conjugal bliss is she[2]
Who merits of the Name Divine contemplates,
Saith Nanak : Immersed in the Supreme elixir of devotion
Dyed in His love, with the Lord we have had bliss. (2)

Anand binod bhaye nit sakhīyei mangal sadā hamārai Rāma

My sister-friend[2] ! ever are we in bliss and joy,
Ever reigns felicity in our home.
Decked by the Lord Himself,
Wears the woman[2] an aspect of beauty.
Spontaneously is the Lord turned gracious, unmindful of my
merits and demerits.
As the Name Divine in heart we cherished,
The Lord to His bosom clasped His servants.
In His grace the Lord freed us from pride, attachment and
intoxication of *arrogance*,
That all creation has gripped.
Saith Nanak : The ocean of existence have we crossed; fulfilled
are our objectives. (3)

Note : As elsewhere, 'Rama' occurs occasionally as a euphonious refrain.

1. The original implies compliance to the devotees' wishes.
2. Symbol for the seeker-self.

Gūṇa Gopāl gāwuh nit sakhīhc sagal manorath pāe Rāma

My sister-friends[1] ! ever the Lord's merits chant,
Whereby are objectives fulfilled.
By contact with the holy is our life made fruitful,
As is the Sole Lord meditated on.
Repeat Name of the Sole Lord, in innumerable forms pervasive,
Over all the worlds spread.
All is expanse of the Supreme Being, the Supreme Being
all-pervasive.
In all existence the Supreme Being our gaze entering—
Pervading water and land, filling all space,
No place of Him is devoid.
At His sight is Nanak in bloom—
Himself union has He granted. (4) (5.8)

Abichal nagaru Gobind Gurū kā Nāmu japat sūkh pāiyā Rāma

Immutable is the city of the Divine Master, P. 783
Wherein those contemplating the Name attain joy.
In this city founded by the Creator Himself
Are fulfilled desires of the heart :
Himself has the Lord founded it; all joys herein are obtained;
To our progeny, brothers and disciples has come bloom of joy.
As laudation of the Lord, perfection incarnate they sing,
Fulfilled are their objectives.
The Lord is Himself Master, guardian, father and mother.
Saith Nanak : To the holy Preceptor am I a sacrifice,
Who this spot has embellished. (1)

Ghar mandar haṭnālei sohei jisu wich Nāmu nivāsī Rāma

Houses, mansions, markets where the Name abides,
An aspect of beauty wear.
Holy men and devotees to the Name Divine offer worship—
Thereby is snapped Yama's noose.
Snapped is Yama's noose by the Lord eternal.
As is the Name Divine meditated on,
Completed are all requisite objects;
Fulfilled are the heart's desires.
The holy brotherhood in joy and delight disport,
And fled are suffering, pain and doubt.

1. Symbolism as above continued.

The holy Preceptor, perfectly-endowed, by the holy Word
has exalted us—
To him is Nanak ever a sacrifice. (2)

Dāti khasam kī pūri hoī nit nit charhai sawāī Rāma

Completely is attained the boon granted by the Lord,
Evermore in the ascendant.
The Supreme Being transcendent as our guardian has set up—
Mighty His greatness.
The Lord, from the primal Time His devotees' succourer,
grace to us has shown.
The Lord cherishing all creation—
In joy has fixed their abodes.
In all ten directions is pervasive the Lord's praise,
Of worth inexpressible.
Saith Nanak : To the holy Preceptor am I a sacrifice,
Who this immutable foundation has laid. (3)

Glān dhyān pūran Parameshūr Hari Hari kathā
nit sūṇīyai Rāma

In the Lord, perfection incarnate your realization and
meditation centre—
Ever to the Lord's discourse listen.
In mystic[1] joy disport devotees of *the Lord*, shatterer of
worldly entanglements;
The mystic[1] tune they ever hear playing.
Heard are the mystic[1] notes; the Divine essence contemplated;
Ever are the holy in dialogue *engaged*.
Offering devotion to the Name Divine,
all impurity they cast off,
All sins annulling.
For such is neither birth nor death, nor transmigration—
Nevermore incarnating.
Saith Nanak : The Divine Master have I obtained.
By whose grace are all desires fulfilled. (4) (6.9)

Santāṇ ke kāraji āpi khaloyā Hari kammu karāvaṇi āyā Rāma

His devotees' tasks has the Lord Himself undertaken to fulfil;

Note : This hymn is a homage offering to the holy city and Temple at Amritsar.
'Rama' occasionally occurs at line-ends as a euphonious refrain.

1. Anhad = unstruck sound, divinely produced and not by any human means.

These Himself has the Lord come to accomplish.
Beauteous the spot, beauteous the Pool, wherein is filled[1]
water amrita-pure :
Filled[1] amrita-pure is the water, completed are all objects,
Fulfilled all desires.
Over the world has resounded the sound of the Lord's glory,
The Supreme Being perfection incarnate, eternal, immortal,
Whose laudation Vedas and Puranas have sung.
Gone are all sorrows.
Nanak on the Lord's Name has meditated,
Who His law of grace has fulfilled. (1)

Nav-niddhi siddhi riddhi dīnei Kartei ṭoṭi na āwai kāī Rāma

The Creator the Nine Treasures and miraculous powers[2]
has granted—
No scarcity is *here* felt.
In consuming, spending and enjoying the Lord's blessings
is obtained joy—
Ever are the Lord's boons on the increase :
Ever increasing the boons, no decrease seeing,
As the Divine controller of the inner self we have attained. P. 784
Vanished are millions of impediments;
Suffering approaches us not.
Have increasing peace, poise and joy come;
Ended is all hunger.[3]
Nanak sings laudation of the Lord, of wondrous greatness. (2)

Jis kā kāraju Tin hī kīyā māṇasu kyā vechārā Rāma

He whose task it was accomplished it—
What is poor man ?
God's devotees shining in glory, the Lord's laudation sing,
Ever raising shouts of His victory.
By chanting Divine laudation has arisen joy,
As with holy company have I made accord.
How may His praise be recounted by whose endeavour is
the Pool made ?
Included within it are the sixty-eight sacred spots,
holy ceremonial

Note : As in the foregoing.

1. Lit. Spread.
2. Nav-niddhi, riddhi, siddhi, used have symbolically for bliss of devotion.
3. Used symbolically.

And extremely pure rites.
Purifier of the fallen, such is the Lord's law of grace—
His Word Nanak's prop. (3)

Gūṇa nidhān merā Prabhu kartā üstati kaunu karījai Rāma

Treasury of merit is the Lord-Creator—
How many of His merits may we recount ?
Lord ! such is Thy devotee's prayer : Grant supreme elixir of the Name :
Grant Thy Name in charity; for an instant be not forgotten.
My tongue ! utter the Lord's laudation—ever, each day.
Whoso to the Name is devoted, in amrita is his mind and body immersed.
Thus states Nanak in supplication : Fulfilled is my desire;
By sight of the Lord find I life. (4) (7.10)

In the Measure Suhi—Composition of Sri Guru Arjan Dev

Chhant (Lyrics)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Miṭhbolaṛā jī Hari sajjaṉu swāmī morā

Sweet-spoken in extreme is my noble-hearted Master[1]—
Never within my recall[2] has He uttered a harsh[3] word :
The Lord perfection incarnate knows not how to speak harsh,[3]
Nor contemplates faults of any.
To purify the fallen is the Lord's law of grace—
Never letting go even a particle of endeavour *of any*.
Abiding in each being, in all lodging, nearer than nearest.
Nanak, *His* servant, ever seeks shelter with the Lord,
Loving ambrosial friend. (1)

Hauṇ bisamu bhayee jī Hari darshanu dekhi apārā

At sight of the endless vision of the Lord in wonder am I fallen.
The Lord so beauteous, dust of His lotus feet am I.
In sight of the Lord find I life and joy[4]—
None great as He.
In primal time, at end of time, in the middle is He pervasive—
Pervading water and land.

1. Here implies the Supreme Being.
2. I try to recall to exhaustion.
3. Bitter, unpleasing.
4. Am cooled (as against oppressive heat).

By contemplation of His lotus feet is the ocean crossed—
Crossed have we the ocean of existence.
Nanak with the supreme Lord, perfection incarnate
seeks shelter,
Beyond limit and extent. (2)

Hauṇ nimakhu na chhoḍāṇ ji Hari Prītam prān adhāro

For an instant shall I not let go of the beloved Lord,
prop of my life.
The holy Preceptor the eternal inaccessible vision[1]
has expressed.
In holy company is attained *devotion to* the Name,
Whereby is fled suffering of transmigration.
Spontaneous joy and bliss in plenty is come,
Shattered is knot of egoism.
Parvasive amid all, yet to all unattached is the Lord,
From attachment and rancour free.
The servant Nanak seeks shelter with the Lord P. 785
Beloved, prop of the self. (3)

Maiṇ khojat khojat jī Hari nihchalu su gharu pāiyā

After arduous search the immutable abode with the Lord
have I attained.
As all objects I found evanescent, on the *Divine* lotus feet
my heart I fixed.
Of the Lord eternal am I a handmaid, who dies not
nor enters incarnation.[2]
Complete fulfilment from Him comes of Dharma,
worldly prosperity, desire,
And the heart's objective achieved.[3]
Vedas[4] and Simritis the Creator's laudation sing :
Accomplished Yogis, Yoga-practitioners, sages on
Him have meditated.
Nanak with the Lord, ocean of grace has sought shelter—
By great good fortune is the Lord's laudation chanted. (4)

1. Lit. Thought, ideal vision.
2. Lit. Comes not nor goes (i.e. sees not birth or death).
3. Mentioned here are the four objectives spelled out in Indian thought, including moksha which is implied by 'heart's objective'.
4. Lit. Sruti, the revealed scripture.

In the Measure Suhi—Composition of Sri Guru Amar Das
Vār in the Measure Suhi along with Slokas
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Sloka (Guru Amar Das)

Sūhai vesi dohāgaṇī par piru rāwaṇ jāe

The woman discarded decked in vermilion[1] goes out to seek pleasure with a stranger;[2]
Leaving her Spouse behind at home, is she caught in illusion of Duality.
Those seeking after pleasures[3] only have increase of malady from pampering their taste.
Discarding the holy Lord-Spouse, into alienation are they thrown.
Only those by the Preceptor instructed, *from Maya* turn away;
Bedecked to seek joy with the Lord.
In serenity and truth, with the Beloved have they bliss,
The Lord's Name in their heart borne.
The wife obedient to her spouse is of unending wedded bliss,
By the Creator to Himself united.
Saith Nanak : She who has for spouse the holy Lord,
Has unending wedded bliss. (1)

Sloka (Guru Amar Das)

Thou wretched female, in vermilion decked,
Keep ever in mind thy true Lord :
Thus, saith Nanak, shalt thou purify thy life and save thy forebears. (2)

Pauri (Stanza) Guru Amar Das

Āpe takhtu rachāiyonu ākāsh patālā

He Himself has set up His throne in the firemament and nether regions;
By His Ordinance is created the earth, the place for righteous action.[4]
Thou Saviour of the humble, Thou dost create and cause the creation to be absorbed;

Note : Var is a lengthy narrative poem, a ballad. In Gurubani it stands for a disquisitional composition, with the philosophical meditative element predominating.

1. Vermilion, the red dye is the mark of passionate dalliance.
2. Lit. Another's husband.
3. Lit. Sweet delicacies.
4. Dharmasal (cf. Japujī 39).

To all dost Thou provide sustenance—unique is
Thy Ordinance;
None besides Thee is the doer; Thou alone the sustainer. (1)
Sloka (Guru Amar Das)

Sūhab tāṇ sohāgaṇī jāṇ manni laihi sachu Nāoṇ

Thou female in vermilion !
Bliss shalt thou enjoy, shouldst thou in the holy
Name put faith,
Win the holy Preceptor's approval—
Thereby shalt thou have increase of beauty :
Nothing else *for this* shall avail.[1]
Deck thyself in a way that its glamour goes not;
Ever shalt thou have thy Lord's love.
Saith Nanak : What is mark of the blessed wife?
Pure her heart, radiant her face, in her Lord
absorbed. (1)
Sloka (Guru Amar Das)
Folks ! in vermilion am I decked; in robes dyed vermilion—
Yet this raiment brings not union with the Lord.
This have I tried to exhaustion.
Saith Nanak : Those attain the Lord who to the Preceptor's
teaching have listened.
All happens as He pleases : P. 786
Submitting to His will—such is the means to have bliss with
the Lord. (2)
Pauri (Stanza) Guru Amar Das

Hükmīṇ srishṭi sājīyanu bahu bhitti sansārā

By His ordinance has He brought forth creation, and the
variegated universe.
Holy Lord, inaccessible, immeasurable ! beyond our ken is the
extent of Thy Ordinance.
To some dost Thou grant union, as the holy Word
they contemplate.
Those dyed in truth are truly pure, by discarding egoism and
evil-thinking.
Union with Thee by Thy pleasure comes; such alone are
truly pure. (2)

1. There is no other place (support).

Sloka (Guru Amar Das)

Sūhavīyei sūhā sabhu sansāru hai jin dūrmati dūjā bhāu

Thou female in vermilion ! to those in grip of evil-thinking and duality
Are all worldly objects attractive.[1]
False are these, destroyed in an instant,
As the tree's shade.
Those to God devoted have on them the true vermilion dye,
Fast as madder.[2]
Maya with them enters abode of the Eternal,
As in their selves is lodged the Lord's immortal Name.
May Nanak be a sacrifice to his Preceptor, whose touch[3] Divine laudation inspires. (1)

Sloka (Guru Amar Das)

Inducing foul thinking is the vermilion dye;
Union with the Lord thereby is not attained.
Is an instant is it washed off,
Leaving widowed one gripped in duality.
The female immature, unfixed in faith[4] is by the vermilion dye attracted.
Get thy vermilion from the holy Word, decking thyself with fear and love *of the Lord.*
Saith Nanak : Of everlasting wedded bliss are the females
To the holy Preceptor's teaching[5] submitting. (2)

Pauri (Stanza) Guru Amar Das

Āpe āpi upāiyanu āpi kīmat pāī

Himself has He created the universe :
He alone can appraise it.
Unknowable His extent; by the Master's Word alone realized.
Maya-illusion is a darkening storm, in delusion leading astray.
Egoists find not poise, in transmigration wandering.
All happens as be He pleasure;
By His will runs the universe. (3)

Sloka (Guru Amar Das)

Sūhai vesi kāmaṇi kūlakhṇī jo Prabh chhoḍ par pūrakh dharei piyār

A harlot, of evil repute is the woman in vermilion decked,

1. Lit. Red.
2. A herb yielding a fast red dye (*majīth*).
3. Meeting, union.
4. Of two minds, gripped in duality.
5. Will.

That deserting her Lord, seeks another;
Neither has she noble ways nor restraint;
Given to lying, by egoism into ignominy she falls.
Only by pedestination is one to the holy Lord wedded.
The woman seeking the Lord should put off gaudy[1] robes,
And in forgiveness be decked.
In parents' home and the husband's does she
meet with acclaim,
By the world venerated.
She who has bliss with the Creator,
From the rest stands apart.
Saith Nanak : Those *guided* by the Master's *teaching*, are of
eternal wedded bliss,
Who to the eternal Creator are wedded. (1)
Sloka (Guru Nanak Dev)
The gaudy dye is unreal like dream at night-time,
Or pearls *seemingly* worn without string :
The fast dye is yielded by madder[2]—
In contemplation of the Divine by the Master's *guidance*.
Saith Nanak : Divine love is the supreme joy;
All evil-doing is *worthless* as ashes. (2)
Pauri (Stanza) Guru Amar Das
Ihu jagu āpi üapāiyonu kari choj wiḍānu
He Himself created this world in His wonderful play;
Of five substances He made the body,
Filling it with attachment, falsehood and pride.
The egoists unenlightened in transmigration are whirled about.
To some has He granted enlightenment and spiritual awakening
through the Master's guidance.
On His devotees has He conferred th treasure of devotion,
weaith of the Name Divine. (4)
Sloka (Guru Amar Das) P. 787
Sūhawīye sūhā vesu chhaḍi tūṇ tāṇ pir lagī pīyār
Female in vermilion decked, this dye discard !
Then alone shalt thou find thy Lord's love :
None by glamour[3] attained the Beloved—

1. Vermilion.
2. Majîth—Symbol for the fast dye and for sincere devotion.
3. Vermilion.

Such are egoists, ignorant, fallen into flames of suffering.[1]
By guidance of the holy Preceptor all glamorous
wear is cast off,
And egoism discarded :
Mind and body glow with dye of joy; tongue dyed in
laudation of the Lord.
Of unending wedded bliss is the female bearing in mind
the holy Word,
Decked in fear and love of God.
Saith Nanak : By grace is attained Mansion of the Beloved,
By those bearing Him in heart. (1)
Sloka (Guru Amar Das)
Thou female, cast off the *false* glamour of vermilion,
Deck thyself in *fast* red :
Thus will thy transmigration be annulled by contemplation
of the Master's Word.
Truly beautiful, lovely is the female whom her Lord
in true love visits.
Saith Nanak : Such is the female having bliss with the Lord,
the Divine Voluptuary. (2)
Pauri (Stanza) Guru Amar Das
Mohu kūṛu kuṭambu hai manmükhu mügdhu ratā
False is attachment to family in which is engrossed
the ignorant egoist;
Such die caught in egoism and avarice—
Nothing with them lasts *in the hereafter.*
Yama, Lord of Death, standing over there they see not,
in duality strayed.
As Yama grips them, nothing avails :
Such are their actions as in Primal Time ordained. (5)
Sloka (Guru Amar Das)
Satīyāṇ ehi na ākhīyani jo maṛhiyāṇ laggi jalanni
Not these are the true *suttees* that perish on their *husbands*
funeral pyres :
Saith Nanak : Those are true *suttees* who suffer
agony of separation. (1)

1. Lit. Burnt to death.

Sloka (Guru Amar Das)
Such too are known as *suttees* as pass life in noble
conduct and content,
Serve their lord, and rising each day, remember him. (2)
With their lord widowed women in flames perish;
With true love, separation is grievous suffering.
Saith Nanak : Those to their lords indifferent,
burn not in flames;
In life and in death are they ever *from them* estranged. (3)
Pauri (Stanza) Guru Amar Das
Tūdhu dūkhu sūkhu nāli ūpāiyā lekhu kartai likhiẏā
Thou hast sent to man pain and pleasure[1]—
Thus has the Creator's Writ run.
Thy greatest blessing is *devotion* to the holy Name that
is without form or feature.
The Name is inexhaustible wealth, in the self lodged by
the Master's guidance.
As by grace He grants love of the Name,
is all reckoning[2] effaced.
Those inspired with feelings of service to the Lord are to
Him united,
Ever contemplating Him. (6)
Sloka (Guru Angad Dev)
Jinnhīṇ challaṉu jāṉiyā se kiuṇ karehṇ vithār
Those realizing death as inevitable hoard[3] not possessions;
Those in worldly affairs engrossed, realize not death. (1)
Sloka (Guru Angad Dev)
In the *brief* night of life is wealth hoarded.
With dawn comes departure hence.
Saith Nanak : This goes not with man, leaving him only
full of regrets. (2)
Sloka (Guru Angad Dev)
One paying forced tribute neither acquires merit,
nor favours any.
Saith Nanak : A good deed is what willingly is done. (3)

1. Lit. Created with man pain and pleasure.
2. Reckoning of deeds good and bad.
3. Lit. Have no extension of possessions.

Sloka (Guru Angad Dev)
By stubborn wilfulness is not success attained, however long;
Saith Nanak, servant of God : By pure feeling comes fulfilment,
As is the holy Word contemplated. (4)
Pauri (Stanza) Guru Amar Das

Kartai kāraṇu jini kīyā so jāṇai soī

He who created the world, alone knows *the truth*;
Himself has He created the world, and Himself withdraws it.
In all Four Ages, few the truth[1] have realized. P. 788
The holy Preceptor has granted realization of the sole
Supreme Being,
Filling mind and body with joy.
By the Master's guidance ever laud Him :
All by His will happens. (7)
Sloka (Guru Angad Dev)

Jinnhāṇ bhau tin nāheṇ bhau mūchu bhau nibhviyāh

Those *conducting themselves* in fear of God, no other fear have;
Much fear grips those bearing not fear *of God.*
Saith Nanak : This writ shall be deciphered only in the
Court Divine. (1)
Sloka (Guru Angad Dev)
Into water is mingled water; into air, air; fire with fire mingles,
Dead *earth* with dead *earth* :
Saith Nanak : Praised be the Creator who this law
has formulated. (2)
Pauri (Stanza) Guru Amar Das

Sachu dhiyāini se sacchei Guru shabdi vīchārī

Those meditating the Truth are pure by contemplating the
Master's Word.
By discarding egoism is their heart purified, as the Lord's Name
in heart they bear.
The ignorant are engrossed in their homes, parlours
and mansions—
Not realizing the Creator, in darkness of egoism.
Those granted realization by Thee, holy Lord ! attain it.
What is man, poor creature ? (8)

1. Worth, value.

Sloka (Guru Amar Das)

Kāmaṇi tau sīṇgāru kari jāṇ pahilāṇ kantu manāe

Woman, before decking thyself, make thyself acceptable to thy Lord,
Lest He should visit not thy couch and thy make-up be gone waste.
In the woman finding acceptance with her Lord, lies beauty of her make-up.
Should her make-up be acceptable, shall she have love[1] of her Lord.
Let her deck herself in fear of the Lord, joy in God her betel-chewing,
Love her sustenance.
Dedicating body and mind to her Lord, let her in love to Him be united. (1)

Sloka (Guru Amar Das)

With collyrium, flower-string, fragrance of betel has the woman decked herself :
To her couch came not her Lord—all preparation wasted. (2)

Sloka (Guru Amar Das)

Not those be the true wedded couples[2] that with each other consort :
Truly wedded are those that in two frames, are as one light. (3)

Pauri (Stanza) Guru Amar Das

Bhay binu bhagati na hovaī Nāmi na lagai piyāru

Without the *Lord's* fear devotion occurs not, nor love for the Name.
By touch[3] of the holy Preceptor arises *such fear* :
From fear and love does loveliness shine.
Body and mind in love of the Lord are dyed, when egoism and desire are annulled,
And the pure mind and beautiful body to the Lord[4] are dedicated.
Fear and love are for the holy Lord pervading the universe. (9)

Sloka (Guru Nanak Dev)

Wāhu khasam Tūṇ wāhu jini rachi rachnā ham kīye

Wonderful, wonderful art Thou, Lord !
Who created us amid Thy creation.

1. Acceptance, approval.
2. Wife and husband.
3. Meeting.
4. Krishan-Murari. Use here to signify God.

To Thee are we as waves to the ocean's expanse,
Or as the creeper to the rain-clouds.
The creation dost Thou sustain after bringing it forth—
None Thy might to share.
By the Master's guidance is service rewarded with serenity and knowledge of the essence.
By such striving is wage obtained from the Master's Door.
Saith Nanak : Ever full of blessings is that Portal :
Never needy, never empty. (1)
Sloka (Guru Nanak Dev)
Shining pearl-like teeth, eyes sparkling like jewels—
Being aged, by death are gripped. (2)
Pauri (Stanza) Guru Amar Das

Hari sālāhīṇ sadā sadā tanu manu saunpi sarīr P. 789

Laud ever the Lord, dedicating thy mind, body and limbs to Him.
By the Master's teaching is attained the Lord, deeply inscrutable.
The Lord, supreme jewel, the seeker's mind and body pervades.
Suffering of transmigration is then ended, with whirling closed.
Saith Nanak : Laud the Lord, store of merit. (10)
Sloka (Guru Nanak Dev)

Nānak ihu tanu jāli jini jaliyai Nāmu visāriyā

Nanak ! burn this wretched body that from the holy Name is estranged[1] :
Weeds continue to accumulate in it; *clear these*—
Later, the hand shall not reach to the depth of this bottomless pond. (1)
Sloka (Guru Nanak Dev)
Saith Nanak : No count can be made of the mind's evil-doing :
There is no telling its fearful consequences—
Only by Divine grace may I escape chastizement.[2] (2)
Pauri (Stanza) Guru Amar Das

Sacchā amaru chalāiyonu kari sachu furmānu

Holy is His ordinance in the universe operative,
Holy His commandment.
Immutable ever, pervasive is that all-knowing Being.
By the Master's grace is inspired devotion to the holy Word,
Mark of *Divine benediction*.
Great is His glory :

1. Lit. Has forgotten.
2. Lit. Being pushed about.

By the Master's guidance have thou joy of it.
By the Master's teaching realize the Lord,
Inaccessible, unknowable, transcendent. (11)
Sloka (Guru Nanak Dev)

Nānak badrā māl kā bhītari dhariyā āṇi

Saith Nanak : *Beings are* like a pouchful of coins
kept in *the store* :
In the Divine Court shall the genuine be known
from the base. (1)
Sloka (Guru Nanak Dev)
Some go to bathe at holy places—
Evil their minds, dishonest their bodies.
As one part of impurity they shed, twice that to them
freshly sticks.
Like jars full of deadly poison are they washed outside.
God's devotees even without such bathing are pure :
Those given to evil, evil shall abide. (2)
Pauri (Stanza) Guru Amar Das

Āpe hükamu chalāeṇdā jagu dhande lāiyā

By His Ordinance has He set the world to various tasks.
Some to Himself has He devoted; these by the Master's
guidance enjoy bliss.
The mind, restless by running in all[1] directions,
Is by the Master restrained.
The whole world seeks realization of the Divine Reality;[2]
by the Master's guidance is it found.
Inaffaceable is the primal Writ, by the Lord inscribed. (12)
Sloka (Guru Nanak Dev)

Due dīvei chandah hatnālei

Two are the lamps[3] of the universe;
Fourteen[4] are the markets.
All creatures in these are merchants,
Carrying on trade in open shops.
All who arrive here must one day depart.
Dharmaraja, God'd broker, marks the goods.

1. Lit. Ten.
2. Lit. Nām.
3. Sun and moon.
4. The fourteen worlds.

Saith Nanak : The profit acceptable *in the Divine Court*
is *devotion* to the Name.[1]
Those *with this* return to their true abode amidst joyful music,
And by the holy Name are exalted. (1)
Sloka (Guru Nanak Dev)
Be the nights never to dark, what is white shall so remain;
In the blazing light of day, black remains black :
Those blind of insight, ignorant, without enlightenment,
Who see not, shall nowise be honoured in the
Court Divine. (2)
Pauri (Stanza) Guru Amar Das
Kāyā koṭu rachāiyā Hari sacchai āpe
The holy Lord has created fortress of the body.
Some through duality are ruined, immersed in egoism.
Unattainable is the human incarnation—
Such as these shall to suffering be subjected.
Those blessed by the holy Preceptor, by Divine prompting
shall realization find.
The universe is His play : Himself in it He disports. (13) P. 790
Sloka (Guru Nanak Dev)
Chorāṇ jārāṇ randīyāṇ kuṭṭaṇīyān dībāṇu
Thieves, fornicators, harlots and procuresses, all in mutual
friendship are bound.
The wicked associate with each other, and together eat and drink.
They know not the essence of devotion,[2] ever in Satan's
company living.
A donkey rubbed over with sandal-paint,
will still roll about in dust.
Evil the measure and in wearing evil take pride. (1)
Saith Nanak : Those that spin evil,[3] evil is their wearing.
Sloka (Guru Nanak Dev)
Some make the call to namaz, some blow the pipe;
Some blow a horn, some sing flattery of others.
Some are donors, others beggars.
Devotion to Thee is the best of offering;
Saith Nanak : May I be a sacrifice to those that repose faith
in the *holy Word* they listen to. (2)

1. Original, Nām.
2. Lit. Attributes, qualities (of God).
3. Lit. False.

Pauri (Stanza) Guru Amar Das

Māyā mohu sabhu kūṛu hai kūṛoṇ hoe gayā

Maya-attachment is evil; of evil is it born;
In egoism lies wrangling, that mankind[1] has ruined.
By the Master's teaching is all wrangling ended,
As the One Sole Creator is seen to pervade the universe.
Those realizing the Indweller God, swim across the ocean
of the world;
Their light in the Universal Light merged,
Into the Lord's Name are they absorbed. (14)

Sloka (Guru Nanak Dev)

Satiguru bhīkhyā dehi maiṇ Tūṇ samrathu dātāru

Holy Lord ! grant me this in charity, Thou who art
Almighty, Bountiful :
May *my* egoism, arrogance, lust, violence, pride be eliminated.
May greed and acquisitiveness be consumed,
And in devotion may I find the prop.
One thus favoured shall ever be fresh, pure,
From impurity freed.
Saith Nanak : Thus may I find liberation, and joy by
Thy grace. (1)

Sloka (Guru Nanak Dev)

To one sole Spouse are wedded all that at His Portal wait.
Saith Nanak : Dyed in their Lord's love, seek they to know
the way to union with Him. (2)

Sloka (Guru Nanak Dev)

All others in the Lord's love are dyed;
What worth I, unfortunate wife cast off ?
So many are my blemishes, the Lord turns not His heart
towards me. (3)

Sloka (Guru Nanak Dev)

May I be a sacrifice to those on whose tongue runs His laudation;
All others have wedded bliss of nights;
My nights in separation passed. (4)

Pauri (Stanza) Guru Amar Das

Dari mangatu jāchei dānu Hari dijai kripā kari

Lord ! at Thy Portal stands a beggar : show him Thy favour.

1. Lit. The world.

May I ever serve the Lord, laud Him,
My mind in His truth absorbed.
Unfathomable is the Lord, none to compass His greatness.
Bowing at the holy Preceptor's feet,
May I ever utter the Lord's Name.
Thus shall all my desires be fulfilled—
In my *self*[1] shall come to me what I seek. (18)
Sloka (Guru Nanak Dev)

Pahil basantai āgmani pahilā mauliyo soe

Spring comes first of all;
Before coming of spring, the Lord ever is in bloom :
He who makes everything blossom,
From none does He seek the bloom. (1)
Sloka (Guru Angad Dev)
As comes spring at head *of the year* contemplate this.
Saith Nanak : Laud Him who is support of each and all. (2)
Sloka (Guru Nanak Dev)
True union comes not from mere contact of body :
He alone has been united, who in his self to *God is* united. (3)
Pauri (Stanza) Guru Amar Das

Hari Hari Nāmu salāhīyai sachu kār kamāvai

Laud the Lord's Name, and act on truth;
One engaged in other than devotion in transmigration is whirled.
One dyed in the Name acquires devotion
And God's holy Name lauds.
By the Master's teaching is the Lord lauded, and absorption
in the Lord's Name obtained.
Devotion to the holy Preceptor is truly fruitful—
By this comes fulfilment. (19)
Sloka (Guru Angad Dev)

Kis hī koe koe manjṇ nimaṇī ikk Tūṇ

Others have someone to lean upon;
To me, poor and forlorn, the sole support art Thou.
Unless Thou take abode in my mind, P. 792
How may I not wail to distraction ? (1)
Sloka (Guru Angad Dev)
In moments of happiness, and no less in suffering

1. Lit. Home.

Have I borne Him in mind.
Saith Nanak : Listen, thou thoughtful wife !
Thus mayst thou find union with the Lord. (2)
Pauri (Stanza) Guru Amar Das

Hauṇ kyā sālāhī kiram jant waḍḍī Terī waḍīyāī

How may I a worm, laud Thy supreme greatness ?
Thou art inaccessible, gracious in extreme;
Thyself wilt provide union.
None other than Thee is my well-wisher;
Thou my true friend till the last.
Those seeking Thy shelter are granted by Thee liberation.
Saith Nanak : He is above need,
Not a grain does he covet.[1] (20)

In the Measure Suhi—Composition of the Venerable Kabir
(And all other Bhaktas)
In the Name of Sole Supreme Being, Realized by
the Preceptor's Grace

Avtari āye kahā tüm kīnā

What in your human incarnation have you accomplished ?
Never have you uttered the Name Divine. (1)
What thinking is this that God's *Name* you do not utter ?
Unfortunate man ! what shall avail you[2] when
death comes ? (I-Pause)
In alternation of pain and pleasure have you brought up
your family;
But at time of death you alone the pain have borne.[3] (2)
As by Yama is gripped his neck, has man cried out.
Saith Kabir : Why beforehand did he not
remember *God ?* (3) (1)

Tharhar kampai bālā jīo

Anxiously tremulous is my timid[4] self :
I know not what the Spouse[5] shall do *to me*. (1)
Wasted is the night *of youth*; who knows the day of *old age*
too may similarly go waste ?

1. Original, Til na tamai (Not a grain of sesame does He seek : Cf. Japu j (35).
2. What shall you do ?
3. Also : Excessive pain have you borne.
4. Young, immature.
5. Symbol for God, as retributor of deeds.

Gone are hair black like the humming-bee;
And are settled cranes.[1] (1)
Water stays not in unbaked pitcher :
As is the self[2] departed, the body withers. (2)
Should an unmarried girl[3] deck herself,
How without her Spouse may she in pleasures indulge ? (3)
In whisking crows away[4] is my arm hurting—
Saith Kabir : Thus closes this tale *of life*. (4) (2)

Amalu sirāno lekhā dīnā

Now is ended the period of deeds, and reckoning has to be rendered.
Arrived are the stern minions of Yama to grip *thee*.
What hast thou earned ? What wasted ?
Come quick—to the court art thou summoned. (1)
Immediately get going—to the court art thou summoned :
From the Divine Portal is the command received. (I-Pause)
I pray, from some villages I still have to collect revenue,
That tonight I shall complete.
Part of your charge too shall I meet.
My morning-prayer[5] at the first stage shall I perform. (2),
Blessed, fortunate is the person
Who to holy company has formed attachment.
Such here and in the hereafter have joy,
And the invaluable supreme objective of life have won. (3)
Whoever from the waking state into sleep falls, his *human* incarnation has wasted.
Property and wealth garnered by him to others passes.
Saith Kabir : Such are deluded :
Forgetting the Lord, in dust they mingle. (4) (3) P. 793

In the Measure Suhi Lalit—Composition of the Venerable Kabir

Thākei nain srawan süni thākei thākī sundari kāyā

Exhausted are the eyes, helpless[6] the ears to listen;
Exhausted the beauteous body.

1. Symbol for grey hair.
2. The swan (established symbol for the self).
3. Symbol for the self unattuned to God.
4. (This is an omen in India to ensure that a desired one will arrive).
5. Niwaj = Namaz, the Muslim prayer.
6. Tired, exhausted.

As is heard call of old age, are all senses exhausted—
Yet is not tired craving for things of the world.[1] (1)
Madman ! enlightened thought hast thou not received—
Thy life gone waste. (I-Pause)
Thou creature of God ! while breath lasts in the body, serve Him.
Even with end of the body should not love decline—
Thus may lodgement at the Lord's feet be attained. (2)
Within whomsoever is lodged the holy Word,
Gone is his desire.[2]
Let man play chess of realization of the Divine Ordinance,
And cast dice of conquest of self. (3)
Whoever realizing the Eternal to Him is devoted,
Never faces extinction.
Saith Kabir : Never lose *the game*
Those that know how to make the throw. (4) (4)

Eku koṭu panch sikdārā panchei mangehṇ hālā

One is the citadel, five[3] its governors—
All five demanding revenue.
Hard for me is this payment, as no one's land have
I cultivated. (1)
Devotees of God ! the revenue factor[4] ever torments me :
As raising my arms to the Master I made supplication,
He saved me. (I-Pause)
Nine land-surveyors[5] and ten magistrates[6] come rushing
And let not people live *in peace* :
These measure not the land fairly
And extort much illicit money. (2)
The Divine Person pervading seventy-two chambers[7] has
entered *payments* against my name.
As is checked Dharmaraja's record, not a bit of payment
due from me stands. (3)
Revile not God's devotees : God's devotees and God are one.
Saith Kabir : My Preceptor is one whose Name enlightened
understanding confers. (4) (5)

1. Maya.
2. Thirst.
3. The five sources of evil are implied.
4. Implies Dharmaraja.
5. These are the nine sources of sensation in the body.
6. The five sources of Sensation and five of action.
7. According to Yoga, the seventy-two principal channels conveying vital energy.

In the Measure Suhi—Composition of Venerable Ravidas
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Shah kī sār sühāgani jānai

The happily-wedded wife alone knows the truth of her Lord :
Discarding pride, in joy she disports.
Dedicating body and mind, no distance *from Him* she keeps—
Neither casting eyes at strangers nor listening to them, nor discoursing of them. (1)
One not experiencing pain
Would hardly of others' suffering know. (I-Pause)
The unlucky wife, who to the Lord has not offered constant devotion,
Both worlds[1] loses.
Full of torment is the path of the bridge erected over hell-fire[2] :
There without fellow-wayfarer or friend, has one to proceed alone. (2)
A sufferer in pain at Thy door has arrived,
Deeply thirsting—yet no response has he received.
Prayeth Ravidas : Lord ! with Thee I seek shelter.
Whatever way Thou knowest best, grant me liberation. (3) (1)

Jo din āweh so din jāhī

Each day that comes, passes off :
Depart *we* must; no permanent stay here.
Our companions are marching, so must we also.
Long is the way, as inevitable is death. (1)
Ignorant *man* ! why this sleep ? wake up ! P. 794
Life in this world thinkst thou, is eternal. (I-Pause)
He who gave life, sustenance also provides—
In each being maintaining a store.[3]
Offer Him homage; discard egoism and acquisitiveness.
At early dawn contemplate in heart the *holy* Name. (2)
Ended is life, yet the path hast thou not begun to tread.
As comes evening, in all ten directions is darkness spread.
Saith Ravidas : Thoughtless madman !

1. Sides.
2. Pur-Salat = Pul-sirat. According to Muslim belief a bridge, a hair's width, erected over hell-fire that only the righteous can cross.
3. Shop.

In this world, place of destruction[1]—
The Lord hast thou not contemplated. (3) (2)

Ūchei mandarsāl rasoī

One may possess lofty mansions and cooking houses—
After death not for an hour can one abide in these. (1)
This body is as a straw-screen :
As is the straw burnt, only dust remains. (I-Pause)
Brothers, relations, family and friends
Want the deceased early to be pushed out of home. (2)
The wife of *his* home that kept clinging to his bosom,
From him runs away, crying, 'Ghost, ghost.' ! (3)
Saith Ravidas : Ruined[2] is the whole world :
We by uttering God's Name have found release. (4) (3)

In the Measure Suhi—Composition of the Venerable Sheikh Farid
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Tapi tapi lūhi lūhi hāth maroroṇ

In fever of anguish I burn and in agony twist my hands.
In frenzy of passion the Beloved I seek.
Beloved, Thou hast taken some offence at me.
I am to blame *for this*, not He. (1)
Of the Beloved's true worth was I ignorant.
When youth is passed, into regrets am I fallen. (I-Pause)
Thou Koel sable-winged, what has darkened thee ?
Sorrow of separation from the Beloved has singed my wings.
To one separated from the Beloved, what comfort ?
Through the Lord's grace may she find union. (2)
A lone female am I, by unfrequented well,
Of friends and companions bereft :
The Lord in His grace to holy company may join me.
As I look around, God alone I find my succourer. (3)
Cheerless in extreme is our path—sharper than the sword,[3]
Narrow in extreme.
Over such a path lies my way.
Listen Sheikh Farid ! At early dawn thy departure
contemplate. (4) (1)

1. Also : House of guile.
2. Robbed.
3. Khanna = Khanda, a two-edged sword.

In the Measure Suhi Lalit—Composition of the Venerable Farid

Beṛā bandhi na sakkiyoṇ bandhan kī velā

Listen, thou Man ! thou didst not look to the tackle of thy
boat while it was yet time.
In the swollen lake how shall it float ? (1)
Beloved ! touch not *the world's pleasures*, frail like Kasumbha,[1]
At a touch withering away. (I-Pause)
This frail life-female is atremble under the master's
stern reprimand.
With youth passing, never again will the breast be brimful of milk,
Never again union in love. (2)
Saith Nanak : Listen, sisters of my soul !
As the Lord makes the call,
Life's swan its reluctant flight shall take;
This frame turning a dust heap. (3) (2)

1. A flower yielding a frail reddish yellow dye, symbol of inconstancy inlove and fidelity.

RAGA BILAVAL

In the Name of the Sole Sureme Being, Reality Eternal,
Creator-Immanent, Without Fear, Without Rancour,
Form Eternal, Unincarnated, Self-Existent, Realized by the holy Preceptor's Grace.

In the Measure Bilaval—Composition of Sri Guru Nanak Dev P. 795

SCORE 1

Tūṇ sūltānu kahā hauṇ mīyāṇ Terī kavan waḍāī

Thou art the King : In calling Thee 'notable' what exaltation
for Thee lies ?
Lord ! as *directed by* the *wisdom* by Thee granted,
I designate Thee—
What power of speech in me, ignorant one ? (1)
Grant me the wisdom Thy laudation to sing,
Thou Lord of supreme will ! and in Thy holy Essence to
abide. (I-Pause)
All by Thy will happens; all to Thee known.
Lord ! Thy extent I know not—what cleverness lies in me,
blind of sight ? (2)
What of Thy *greatness* can I narrate ?
After all attempts inexpressible Thou dost remain.
Even a sesame-grain of Thy greatness I express only as be
Thy pleasure. (3)
Amid numerous curs am I a stranger; for the good of this body
alone I bark.
Even though Nanak be devoid of devotion,
still being Thy servant,
The Master's name *from him* cannot be separated. (4) (1)

Manu mandaru tanu ves kalandaru ghaṭ hī tīrath nhāwāṇ

My mind have I made *my* temple; my body disguised
as a mendicant—
In the holy spot of the self I take ritual bath.
One sole Word in my life-breath abides, wherefor into
transmigration I shall not fall again. (1)

Mother mine ! my heart to the gracious Lord is attached :[1]
Who can realize another's agony ?
Of any object other *than the Lord* have we no thought. (I- Puase)
Lord inaccessible, unknowable, unapproachable, endless !
In your mind keep me *ever*.
You who are pervasive over water and land, in each being[2]
is your light. (2)
All teaching, wisdom, thought is by Thee given;
Thine all mansions and abodes.
Lord ! other than Thee no other I worship,[3]
Thee lauding ever. (3)
All creation under your shelter lies.
Of all art Thou mindful.
Ths is Nanak's supplication : May all that pleases Thee
appeal to him as good. (4) (2)

Āpei shabdu āpei nīshānu

Himself is He the ineffable Reality,[4] Himself its manifestation.
Himself the seeker, Himself the enlightened one.
Himself His might He exercises and views : P. 796
Thou the Bestower of the Name whereby comes approval. (1)
Lord from Maya emancipated ! such as this is Thy Name.
I the seeker; Thou inaccessible, of impenetrable mystery. (I- Pause)
Maya-attachment is like a loose woman,
A bad woman[5], given to casting spells.
Unreal are royal power and beauty, lasting only four days.
By acquisition of the Name turns darkness into light. (2)
Maya have we tasted and discarded; no doubt in our mind
is now left.
One whose progenitor is known, as of no lineage cannot
be branded.
One attaching solely to the Lord has nothing to fear;
All by the Creator is done and inspired. (3)
Nothing else do I view; to the Master am I a sacrifice.
Saith Nanak : By attachment to the Name comes
liberation. (4) (3)

1. Lit. Stitched with a penetrating needle.
2. Vessel.
3. Know, recognize.
4. Shabda (this is a mystical term).
5. Implies a witch or a harlot.

Guru-bachanīṇ manu sahaj dhiyānei

By *guidance* of the Master's Word is the mind poised
in contemplation;
By devotion to the Lord is the mind fixed in faith.
Egoists mad, in delusion are lost.
How without the Lord may one find peace ?
By the Master's Word is *the Lord* realized. (1)
Mother mine ! how without sight of the Lord may I live ?
For an instant lives not the self in separation from[1] the Lord —
The holy Preceptor this realization has granted. (I-Pause)
Forgetfulness of the Lord to me is death in agony.
With each breath and morsel the Lord I contemplate and seek.
Ever am I in dispassion with the world for the Lord,
The Name Divine *alone* beholding.
Now by the Master's teaching realize I the Lord
to be by me. (2)
By devotion to the Master may be expressed the Lord's
inexpressible discourse,
That sight of the Lord, inaccessible, unknowable may bestow.
Other than the doings ordained by the Master, what else is
worth doing?
By absorption in the Master's Word is effaced egoism. (3)
The egoist, possessed of false capital, *from the Lord* is alienated;
The God-directed by devotion to the Name get approbation.
The Lord in His grace has *made me* slave of His slaves.
To Nanak, servant of God, the Name Divine is wealth
and capital. (4) (4)

In the Measure Bilaval—Composition of Sri Guru Amar Das

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Dhrigu dhrigu khāiyā dhrigu dhrigu soiyā dhrigu dhrigu
kāpaṛu angi chaṛhāiyā

Without realization of the Lord[2]
Cursed is food, cursed sleep,
Cursed is raiment over the body worn;
Cursed this body along with family,

1. Without.
2. In the original, this phrase occurs at the end of the verse.

Because of which in this life is not attained the Lord.
This ladder, once slipped from under the feet, may not
again be grasped;
Then wasted is life, devoid of gain. (1)
Duality stands in way of devotion;
From the Divine holy feet it draws *the mind* away.
Lord Bountiful, life of the universe;
All creatures are Thy servants, whose suffering Thou dost
remove. (I-Pause)
Thou art gracious, Lord of mercy, bountiful —
What are these poor creatures ?
From Thee have all those bound *in transmigration* got liberation—
Such is the truth.
Those following the Master's *guidance* are liberated;
The poor egoists remain bound. (2)
Liberated is one that is devoted solely to the Sole Lord,
And ever with Him abides.
Indescribable is the depth and blessed the state of such—
By the holy Eternal exalted.
Those in illusion lost are the egoists— P. 797
Stranded in between.[1] (3)
To those finding His grace, alone comes realization,
And contemplation of the Master's Word.
God's devotees, living even amid Maya are saved.[2]
Saith Nanak : Those with good fortune on their
forehead recorded,
Destroy death itself. (4) (1)

Atūl kiuṇ toliyā jāe

How may the incalculable Lord be computed ?
Were another like Him, might His realization have.
None His greatness to share :
How may He be evaluated ? (1)
By the Master's grace is He in the self lodged—
By such realization is duality annulled. (I-Pause)
Himself is He gold-tester and the touchstone applies;
Himself testing gold, He into the market puts it.
Himself the weighman to measure the *creature's merit* :
He alone this secret knows. (2)

1. Lit. Neither on this shore nor on the other have they arrived.
2. Lit. Carried across the water.

From Him has emanated the manifestation of Maya;
Those united by Him, alone are rendered pure.
Those inspired *to devotion* by Him, alone are devoted :
As Truth pervading the universe He reveals,
The devotee in Truth is immersed. (3)
From Him come devotion and Maya-attachment.[1]
Himself He grants realization; Himself the revealed vision;
Himself the holy Preceptor, Himself is He the holy Word.
Saith Nanak : This He Himself reveals. (4) (2)

Sāhib te sevaku sev sāhib te kyā ko kahai bahānā

By the Lord is appointed the servant;
By the Lord is service taken—
By no means may this Law be escaped.
Such is Thy play—all creation Thou alone dost pervade. (1)
By the holy Preceptor's guidance is one in the
Lord's Name absorbed.
Only by grace does one find the holy Preceptor,
And everyday in meditation in equipoise
is absorbed. (1-Pause)
What power in man to serve Thee, to be proud thereof ?
Lord ! when Thou dost pull away Thy light,
Who may then deliver discourses to others ? (2)
He Himself is Master and disciple; Himself store
of merits :
Man conducts himself as the Lord wills;
As pleases the Almighty. (3)
Saith Nanak : Thou art the Lord immaculate :
None thy secret may penetrate.[2]
On some dost Thou confer greatness in their abodes;
Others wander about in illusion of egoism. (4) (3)

Pūrā thāṭu baṇāiya Pūrei vekhuh ek samānā

The Lord, perfection incarnate, has created this visible
show to perfection;
View in it all alike.
The holy Name alone therein is great — lest any should
have any feelings of vanity. (1)

1. Lit. Running *after maya.*
2. Lit. None knows Thy doings.

Only one by the holy Preceptor instructed, in the holy
Preceptor is absorbed.
Whoever realizes this holy teaching in his inner self,
The Divine Name his being pervades. (I-Pause)
Such is the essence of the teaching of all four Ages,
To mankind is vouchsafed one sole Source of Merit.[1]
In those ages merit lay in continence, austerity, sacred baths;
In Kali-Yuga lies it in laudation of the Lord's Name. (2)
Each age has its own path of piety,
Study this in Vedas and Puranas.
Those that by the Master's guidance have on the Lord meditated,
Meet with His perfect approval. (3)
Saith Nanak : Love the holy Lord : thereby shall your mind of
vanity be denuded. P. 798
All that discourse on the Lord and listen *to His praise*
Shall be blessed;
Those with firm faith shall wealth of devotion find. (4) (4)

Gurmukhi preeti jis noṇ āpe lāe

Whoever by the Master's guidance by the Lord to
Himself is devoted,
In his home rises in melodious Bilaval[2] strains the Divine Word;
And devotee-sisters[3] chant paeans of joy.
In union with the Beloved, is he eternally blessed. (1)
May I be a sacrifice to those that in their hearts lodge the Lord—
By the touch of God's devotees find they joy,
And in poised meditation laud the Lord. (I-Pause)
In joy of Thee are they ever dyed in ecstasy;
In their hearts the Lord Himself takes abode.
Ever in beauty they shine,
By the Master's guidance to God are they united. (2)
Dyed by the Master's guidance in the holy Word,
with it saturated,
Abiding in their true self, His laudation they chant.
With fast red[4] dye of devotion and joy in the Lord,
their aspect pleases.
Immersed in truth, is this dye unwashable. (3)

1. Lit. Treasure.
2. Bilaval is the name of the musical measure in which this text in composed. It is held to express the mood of joy.
3. Symbol for devotees in the Bhakti tradition.
4. Lit Makes fast devoted repetition of the Name.

With the holy Word in their hearts, their darkness of
ignorance lifted,
By the Master's guidance are they to the Beloved united.
Those dyed in holy Truth never again into transmigration fall.
Saith Nanak : The Master, perfectly-endowed,
inspires[1] devotion to the Name. (4) (5)

Purei Guru te waḍiyāī pāī

By guidance of the Master perfectly-endowed have
I found exaltation;
Spontaneously is the Name in the self lodged;
Egoism and Maya-attachment by the holy Word are annulled :
By the Master's guidance, at the holy Portal have
I found exaltation. (1)
No other task have I in the world except devotion to the Lord.[2]
May I have everlasting joy in my mind;
By the Master's guidance beg I devotion to Thy Name,
cherisher *of life*. (I-Pause)
From the mind is found firm faith
By enlightenment through the holy Word,
By the holy Master granted.
One that beholds with equanimity life and death,
Shall not again die or Yama's terror feel. (2)
In the self[3] lie millions of treasures;
Ever is the self in serene meditation fixed,
Day after day lauding solely the sole Name Divine. (3)
In this world finds the devotee exaltation,
From meditation on the Name by the Master's guidance,
Beholding everywhere the Divine Presence,[4]
Bestower of Eternal bliss—incomprehensible His greatness.[5] (4)
By supreme good luck is the holy Master's *touch* obtained,
Who has revealed wealth of the Name lying within us,
And in the Divine Word inspired joy.
Saith Nanak : With desire assuaged,
Are mind and body made joyful. (5) (6) (4.6.10)

1. Confirms.
2. Original, Jagadish (Lord of the Universe).
3. Lit. In one's home.
4. Lit. Whenever I look, He pervades.
5. Lit. Worth, value.

In the Measure Bilaval—Composition of Sri Guru Amar Das

SCORE 3

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Üddam mati Prabh antarjāmī jiu prerei tiuṇ karnā

As grants the Lord, controller of the inner self,
power to us to act
And as wisdom He grants, we act.
As the player strums the string and it vibrates,
So do creatures and human beings. (1)
My self ! with the tongue utter the Name Divine. P. 799
By the writ on the forehead inscribed is the Master attained,
Whereby the Lord in the heart comes to abide. (I-Pause)
The creature, caught in Maya wanders along :
Save Thy servant,
As Prahlad in Harnaksh's[1] grip the Lord in His shelter
took and saved. (2)
Of how many may we recount the condition,
Who when fallen, by the Lord were ennobled ?
Ravi Das[2] who dragged carcases of cattle, hides ever in his hand—
As under Divine shelter came, was saved. (3)
Lord compassionate to the humble, taking devotees across
ocean of existence,
From sin save us sinners.
Make us servants of the Lord's servants;
Make Nanak Thy humblest slave.[3] (4) (1)

Ham mūrakh mügadh agiān matī sharṇāgati pürakh ajanmā

We that are ignorant, thoughtless, devoid of understanding,
To shelter of the Supreme Being unincarnated have come.
Lord ! in your grace save us, stones without merit,
Devoid of grace. (1)
My self ! to the Name Divine be devoted.
By guidance of the Master is obtained the Divine elixir—
All other worthless acts discard. (I-Pause)
The Lord His devotees, His servants has saved :
Save also us without merit—herein lies Thy great merit.

1. The devotee Prahlad was son of the arthiest Harnakash (Hrinyakashyapu).
2. A sant who was of the cobbler caste. His *bani* is included in the holy Granth Sahib.
3. Slave of your slaves.

Lord ! none other than Thee is real.
Contemplation of the Lord by great good fortune comes. (2)
Cursed is the life of those devoid of *devotion to* the Name.
Great torment they bear,
In recurring births whirled—
Unfortunate, thoughtless, devoid of grace. (3)
The Name is prop of God's devotees,
For whom in primal time is good fortune inscribed.
The holy Preceptor *devotion to* the Name has confirmed :
Thus is the life of Nanak, servant of God,
made fruitful. (4) (2)

Hamrā chittu lübhat mohi bikhiyā bahu dürmati mailu bharā

Our mind full of impurity of foul thinking, to evil passions
is attracted.
Lord ! how may we thoughtless beings, without inclination[1]
to serve thee,
Be saved ? (1)
My self ! the mighty Lord's Name contemplate.
As the Lord to His servant has shown grace,
By contact with the Master is he saved.[2] (I-Pause)
Father, Lord, Master ! grant us the wisdom to laud Thee.
Those attached to you are saved, as iron in company
with wood. (2)
Of shallow, low understanding are reprobates[3]
That the Lord have not served.
Such are unfortunate, evil-doers
That are born, die and die again and again. (3)
Lord ! those united by you to yourself,
In the Master, Pool of Content take bath.
By devotion to the Lord is removed impurity of foul understanding,
Whereby is the servant Nanak saved.[4] (4) (3)

Āwuh sant miluh mere bhāī mili Hari Hari kathā karuh

Come devotees of God, brethren,
In unison of the Lord discourse.

1. (The original expression would imply power, inclination or opportunity).
2. Lit. Has swum across.
3. Sakta.
4. (As in 2 above).

The Name Divine in Kali-Yuga is the ship;
By help of the Master's Word that is Pilot, go across. (1)
My self ! utter the Lord's laudation :
By good fortune inscribed on the forehead is uttered
His laudation; P. 800
In union with holy company go across *the ocean of existence*. (I-Pause)
In the city of the body *lies* the exalted Divine elixir—
You devotees of God ! instruct me how this to attain.
The holy Preceptor, image of the Lord, of sight fulfilling desires you serve—
By contact with him the Divine elixir quaff. (2)
The Name Divine is the delectable[1] elixir—
You devotees of God ! pray have a taste of it.
Those that by the Master's guidance find the Divine elixir sweet,
Of all poisonous tastes grow oblivious. (3)
The Name Divine is holy Divine elixir—
You devotees of God ! quaff it.
Saith Nanak : As by the Master's guidance to the Lord you be devoted,
The four Boons[2] shall you obtain. (4) (4)

Khatrī Brahmaṇu sūdu vaishu ko jāpai Hari mantra japaiṇī

Khatris, Brahmins, Sudras, Vaishyas[3]—
Any of these may contemplate the Master's holy Word.
Venerate the holy Preceptor as image of the Supreme Being—
Day and night serve him. (1)
You devotees of God ! with your eyes behold the holy Preceptor.
Utter words of the Master's Divine teaching—
Thereby obtain all your desires. (I-Pause)
However numerous the devices that we contemplate,
That which is destined alone must happen.
All their own welfare seek :
That alone shall happen that never we thought of. (2)
You devotees of God ! discard egoistic thinking,
Hard though that be.

1. Sweet.
2. These are Kama, Artha, Dharma, Moksha, (ad seriatim, fulfilment of desires, wealth, righteous conduct, liberation).
3. These are the four primary Hindu castes, respectively the fighters, teacher-priests, Servitors and cultivators and traders.

Day and night by the holy Preceptor's guidance
On the Name Divine meditate. (3)
Lord ! our thought and wisdom in Thy power lies—
We are only instruments, Thou the player.
Lord Creator of Nanak, Thy servant !
We emit notes as may please Thee. (4) (5)

Anand mūlu dhiyāyo Pūrakhottamu anadin anand anandei

Meditate you on the exalted Supreme Being, source[1] of all bliss,
And day after day have joy.
Thus shall binding fear of Dharamraja be lifted,
And all obligation[2] to death be annulled. (1)
My self! the Name Divine, the Lord contemplate.
By great good fortune is attained the holy Preceptor,
Whereby laudation of the Lord, Supreme Bliss
is chanted. (I-Pause)
The ignorant reprobates[3], in Maya-bonds caught,
In Maya keep wandering—
Burning in desires,[4] bound by previous deeds,
Like the oil-presser's ox keep moving along. (2)
Those by the Master's guidance in service to God engaged,
are saved—
By great good fortune comes such service.
Those contemplating the Lord all desires[5] obtain—
All their Maya-thongs snapped. (3)
The Lord is Himself Master and devotee[6]—
Himself all and everything.
Saith Nanak, servant of God : Himself solely He operates;
We abide as He may keep us. (4) (6)

In the Measure Bilaval—Composition of Sri Guru Ram Das
Partal (Of variable rhythm)
SCORE 13
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Bolo bhaiyyā Rāma-Nāmu patit-pāvano

Brother ! utter you the Name Divine, purifier of the fallen;

1. Root.
2. Lit. Being bound under someone's obligation.
3. Sakta.
4. Thirst.
5. Fruit.
6. Servant.

The Lord is saviour of the holy and of devotees. P. 801
All-pervasive is the Lord—
On water and land is the Name Divine pervasive.
Sing ever *laudation* of the Lord, annuller[1] of suffering. (I-Pause)
Fruitful has the Lord made our life.
The Lord, annuller[1] of suffering, have we contemplated.
The Master, bestower of liberation have we met.
Thereby has the Lord made our *life's* pilgrimage fruitful,
That in *holy* company Divine laudation we sing. (1)
My self ! ever to utterance of the Name Divine shouldst thou be inclined—
Thereby shall attachment to duality be shattered.
One that amidst desires turns desireless,
To the Lord shall be united.
Any that the Name Divine lauds,
Nanak, servant of God, his feet touches. (2) (1.7.4.6.7.17)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev

Quartets

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Nadrīṇ āwai tisu siūṇ mohu

To the visible *world* are *we* attached—
Lord eternal ! how then with Thee may we find union ?
In your grace pray show me the path;
To sash of holy company attach me.[2] (1)
How may we swim across the world, full of poison ?
The holy Preceptor *that is* the ship, may *alone* take us across. (I-Pause)
Maya like gusts of wind shakes us;
Thereby are God's devotees ever unshaken,
By pleasure and pain untouched—
The Master stands guardian over them. (2)
Maya the she-serpent, all *creation* in her coils has caught;
In egoism are creatures destroyed as moths at sight of lamp.
With all self-bedecking the *self* yet may not attain the Lord :
As is the Lord gracious, with the Master may He bring about union. (3)

1. One that brings about forgetfulness of.
2. Implying, place me under its protection.

In distraction I wander along, after the Divine
jewel questing :
This priceless jewel by devices of effort in not attained.
In *the self*, the Lord's temple, lies this jewel.
As the Master lifted the curtain, by its sight bliss I attained. (4)
Whoever *of the Lord has* tasted, delight has received;
Yet full with wonder, speechless within.[1]
The Lord, all manifestation of bliss struck my sight.
Nanak, servant of God, uttering Divine laudation,
in the Lord is absorbed. (5) (1)

Sarb kalyāṇ kīye Gurudev

The Divinely-inspired Preceptor all weal *on us* has conferred,
As this servant in his service he has engaged.
By contemplation of the Lord inaccessible,
of mystery impenetrable,
No impediments cling. (1)
Where Divine laudation is sung, is the spot turned pure;
By meditation on the Name Divine are sins vanished. (I-Pause)
In all spots is He Himself pervasive,
Whose great glory since beginning of time *shines*.
No agony grips, should the Master be gracious. (2)
Any to whose mind the Master's feet taste sweet,
In all spots without impediment abides.
By the holy Preceptor's grace are all joys attained. (3)
The Lord, Supreme Being is turned our guardian,
In all spots visible by our side.
Saith Nanak, servant of God : The Lord His
servants cherishes. (4) (2)

Sūkh nidhān Prītam Prabh merei

Beloved Lord, treasure of joy. P. 802
Innumerable are Thy merits.
I, helpless one Thy shelter seek :
Show grace that on the Divine feet I meditate. (1)
Show grace, in my mind be lodged;
Me, without merit take under shelter.[2] (Pause)
With the Lord *borne* in mind, what suffering can come ?
God's servant feels not Yama's torments.

1. Dumb-like.
2. Lit. Attach me to your sash.

Those with whom the Lord ever abides,
Fled are all their sufferings by contemplation of the Lord. (2)
The Name Divine is prop of mind and body.
In forgetfulness of the Name turns the body dust.
With the Lord borne in mind are all objectives fulfilled.
One forgetful of the Lord is on all abjectly dependent. (3)
As to the Divine lotus feet is our love attached,
Are all ways of foul thinking forgotten.
In their mind and body abides the Divine spell—
Saith Nanak, in the homes of God's devotees ever
reigns joy. (4) (3)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev
To be sung to the tune of *Iyanaṛīyei**
SCORE 2
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Maiṇ mani Terī ṭek mereī piyārei maiṇ mani Terī ṭek

Beloved, in Thee finds my self its prop.
Beloved, void are all other devices—
You alone the Saviour. (I-Pause)
Beloved, by contact with the holy Preceptor,
perfectly-endowed,
Comes bliss.
Such alone serve the Master as your grace have.
The Divinely-inspired Preceptor, Master, whose sight
fulfils desires,
With all faculties is endowed.
Saith Nanak : The Master ever in the Presence of the
Supreme Being,
The Lord abides. (1)
I find life in hearing tidings of such as their Lord have realized.
To the Name Divine devoted, the Name they expound :
To the Name is their heart attached.
I Thy servant seek Thy servants to serve—
May this *blessing* by perfect good fortune come to me !
Prays Nanak : Lord ! may I have sight of Thy devotees. (2)

* This is a musical direction. To be sung to the tune of *Iyanariyei manṛa kae karehi* (Telang M.I. 4).

Beloved ! such are called fortunate as in company of the
holy abide.
In their company is propitiated the holy[1] Name ambrosial,
And the mind illuminated.
Eliminated is torment of transmigration,
And abject obligation to Yama eliminated :
Saith Nanak : Such alone have the *Divine* sight,
As their Lord's approval have won. (3)
Lord all-high, beyond limit, who your merit may realize ?
Those lauding Thee, those listening to it, are all saved—
Their numerous sins annulled.
The brute creation, goblins, thoughtless beings, all you save;
Saved are stones.
Nanak, your servant seeks shelter with you,
Ever *to you* is a sacrifice. (4) (1.4)

Bikhai bamu phīkā tyāgi rī sakhīye Nāmu mahā ras pīo

Sister-friend[2] ! discard the tasteless water of *satisfaction* of passions;
Quaff supreme elixir of the Name :
The whole world devoid of tasting this elixir is ruined,[3]
Its heart never getting joy.
Neither hast thou esteem nor power; to serving the
holy betake thyself. P. 803
Saith Nanak : At the Divine Portal are exalted
Those whom the Lord has made His own. (1)
Dear sister-friend ! *Maya* is a false city,[4] an illusion of the mind,
A mirage, and unstable like tree-shadow.
Dear sister-friend ! unstable is Maya; it goes not with *man*,
And at the last deserts him.
Those involved in enjoyment of delights, sensual pleasures,[5]
No happiness from these obtain.
Dear sister-friend ! saith Nanak : Blessed are God's devotees
Who on the Name have meditated. (2)
Sister-friend ! *make thyself* fortunate.
Go and with the holy abide;
In them be absorbed.
There afflicts not suffering, hunger or malady;

1. Pure.
2. Here and subsequently stands for fellow-seeker.
3. Sunk.
4. A mythical city-half way to the sky, implying an illusion.
5. Pleasures of beauty.

And devotion in the *Divine* lotus feet is fixed.
There is neither birth nor death or transmigration;
Making *the mind* poised, under shelter of the holy place it.
There occurs not alienation in love nor worldly attachment.
Saith Nanak : Those in this state on the Sole Lord meditate. (3)
The Divine Beloved casting His glance of grace our heart
has penetrated;
Spontaneously in *His love* are we dyed.
In bedecked couch, in union with the Beloved we rest,
And in paeans of joy sing Divine laudation.
The Lord's companion-damsels, in love of the Lord absorbed,
Have their heart's desires fulfilled.
Saith Nanak : United is the wondrous *self* to the wondrous
Supreme Being—
Inexpressible is this state. (4) (2.5)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev

SCORE 4

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Ek rūp saglo pāsārā

From One sole manifestation has appeared all *visible* expanse.
Himself is He commerce, Himself the trader.[1] (1)
Rare are such as this realization have attained,
That wherever we go, Him *alone* we behold. (I-Pause)
Numerous His hues, yet unattributed, one sole aspect He has :
Himself the water, Himself waves. (2)
Himself the temple and worship;
Himself priest and the deity. (3)
Himself is He essence of Yoga,[2] Himself the seeker of union.
Nanak's Master ever is immaculate. (4) (1.6)

Āp ūpāwan āp sadharnā

Himself is He creator and upholder *of the universe*.
Himself inspirer *of actions*, yet free from their retribution.[3] (1)
Himself the holy Word, Himself its creator.
Himself the glory; Himself *with equanimity* bears it.[4] (I-Pause)

1. 'Commerce' and 'trader' used symbolically for the operation of the universal law (Hukam) and for the power making it operative.
2. Yoga literally is union—union of the self with the Absolute.
3. Lit. Blame, sin.
4. (To bear glory without losing poise is characteristic of the great in spirit. This idea is found expressed repeatedly in Sikh sacred literature).

Himself is He *wielder* of the silence, Himself *master of* utterance.
Himself beyond delusion, by Maya not deluded. (2)
Himself is He hidden, Himself manifest;
Himself in all beings[1] abiding, Himself unattached. (3)
Himself unmanifest, yet *with creation* involved.
Saith Nanak : All such are the Lord's marvels.[2] (4) (2.7)

Bhūlei māragu jineh jineh batāiyā

By great good fortune is attained the Master
Who to those strayed, the way has shown. (1)
My self ! the Name Divine ever remember and contemplate.
In *my* heart are lodged the beloved Divine feet (I-Pause) P. 804
To my mind that in lust, warth, avarice and attachment
is absorbed,
The Master snapping its bonds, liberation has granted. (2)
Bearing pain and pleasure is *man* born and then dies :
To it the Master's lotus feet grant resting-place. (3)
The world in the ocean of fire is sinking :
The holy Preceptor, grasping Nanak by the arm
Has taken him across. (4) (3.8)

Tanu manu dhanu arpouṇ sabhu apnā

What is the holy teaching whereby comes *inspiration to* utterance
of the Name Divine ?
To attain it would I dedicated body, mind and substance. (1)
Lord ! full of hope have I come to beg *this boon* :
By Thy sight is my heart's courtyard decked. (I-Pause)
After numerous devices and much cogitation
Have I resolved in holy company to *seek* liberation for
the self. (2)
Thinking, intellect, concentration, cleverness—nothing avails :
Union comes when He Himself grants it. (3)
By beholding the Lord are my eyes with poise filled.
Saith Nanak : Life of such a one is truly fruitful. (4) (4.9)

Māt pitā süt sāthi na māyā

Mother, father, progeny, wealth—nothing with man lasts.
In holy company is all suffering annulled. (1)
In all *beings* is the Lord pervasive.

1. Vessels.
2. Another interpretation : All are beggars before the the Lord.

With the tongue the Lord's *Name* utter, that no suffering
cling to thee. (I-Pause)
Thirst, hunger and oppressive heat[1] had gripped me :
By utterance of Divine laudation has come cooling *comfort*. (2)
Despite a million devices poise have *I* not attained :
By singing Divine laudation the heart feels fulfilled. (3)
Lord controller of the inner self ! grant *me* devotion :
Lord ! such is Nanak's supplication. (4) (5.10)

Guru pūrā waḍbhāgīṇ pāīyai

By great good fortune is attained the Master, perfectly-endowed,
In holy company is the Name Divine meditated on. (1)
Transcendent Supreme Being, Thy shelter I seek.
Devotion to the Master's feet annuls sins. (I-Pause)
All other doings are mere worldly routine—
In holy company alone comes liberation. (2)
Simritis, Shastras, Vedas have we studied;
All declare, contemplate you the Name that liberation brings. (3)
Lord ! to Nanak, Thy servant show grace :
By touch of feet of the holy comes liberation. (4) (6.11)

Guru kā shabdu ridei mehṇ chīnā

In our heart the Master's Word have we contemplated,
Whereby are fulfilled all objectives and desires. (1)
As in His grace *the Lord* granted *devotion to* His Name,
Over His devotees' faces spread the glow. (I-Pause)
As from a dark well with might of his arm He took *us* out,
Our victory over the world became resounding. (2)
The lowly He exalts, those empty He fills—
The supreme elixir of the Name ambrosial they receive. (3)
Mind and body becoming pure, sins are burnt away
and shattered :
Thus saith Nanak, is the Lord's grace manifested. (4) (7.12)

Sagal manorath pāīyeh mītā

Friend ! by attaching the heart to *the Master's* lotus feet P. 805
Are all objectives fulfilled. (1)
To those meditating on the Lord am I a sacrifice :
By singing Divine laudation is burning
torment assuaged. (I-Pause)

1. (These are used symbolically for desire and suffering arising from unfulfilled worldly desires).

One in holy company forming devotion to the Lord
Has life's objectives fulfilled, and is supremely fortunate. (2)
Lord *incarnation of* supreme bliss ! be Thou not for an instant forgotten—
Thereby shall come wisdom, honour, joy and bliss in poise. (3)
The mind excessively thirsts after sight of the Lord.
Saith Nanak : Lord ! Thy shelter I seek. (4) (8.13)

Mohi nirgüna sabh güṇeh bihūnā

Devoid of merit, without good qualities that I am
The Lord in His grace made me His own. (1)
My mind and body *by contact with the Lord* the aspect of beauty wears :
In His grace has the Lord in my home[1] arrived. (1-Pause)
Lord beloved of devotees, annuller of fear,
Now *by devotion to Thee* shall we cross the ocean of existence. (2)
Thus in the scriptures[2] is it written :
Uplifting the fallen is the Lord's law.
The Supreme Being *that is such*, with our eyes have we beheld. (3)
In holy company the Lord manifests Himself.
Thereby saith Nanak, servant of God, flee all sorrows. (4) (9.14)

Kavanu jānai Prabh Tūmrī sevā

Lord ! who knows the *right way* to serve you,
You that are eternal, inaccessible, of mystery unknowable ? (1)
Lord unfathomable and profound, endless are Thy merits,
Thou who in lofty mansion dost abide.
Lord ! beyond all knowable extent[3] art Thou. (1-Pause)
Other than the Sole Lord none exists :
To you alone is known the *way of* your worship. (2)
Brother ! nothing by our own effort is accomplished :
Such alone receive *devotion to* the Name as are so blessed by the Lord. (3)
Saith Nanak : Whoever the Lord's approval wins,
To the Lord, treasure of merit, attains. (4) (10.15)

Māt garbh mehṇ hāth dei rākhiyā

In the mother's womb by *strength of* His arm He preserved us :
Yet, discarding Divine elixir, poisonous fruit has *man* tasted. (1)

1. Symbol for the self.
2. Vedas.
3. Limit.

To the Lord be devoted; all entanglements discard.
Thou thoughtless one ! as approaches Yama, the body
in a wretched state lies shattered.
Body, mind and wealth man reckons his own;
And for an instant has he not contemplated the Creator. (2)
In the dark well of great illusion fallen,
Behind screen of Maya the Supreme Being has he forgotten. (3)
By great good fortune singing Divine laudation
In holy company has Nanak attained the Lord. (4) (11.16)

Māt pitā süt bandhap bhāī

Even as mother, father, progeny, relations and brothers,
Saith Nanak, the transcendent Lord is our helper. (1)
The Master, perfectly-endowed, whose word has innumerable
merits, beyond count,
Is provider of joy in poise and bliss abounding. (I-Pause)
The Lord Himself all our objectives accomplishes :
By contemplation of the Lord are our purposes fulfilled. (2)
By contemplation of the Creator,[1] provider of prosperity,
righteousness,
Fulfilment of desires and liberation[2] P. 806
Is our endeavour brought to fulfilment. (3)
Saith Nanak : In holy company bliss have we enjoyed—
At our true home[3] we arrived, by the Master, perfectly endowed,
conducted. (4) (12.17)

Sarb nidhān pūran Gurdev

The Divinely-inspired Master, perfectly-endowed,
Of all treasures[4] is repository. (I-Pause)
Man in contemplation of the Name Divine finds life;
The reprobate[5] meets death with ignominy. (1)
The Name Divine is *our* protector.
The wreteched reprobate only in vain acts engages. (2)
Many by slandering others rot in death—
In death their necks and feet in nooses bound. (3)
Saith Nanak ; Whoever the Name contemplates,
Yama approaches him not. (4) (13.18)

1. Vidhātā = Creator of the cosmos with its laws.
2. (These are the four supreme objectives of life according to Indian belief).
3. (The Divine Presence is implied).
4. Used symbolically for spiritual qualities.
5. Sakta.

In the Measure Bilaval—Composition of Sri Guru Arjun Dev
Duos
SCORE 4
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Kavan sanjog miloun Prabh apnei

Under what auspicious conjunction[1] with the Lord may I find union ?
This by contemplation of the Lord perpetually,
Each minute, with each winking of the eye, *shall come*. (1)
May I ever on the Lord's lotus feet meditate :
Which is the wisdom whereby the Beloved I may attain ? (I-Pasue)
Lord ! Thy grace show,
That Nanak never of the Lord may be forgetful. (2) (1.19)

Charan kamal Prabh hirday dhiyāe

As with *devotion of* heart are the Lord's lotus feet meditated on,
Gone are maladies and all joys attained. (1)
The Master annulling my suffering, the boon conferred,
Whereby my incarnation fruitful has become,
And my life approved *of the Lord*. (I-Pasue)
Inexpressible is Divine discourse; ambrosial the Divine Word.
Saith Nanak : The enlightened in contemplation *of these* find *eternal life*. (2) (2.20)

Shānti pāī Guru Satiguru pūrei

The holy Preceptor, perfectly-endowed, peace *on us* has conferred;
Arisen are joys, and the mystic trumpets[2] sound. (I-Pause)
Gone are maladies, sins and torments :
By contemplation of the Lord are sins fled. (1)
Beauteous females[3] ! in unison find you joy :
Guru Nanak my honour has exalted. (2) (3.21)

Mamtā moh dhroh madi matā bandhani bāndhiyā ati bikrāl

Man wine-intoxicated with acquisitiveness, attachment, fraud
In terrible bonds is bound :
In evil-doing each day his life declining,
In nooses of Yama's snares caught. (1)

1. Conjunction of planets is meant.
2. Anhad ture, implies experience of spiritual ecstasy.
3. Implies God's devotees.

Lord compassionate to the humble ! your shelter I seek.
In this most impassable mighty ocean,
By *touch of* dust *of feet* of the holy grant me liberation. (I-Pause)
Lord provider of bliss, almighty,
Our life and body all is Thy property.
Supreme Lord, Nanak's Master, ever compassionate,
Bonds of my doubt pray snap. (2) (4.22)

Sagal anandu kīyā Parameshari apṇā birdu samāriyā

The Lord all joys *on me* conferred, thus fulfilling His law :
The holy *to me* have shown grace, bringing bloom *of joy*
to the whole family. (1)
Himself has the holy Preceptor accomplished the
cherished objective. P. 807
To Hargobind[1] has he granted long life,
And contemplated for us joy, happiness and weal. (I-Pause)
Forest-glades, glass-blades, the three worlds—all have
put on verdure;
All creation *by the Lord* is propped.
Saith Nanak : Achieved are our heart's cherished objectives;
Fulfilled are my desires. (2) (5.23)

Jisu ūpari hovat dayāl

To whomsoever is the Lord gracious,
By Divine contemplation is his death annulled. (I-Pause)
In holy company to the Lord be devoted :
By chanting Divine laudation is snapped Yama's snare. (1)
Himself the holy Preceptor, Himself is He cherisher :
Nanak dust *of feet of His* devotees seeks. (2) (6.24)

Mana mehṇ sinchuli Hari Hari Nām

Over the mind sprinkle the Name Divine;
Each day sing laudation of Divine attributes. (1)
My self ! cherish you such love *to the Lord*,
That day and night you apprehend Him close
to you. (I-Pause)
Saith Nanak : Whoever has unblemished[2] good fortune,
His mind to the Divine feet *in devotion* is attached. (2) (7.25)

1. Name of Guru Arjan Dev's son, later the Sixth Guru. The reference is to his recovery from an attack of small-pox.
2. Pure.

Rogu gaiyā Prabhi āpi gawāiyā

Gone is the malady,[1] by the Lord Himself removed;
Came sleep,[2] and joy with poise entered the self. (I-Pause)
Brother, to your fill partake of the provision *of the holy Word*,
And with your heart on the Name ambrosial meditate. (1)
Nanak with the Master, perfectly-endowed seeks shelter,
Who the honour of his Name has preserved. (2) (8.26)

Satiguru kari dīnei asthir ghar bār

The holy Preceptor my house and home has made
inviolable. (Pause)
Whoever these abodes[3] traduces, is by the Lord already cursed. (1)
Nanak, servant of God, seeks shelter with Him whose
command is irrefrangible, limitless. (2) (9.27)

Tāp santāp saglei gaye binasei te rog

*Gone are maladies and *their* torments;
Shattered is disease.
The transcendent Lord to thee[4] has shown grace—
Now enter thou joy of the holy. (Pause)
All joys thy[4] sphere have entered; thy[4] mind and body
from maladies freed.
Ever sing laudation of the Name—this medicine is
truly efficacious. (1)
Now the auspicious conjunction of planets[5] reigns—
Come and in your home and native spot[6] abide.
Saith Nanak : By favour of the Lord is separation
annulled. (2) (10.28)

Kāhū saṇgi na chālahi Māyā janjāl

Possessions accompany not man—these are all Maya snares.
As visualized by the holy, even great kings[7] have departed
empty-handed. (Pause)
Those with egoistic thinking shall again and again be shattered—
Such is the law[8] since primal time.

1. Used symbolically for the state of doubt and duality.
2. Used symbolically in relation to 'malady'.
3. Refers to the holy temples and other sacred spots erected by the Guru.
* (This hymn is one of the several referring to the happy event of the recovery of the child Hargobind from small-pox).
4. That is, the child Hargobind, son of Guru Arjan Dev.
5. Refers here in general to the happy occasion.
6. That is, Amritsar.
7. Lords of umbrellas.
8. Ordained way, law.

Those in terrible poisonous passions involved
In numerous births caught, are born and die. (1)
The holy utter the everlasting Word, and ever to the
Lord's Name give utterance.
Saith Nanak : Those deeply devoted to the Lord,[1]
Contemplating Him, liberation find. (2) (11.29)

Sahaj samādhi anand sūkh pūrei Guri din

By our absorption[2] in poise has the Master perfectly-endowed
Granted *us* bliss and joy.
As His ambrosial attributes we contemplate, P. 808
Ever is the Lord our succourer and ever by us. (Pause)
Of *those so blessed* resounds the victory—all creation
cherishing them.
By favour of the holy Preceptor, *image of* the Lord
No impediment *to them* attaches. (1)
All are compliant[3] to him whose helper is the gracious Lord.
Saith Nanak : Eternally with the Master lie
great merits. (2) (12.30)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev

Quartets

SCORE 6

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Mrit manḍal jagu sājiyā jiūṇ bālū ghar bār

The world is sphere of mortality, as house built of sand :
In a short while is this shattered, as paper by drops of water. (1)
To my purport lend ear; visualize and contemplate truth;
Accomplished yogis, yoga-practitioners,
householders, yogis—
All their house and home have left behind. (I-Pause)
As dream at night-time, such is the world :
All that is visible must shatter.
Thou thoughtless one, why *to it* be attached ? (2)
See with eyes wide open—where are your brothers and friends ?
Each as his turn came has departed;

1. Dyed red in devotion.
2. This is Sahaj Samādhi, in contradistinction to the Samadhi or state of absorption brought on by the practice of hatha-yoga.
3. Servants.

Of others the departure is at hand,[1]
As their turn comes. (3)
Those serving the Master, perfectly-endowed, at the Divine
Portal stay immutable.
Nanak, servant of God, is the Lord's slave :
Lord ! protect Thou his honour. (4) (1.31)

Lokan kīyāṇ waḍiyāīyāṇ baisantari pāgouṇ

Praise of the world shall I cast in fire;
May my utterance be such whereby union with the Beloved
may come. (1)
Should the Lord show grace, in devotion may I engage.
The mind in desires is involved :
By touch of the Master
These may I cast off. (I-Pause)
Such is my supplication : This self may I sacrifice.
For wedded bliss with the Beloved for an instant,
All other substance shall I sacrifice. (2)
By touch of the Master are cast off the five accompanying evils,
As also rancour and attachment.
As is the heart illuminated, night and day am I awake.[2] (3)
Only such as have good fortune on forehead inscribed,
To seek wedded bliss *to the Lord's* shelter have come.
Saith Nanak : Such have attained Him,
Their mind and body made joyful.[3] (4) (2.32)

Lāl rangu tis kau lagā jis ke waḍ bhāgā

With great good fortune is acquired the red dye *of devotion.*
Never is this soiled nor gets *fouled* with spots. (1)
As the Lord, fount[4] of joy *we* attained,
with joyful mien He met us—
In the heart spontaneously absorbed,
Discarded He may not be. (I-Pause)
Thereafter grips not old age or death, nor afflicts suffering.
Amrita to satiety have we quaffed,
Whereby has the Master made us immortal. (2)
Only such realize value of the Name Divine invaluable

1. Others, as their turn comes, shall depart.
2. Used symbolically.
3. Lit. Cool.
4. Provider, donor.

As have tasted of it :
Inexpressible its worth—what utterance to it can I give ? (3)
Transcendent Supreme Being ! by Thy sight are fulfilled
our objectives;
In Thy Word lies treasure of merit.
May I attain dust of feet of Thy devotee[1]— P. 809
To Thee is Nanak a sacrifice. (4) (3.33)

Rākhau apnī sharaṇi Prabh mohi kirpā dhārei

Lord ! in your grace under your protection keep me :
I, low and thoughtless, know not the *way of* service. (1)
Cherished Beloved, in Thee lies my source of esteem.
We sinners are ever erring, you *ever* forgiving. (I-Pause)
We indulge ever in innumerable sins, you benevolent[2] *to us*,
lacking merit :
In association with the bondwoman *Maya* the Lord we discard—
Such be our deeds. (2)
You all *boons* in compassion grant *to us*—we
ungrateful remain—
To Thy bounty attached, yet forgetful of the Donor. (3)
Nothing outside Thy *power* lies, Thou annuller
of transmigration.[3]
Saith Nanak : Under shelter of the Master compassionate
have I come :
Save me, one thoughtless. (4) (4.34)

Doshu na kāhū dījīyai Pradhu apnā dhiyāīyai

Lay blame on none; on the Lord meditate.
My self ! laud Thou Him whose service plentiful joy brings. (1)
Beloved ! other than Thee to whom to state *our complaint ?*
Thou the Master compassionate; all blemishes in us lie. (I-Pause)
As you keep, I abide—no other way is there.
Thy Name, true prop, is help of the helpless. (2)
All your doings find we good; thus is the self liberated.
Substance all is Thine; all devices too Thine. (3)
Should it so please the Lord, His feet would I wash, do service.
Lord ! in Thy grace and compassion *grant*,
That Nanak Thy laudation may sing. (4) (5.35)

1. Servant, slave.
2. Original, Master, lord of bounty.
3. Existence in the world.

Miratu haṇsai sir ūparei pasūā nahīṇ būjhai

Death over his head laughs *derisively*—
Man, *thoughtless* as animal, realizes not this.
Caught in disputation, pleasure, pride, of death is
man unmindful. (1)
Serve the holy Preceptor; why in this unfortunate state go about ?
Why at the sigh of glowing Kasumba[1] in illusion be
involved ? (I-Pause)
With sins has man accummulated wealth, to put it to use :
As dust with dust is mingled, unclad shall he depart. (2)
Those for whose sake all struggle you make, your foes shall turn,
And in your last state desert you—
Why burn in wrath *for their sake* ? (3)
Such alone turn God's servants and *humble as* dust,
As have good fortune on forehead inscribed.
Saith Nanak : Under the holy Preceptor's shelter
Are our bonds snapped. (4) (6.36)

Pingul parbat pāri karei khal chatūr bakītā

As purified by the Master's touch, may one maimed[2]
cross a mountain,
One ignorant wisely discourse;
And the blind the three worlds behold. (1)
Friend ! listen to praise of holy company :
Thereby is cast off impurity, gone are millions of sins
And purified the mind. (I-Pause)
Such is the Lord's devotion, whereby a worm[3] an elephant
has overthrown.
Whomsoever the Lord His own has made, fearlessness on
him has conferred. (2)
Thereby turns the tiger[3] *meek as cat*, a blade
appears a mountain; P. 810
Those toiling for half a farthing[4] turn prosperous, rich[5] (3)
What of its greatness may I discourse ? Innumerable are its merits.
In your grace grant devotion to the Name to Nanak,
Slave of your house.[6] (4) (7.37)

1. A flower with a frail dye, symbol of impermanence.
2. (These images are symbolic).
3. (These images again are symbolic).
4. Dam = Dām, a small copper coin.
5. Used symbolically.
6. Also interpreted as : Starved of your sight.

Aham-büddhi parbād nīt lobh rasnā sādi

One possessing egoistic thought ever in disputation is engaged,
His tongue delighting in taste of avarice;
Involved in attachment to his household,
To fraud and false passions attached. (1)
By grace of the Master, perfectly-endowed such is the vision striking the eye :
Royal power, substance, wealth, beauty—-
All without devotion to the Name are worthless. (I-Pause)
Attachment to beauty, delight in incense—bearing objects or fragrance,
Clothing and bodily pleasures—
All to this sinful body joined, turn foul. (2)
After long whirling *in transmigration is to* the self the human incarnation granted.
This body in an instant perishes.
Should man of this opportunity make waste,
In numerous incarnations may he wander. (3)
By Divine grace is met the Master,
Whereby in wonder the Lord have *we* contemplated.
Then saith Nanak, comes joy in poise
And is raised joyful music.[1] (4) (8.38)

Charan bhaye sant bohithā tarei sāgaru jet

Feet of the holy have became *our* ship, whereby is the ocean of existence crossed.
As is the secret of the Master unravelled,
In the forest have we found the way. (1)
To the Lord are we *infinitely*[2] devoted;
In all states of rising and sitting, the Lord in mind we bear. (I-Pause)
As holy company we entered, the five thieves[3] took flight :
Then was our capital safe; with great gain made,
And with good acclaim we returned. (2)
Our station immutable, no shaking in anxiety have we;
Effaced are doubt and illusion, and the Lord with our eyes have we beheld. (3)

1. Used symbolically for the state of spiritual bliss.
2. ('Hari' is repeated in this line nine times).
3. (Sources of evil are implied).

Thou of profound merit, lord of qualities,
What of Thy merits can we express ?
Saith Nanak : In holy company is attained ambrosia of Divine *devotion.* (4) (9.39)

Binu sādhū jo jīvanā teto birthārī

Life without *contact with* the holy is all a waste.
In their company are all illusions effaced,
And the supreme state by us attained. (1)
May I be a sacrifice to the day when holy company we joined :
Again and again to it I sacrifice
My body, mind, self. (I-Pause)
Thus am I of attachment relieved, *thus* is this confirmed,
That the mind dust of all is turned,
And shattered is egoism. (2)
Calumny, anxiety, malice against others,
In an instant are burnt away.
Have come to us Divine grace and compassion
And we have attained vision of the Lord near, not remote. (3)
Joyful[1] are body and mind, and from the world are we released.
Saith Nanak : In the Divine vision *is centred*
Love of our heart, life and *true* wealth. (4) (10.40)

Tehal karouṇ Terei dās kī pag jhārouṇ bāl

May I serve Thy devotee,[2] with my hair wipe his feet !
To him dedicating my head, from him hear of Thy joy-giving qualities. (1)
By union with you my heart finds life—
Compassionate *Lord !* grant me union.
By contemplation of the gracious *Lord* is my heart night and day in bliss. (I-Pause) P. 811
With God's devotees, saviours of the world, shall I seek shelter.
Lord ! grant me in charity dust of feet of holy congregation. (2)
Reasoning or cleverness *have I* none, nor any praxis :
Pray from doubt, fear and attachment save me,
And Yama's snare snap. (3)
Lord of compassion, cherishing father ! this supplication I make :
May I sing thy laudation in holy company,
Abode of bliss. (4) (11.41)

1. Cool.
2. Servant.

Kītā loṛeh so karai Tūjh binu kachhu nāhīṇ

Whatever be Thy will, dost Thou accomplish—none besides Thee *has the power*;
Yama's minions beholding your might,[1] get aside.[2] (1)
Lord almighty, Divine Enlightener, perfection incarnate,
By your grace comes release, and shattered is egoism. (I-Pause)
After long search have we found, all other than the Name is unreal.[3]
In holy company lie all joys of life—Lord, *for this* fulfil my desire. (2)
As Thou dost guide, I follow—all clever thinking burnt away.
In all spots, Thou compassionate to the humble, art Thou pervasive. (3)
All boons from Thee *we* seek—these by great good fortune are attained.
Nanak's supplication, Lord ! *to you* is :
May I find life in chanting *Divine* laudation. (4) (12.42)

Sādh sangati kai bāsbai kalmal sabhi nasnā

Of those abiding in holy company all sins flee.
By dyeing in devotion to the Lord is one not gripped by transmigration.[4] (1)
By utterance of the Name Divine is the tongue made holy;[5]
By uttering the Master's Word are mind and body made pure. (I-Pause)
By tasting of Divine elixir is the heart fulfilled and joyous :
Illuminated understanding then manifests itself;
And the lotus of the heart from Maya turned away, is in bloom. (2)
Has come cool poise and content, assuaged is thirst;[6]
Stopped is the mind's wandering in all[7] directions,
And in the spot of purity it abides. (3)
The Divine Saviour has saved me, *burnt to* ashes our doubts.
By beholding the holy Preceptor has Nanak attained treasure of the Name
And become joyful. (4) (13.43)

1. Glory.
2. Leave alone *the self*.
3. False.
4. Being caught in the womb.
5. Pure.
6. Used symbolically.
7. Ten.

Pāṇī pakkhā pīsu dās kai tab hohi nihāl

In drawing water for God's devotee, waving the fan,
And grinding corn for him find I joy.
Burn away in fire royal power, property and offices
of authority.[1] (1)
Touch the feet of servitors of the holy;
Leave aside masters of wealth and wielders of royal
power.[2] (I-Pause)
Coarse[3] food-grains *coming from* the holy equals all treasures;
Thirty-six viands from the reprobate's[4] home are as poison. (2)
One wearing tattered blanket of the holy feels not unclad;
Wearing the reprobate's[4] silken robes[5] is source of ignominy. (3)
One associating with the reprobate[4] no fulfilment finds;
One serving God's devotees finds release here and in
the hereafter. (4)
Lord ! all by you is accomplished; you the creation have made.
Nanak by *inspiration of* sight of the holy *blessed*,
Divine laudation sings. (5) (14.44) P. 812

Sravanīṇ sūnouṇ Hari Hari Thākur jasu gāwouṇ

By *my* ears, may I listen to the *Name* Divine, and the
Lord's laudation sing;
At the feet of the holy Preceptor may I place my hands and head
And on the Name Divine meditate ! (1)
Gracious Lord ! show grace that this treasure and such
miraculous/powers[6] I attain,
That dust of feet of the holy to my forehead I apply. (I-Pause)
In great, utter humility this supplication I make :
Discarding egoism, feet *of the holy may I rub*,
And among the holy be absorbed. (2)
Not for a breath may I *of the Lord* be forgetful,
And stray nowhere else.
By sight of the Master, of sight unfailing to bless,
My pride and attachment may I efface. (3)
With purity, content, compassion and righteousness may
I deck myself.

1. Shiqdār would be a high civil official in Mughal times.
2. Lords of the umbrella.
3. Lit. Dry, without accompaniment of vegetable curry etc.
4. Sakta.
5. Sirpao = Ceremonial dress covering the body all over.
6. Siddhi = Siddhī, miraculous powers acquired through success in yoga-praxis.

Saith Nanak : By winning approval of the Lord
May I be of fruitful happy matrimony.[1] (4) (15.45)

Aṭal bachan sādhū janāṇ sabh mehṇ pragṭāiyā

In all *scriptures* is made manifest,
The irrevocable Word of the holy.
One entering holy company union with the Divine
Monarch attains. (1)
Such is the faith *inspired* in the Lord,
By whose contemplation is attained joy.
Others lay claim to various things—
The Master the Lord into our self[2] has brought. (I-Pause)
The Lord the honour of those seeking His shelter protects—
Have no doubt of this.
In the soil of action[3] sow the Name Divine[4]—
Hard to attain again is such occasion. (2)
Almighty is the Lord, controller of the inner self;
The greatly fallen He purifies—such is the Lord's law. (3)
Listen, mankind ! be not deluded by Maya.
Saith Nanak : The honour of such alone is saved
As by the Lord are invested *with grace*. (4) (16.46)

Māṭī te jini sājiyā kari dürlabh deh

He who from clay fashioned thee, and shaped your body hard
to attain;
And who keeps concealed numerous faults in your mind,
Pure though be its look—
Why in mind be forgetful of the Lord of such qualities ?
Those discarding the Lord and to other *than God* attached,
Into dust shall mingle. (I-Pause)
With each breath contemplate Him—
Herein delay not;
Discarding false shows, in the Lord be absorbed,
Throwing off false attachments. (2)
Serve by the guidance by the Master granted,
The Lord who is sole, yet innumerable hues and forms has made,
And who shall ever be. (3)

1. As elsewhere, the image of the blessed wife expresses true, approved devotion.
2. Home.
3. Implies the human life.
4. Implies devotion.

Thou who art higher than the highest, supreme,
In all forms manifested—
Make Nanak slave of Thy slaves. (4) (17.47)

Ek ṭek Gobind kī tyāgī an ās

With the Lord solely have we sought shelter,
and hope in aught else have discarded—
The Lord who is almighty, perfect repository of merit. (1)
The Name Divine is His devotees' prop : The Lord's feet
they worship.
To the devotees' heart is the Lord its shelter. (I-Pause)
Himself He saves, grants boons and Himself cherishes *creation*.
The Lord compassionate to the humble, ocean of grace
With each breath, *of the creation* is mindful. (2) P. 813
Whatever the Creator does, in that lies *our* exaltation.
Such is the teaching of the Master, perfectly-endowed :
In *obedience to* the Lord's will lies joy. (3)
God's devotee is one that discarding anxiety, apprehension
and calculations,
His ordinance has realized.
In love of the Lord who dies not, nor deserts us,
Is Nanak absorbed. (4) (18.48)

Mahā tapati te bhayee shanti parsat pāp nāṭhei

By touch *of the Master* is the terrible flaming fire[1] assuaged
And fled are sins.
We that in the dark well were rotting, by *strength of* His arm
He extricated us. (1)
Those by whose touch is *the heart* joyful, who confer gift of life
Are our *true* friends—we dust of *their feet*. (I-Pause)
The writ inscribed in primal time is now fulfilled :
As in company of the holy we abide, are our objectives
achieved. (2)
Shattered are fears of the three worlds, the abode of
joy have we attained,
As the Master, gifted with all power, showed grace
And the name in our mind came to abide. (3)
Lord ! Thou art Nanak's support and prop—
Thou who art almighty, inaccessible beyond limit. (4) (19.49)

1. (This is the fire of desire).

Soī malīnu dīnu hīnu jisu Prabhu bisrānā

He alone is impure, indigent and low
Who of the Lord is forgetful :
Struck with ignorance, the Creator he reckons not,
And with himself is conceited.[1] (1)
Suffering comes when the Lord is forgotten;
Joy as the mind He enters.
God's devotees by ever lauding Him in joy abide. (I-Pause)
The exalted He makes humble; the humble in an instant exalts :
Beyond expression is value of the Lord's might. (2)
As in beholding the spectacle of the world's hue and form
are we absorbed,
Has the day of departure arrived—
Life a dream is then turned;
Our deeds done *alone* accompany us. (3)
Lord Almighty, Thy shelter *we seek.*
Day and night Nanak the Lord contemplates,
And ever *to Him* is a sacrifice. (4) (20.50)

Jalu ḍhowuṇh ih sīs kari kar pag pakhlāwouṇ

On my head may I carry water; with my hands wash feet
of the holy Preceptor;
To him may I be a sacrifice a million times—
By his sight find life. (1)
In mind I make the resolve, from the Lord seeking its fulfilment,
That *home* of the holy I may sweep,
And over him wave the fan. (I-Pause)
The holy utter *words of* ambrosial Divine merits;
This to my mind I offer to quaff.
By this elixir comes peace and fulfilment,
And is assuaged the fire of evil passions. (2)
As in devotion the holy congregation engages, in unison with it
May I sing Divine laudation.
To the holy may I bow in reverence,
And dust of their feet to my forehead apply. (3)
In all states of rising and sitting the Name may I utter—
Be this my doing.
This is Nanak's supplication : Lord ! in Thy shelter may I
be absorbed. (4) (21.51)

1. Lit. Reckons himself.

Ihu sāgaru soi tarai jo Hari-gūṇa gāe
Such alone swim across this ocean *of existence*,
As the Divine merits laud;
And in holy company abide, that by great good fortune
Is attained. (1)
Your servant finds life in listening to your holy Word P. 814
That your devotee has uttered.
In the whole universe has become manifest
Your succouring of your servant's honour. (I-Pause)
From the ocean of fire *of desire* has the Lord saved *His devotee*
And his burning assuaged.
As has the Master become aidant,
Is water of the name ambrosial *over him* sprinkled. (2)
As is annulled torment of transmigration,
Attained is joy's abode;
As has come the Lord's approval,
Snapped is the string of doubt and attachment. (3)
Believe not that any other has power—all in the Lord's hand lies.
In company of the holy has Nanak all joys attained. (4) (22.52)

Bandhan kāṭei āpi Prabhi hoā kirpāl
As the Lord became gracious, *our* bonds He Himself snapped.
In glance of the Lord, Supreme Being,
Compassionate to the humble, lies bliss. (1)
As the Master, perfectly-endowed showed grace,
Was *our* painful malady annulled.
By grace of the Lord, worthy of meditation,
Became mind body joy-cooled. (I-Pause)
The Name Divine is the medicine whereafter maladies afflict not.
As in holy company *the Name* to the self becomes endeared,
Suffering then is no more.[1] (2)
With concentrated devotion of heart the Lord's *Name* you utter :
Under shelter of the holy are sins cast off,
And purified is *the mind*. (3)
Whoever listens to laudation of the Name Divine,
whoever utters it,
Repelled are his afflictions :
This supreme spell Nanak, chanting Divine laudation,
utters. (4) (23.53)

1. Not known.

Bhay te ūpjai bhagati Prabh antari hoe shānti

From *the Lord's* fear arises Divine devotion,
And to the mind comes peace.
By uttering the Lord's Name are doubt and illusion shattered. (1)
Whoever has met the Master perfectly-endowed,
joy enters *his heart* :
Discarding egoistic understanding, to the Master's teaching
give ear. (I-Pause)
Contemplate ever the Divine Being, *supreme* Provider.
May that Being above limits never from *my* mind be cast off ! (2)
By means of the Master, Divinely-inspired,
Wonder-worker[1]
Is formed devotion to the *Divine* lotus feet.
Lord ! whoever has your grace, to your service is attached. (3)
The Name ambrosial, store of treasures of *blessings*
have *we* quaffed;
Thereby are mind and body in bliss.
Prays Nanak : May the Lord, Supreme Bliss, never from my
mind be cast off. (4) (24.54)

Trishan būjhī mamtā gayī nāṭhei bhay bharmā

Assuaged is thirst, gone is avarice, fled are fear and illusion.
By the Master fulfilling his righteous function have *we*
attained poise,
And achieved bliss. (1)
By devotion to the Master, perfectly-endowed is my
suffering shattered.
Brother ! joyous cool are *my* mind and body,
And bliss attained. (I-Pause)
Asleep[2] that I was, by Divine contemplation was awakened,[3]
And a wonder beheld :
Quaffing amrita wondrously tasting, was I fulfilled. (2)
Liberated am I myself, liberated[4] my associates,
Liberated my whole family.
At the Divine court, full of purity, is made fruitful
Service to the Master, Divinely-inspired. (3)

1. Wonderful.
2. Used symbolically for being caught in desire.
3. Also used symbolically.
4. Carried across the water.

To me, Nanak, that am low, helpless, ignorant,
devoid of merit or qualities, P. 815
The Lord showed grace and made me His own. (4) (25.55)

Hari bhagtāṇ kā āsarā an nāhīṇ thāoṇ

The Lord is *His* devotees' prop—no other shelter have they.
Lord ! Thy Name is *their* strength, court of appeal,
Family and wealth. (1)
The Lord in His grace His servants has preserved :
Destroyed are traducers after their calumny, gripped by Yama,
agent of death. (I-Pause)
God's devotees on one Sole Lord meditate, none other.
To One alone they supplicate, who is all-pervasive. (2)
From God's devotees such is the ancient tale heard :
All evil-doers by *the Lord* are shattered to pieces,
His devotees exalted. (3)
Nanak states the truth, universally manifest :
The Lord's servants under His shelter *lying*,
To fear are not subject. (4) (26.56)

Bandhan kāṭai so Prabhū jā kai kal hāth

The Lord, wielder of might,[1] snaps bonds.
By no other deed find we release—save us, Lord ! (1)
Lord, perfectly-compassionate, to Thy shelter *have we come* :
Those preserved by the Lord, from worldly *ties* are
emancipated. (I-Pause)
Man by desire, doubt, evil-thinking, attachment is attracted.
In his mind are lodged objects of falsehood,
Of the Supreme Being remaining forgetful. (2)
Supreme effulgence, Being perfection incarnate !
Thine is all creation.
Lord inaccessible, beyond limit ! as be Thy will, I abide. (3)
Lord almighty, to Thy Name grant *me devotion*.
Saith Nanak : By singing Divine laudation in holy company
Is found liberation. (4) (27.57)

Kavan kavan nahīṇ patrīyā tumrī partīt

My foul mind ! by attachment to thee how many have not fallen ?
Attracted by the supreme charmer, Maya, hell's way dost
thou follow. (1)

1. In whose hand is held might.

Mind evilly-inclined, no faith in thee can be reposed—
Greatly art thou inebriated :
The donkey's tether than is untied when loaded. (I-Pause)
Thy prayer, austerity, self-restraint hast thou cancelled,
And to Yama's painful bludgeon-*blows*[1] *subjected thyself.*
Thou shameless buffoon, suffering of transmigration dost thou not recall. (2)
From the Lord, ever by thy side thy helper, great friend,
dost thou keep apart—
Tied to the five robbers,[2] great affliction to thee has come. (3)
Nanak seeks shelter with the holy who the mind have subdued.
His body, substance, all that is his,
To God's devotees has he dedicated. (4) (28.58)

Üddamu karat anandu bhayā simrat sükh sār

By endeavouring *in the way of God* have I found bliss;
In comtemplating God is found essence of joy.
By utterance of the Name Divine is understanding perfected. (1)
In contemplating the Master's lotus feet, and uttering the Name Divine
Find I life.
As the Supreme Being I propitiate,
By my tongue amrita I quaff. (I-Pause)
All creation in joy has lived, all full of yearning for the Lord.
Ever contemplating doing good—no impurity
to it attaches. (2) P. 816
Blessed the spot, blessed the denizens where is contemplated the Name :
There is uttered discourse and God's laudation plentifully,
And *all* in joyful poise abide. (3)
May the Divine Saviour of the helpless never go out of *my* mind !
Nanak with the Lord seeks shelter,
In whose hand lies all *power*. (4) (29.59)

Jini tūṇ bandhi kari chhoḍiyā phüni sükh mehṇ pāiyā

He who from bondage *of the womb* released thee,
and then granted thee happiness,
Ever His lotus feet contemplate,
That joy to thee may come. (1)

1. Rod, bludgeon.
2. Sources of evil are meant.

Maya neither in life nor in death is of any avail.
Rare are such as are attached to Him who this cosmos
has created. (I-Pause)
Thou creature of God ! the Creator makes
both heat and cold,[1]
And from burning *suffering* extricates man;
And ant He turns into an elephant, and broken lies reunites. (2)
Those egg-born, placenta-born, perspiration-born,
atmosphere-born[2]—
All by the Lord are created.
The deed yielding all benefits[3]
Is ever with faith to be devoted to the Lord. (3)
No power have we to accomplish anything;
Shelter with the Lord's devotee we seek.
Master ! from the dark well of involvement in illusion[4]
Pray extricate Nanak. (4) (30.60)

Khojat khojat maiṇ phirāṇ khojouṇ ban thān

Incessantly have I sought the Lord, wandering over forests
and *all* places—
The Lord beyond Maya's guile, imperishable,
of unknowable mystery. (1)
When may I behold the Lord with joy of self ?
Better than waking is the dream-state,
Wherein with the Lord *we* may abide. (I-Pause)
As to the scriptures adumbrating the caste code I listen,
Still is not assuaged my thirst *for the Lord*, immortal,
From form, feature and the five elements emancipated. (2)
His essence the devotees may delineate or the
rare supreme yogis :
With whomsoever in their grace these come in contact,
Are blessed, great. (3)
Such behold Him within and without;
Shattered are their illusions.
Saith Nanak : Such alone with the Lord have union
As with perfect good fortune[5] are blessed. (4) (31.61)

1. Used symbolically for suffering and joy.
2. (These are the four traditionally recognised sources of birth).
3. Fruits.
4. Moha = illusion: applied meaning attachment to the world.
5. Karma = fortune earned through good deeds of previous births.

Jīya jant sūprasann bhaye dekh Prabh partāp

All creation on beholding the Lord's glory were delighted
in extreme :
The holy Preceptor in his grace this debt[1]
has discharged. (1)
The Master's Word inexhaustible, ever consumed and spent,
Yet available remains :
Fully met are all requirements,[2]
No diminution occurring. (I-Pause)
In holy company by devotion is acquired
the Divine treasure without limit :
Dharma, prosperity, fulfilment of desires and liberation,[3]
Without delay are attained. (2)
God's devotees in single-minded devotion propitiate the Lord,
Garnering the Name Divine beyond count. (3)
Lord ! under Thy shelter have we come, Thy greatness *lauding*.
Saith Nanak : Beyond knowing *by us*
Is the extent of the Lord without limit. (4) (32.62)

Simari simari pūran Prabhū kāraj bhaye rāsi

By constant contemplation of the Lord, perfection incarnate
Are *our* objectives fulfilled.
In the Divine city[4] of *holy company* abides the Creator
By His devotees' side. (I-Pause)
To those supplicating the Master comes no impediment. P. 817
The Divine King is guardian of His devotees' wealth.[5] (1)
Never feel they diminution, their stores ever full—
In their mind and body lodged the lotus feet
Of the Lord Inaccessible, beyond limit. (2)
There all that live in endeavour engaged, are joyous—
No diminution visible :
By grace of *the Master*, God's devotee, with the Lord
Sovereign of the world, perfection incarnate, having union. (3)
All there cry hail ! glorious is that holy spot.
Saith Nanak : By guidance of the Master, perfectly-endowed

1. Implies duty of devotion.
2. Used symbolically.
3. These are the four supreme objectives of life.
4. Kartarpur. (This is also the name of the small colony where Guru Nanak Dev spent the later portion of his life. There is another town of the same name near Jullundur).
5. Used symbolically for devotion.

Is attained joy, by contemplation of treasure
of the Name. (4) (32.63)

Hari Hari Hari ārādhīyai hoīyai ārog

By propitiating the Lord is one from maladies freed :
This is Rama's rod that maladies annuls. (I-Pause)
By guidance of the Master, perfectly-endowed contemplate
the Lord
And ever His bliss enjoy.
To holy company am I a sacrifice
That such happy conjunction has brought about. (1)
Nanak *seeks* shelter with the Lord almighty,
By whose contemplation is joy attained and alienation
shattered. (2) (34.64)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev

Duos

SCORE 5

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Awari ūpāv sabhi tiyāgīyā dārū Nāmu laiyā

All other devices have we discarded, and taken medicine
of the Name.
Gone are fevers of sin, effaced maladies,
And the mind turned joyful. (1)
As the Master perfectly-endowed have I supplicated,
Removed[1] is all suffering :
The Divine Preserver in His grace has saved *me*. (I-Pause)
The Lord grasping me by the arm, has pulled me out,
And made me His own.
Saith Nanak : By contemplation of the Lord have mind and
body grown joyful and fearless. (2) (1.65)

Karu dhari mastak thāpiyā Nāmu dīno dāni

The Lord placing His hand on my forehead *in this seat*
established me,
And boon of the Name granted me.
Ever fruitful is the Supreme Being's service,
loss never entailing. (1)
The Lord Himself His devotee's honour preserves :
Whatever the holy contemplate, He grants. (I-Pause)

1. Gone.

God's devotees, seeking shelter with His lotus feet are
beloved of Him.[1]
Saith Nanak : Spontaneously united to Him,
In His Light merges their light. (2) (2.66)

Charan kamal kā āsaṛā dīno Prabhi āpi

The Lord Himself prop of His lotus feet granted *me* :
His devotees under His shelter are fallen,
Whose glory is everlasting. (1)
The Lord is eternal Preserver—
Holy His service :
In Ramdaspur[2] the Master, Divinely-inspired
His holy rule[3] has established. (I-Pause)
Ever on the Lord meditate—no impediment *thereby* occurs.
Saith Nanak : By laudation of the Name
Foes out of fear take flight. (2) (3.67)

Mani tani Prabhu ārādhīyai mili sādh samāgai

With concentration of mind and body the Lord
you propitiate,
In concourse of the holy.
As is uttered laudation of the Lord, Yama flees from far. (1)
Whoever the Name Divine contemplates, ever daily is awake[4]—
Magic rites and spells do not affect him,
nor the evil eye. (I-Pause) P. 818
By devotion *to the Lord* are shattered lust, wrath,
Pride-intoxication and attachment.
Saith Nanak : By seeking shelter *with the Lord*
Is *the self* absorbed in bliss and joy of devotion
to the Lord. (2) (4.68)

Jīya jügati wasi Prabhū kai jo kahai so karnā

Ordering device of creation's *life* in the Lord's power lies;
Behoves us to do as He ordains.
Should the Divine King be pleased, no fear need
we entertain. (1)
By contemplation of the Supreme Being never shalt
thou feel suffering.

1. Are His life.
2. The original name of Amritsar.
3. Ram-raj = (Ramrajya—lit. rule of Rama).
4. Used symbolically for being awake to God.

Cherished friend ! by absorbing the Master's teaching[1]
Yama's minions shall approach thee not. (I-Pause)
Almighty is the Lord—none other than He has *power*.
Saith Nanak : Under the Lord's shelter are we come;
In our mind abides the strength by the holy
Eternal given. (2) (5.69)

Simari simari Prabhu āpnā nāṭhā dūkh ṭhāoṇ

By contemplation of the Lord is removed the centre[2] of suffering.
In holy congregation have we found peace,
Wherefrom is no further straying. (1)
To the Master am I a sacrifice, to his feet I dedicate myself;
At sight of the Lord *are attained* bliss, joy and happiness.
His laudation I sing. (I-Pause)
My life's true gain lies in *absorption*
In Divine discourse, holy laudation through singing and music.
Saith Nanak : As was the Lord pleased,
The desired objective have I achieved. (2) (6.70)

Dās Terei kī benatī ṛid kari pargāsu

This is Thy servant's prayer : Illumine my heart.
Supreme Being ! by Thy grace are evils destroyed. (1)
Lord, perfect repository of merit ! shelter with Thy lotus
feet I seek.
May I contemplate laudation of the Name
While breath in my body lasts. (I-Pause)
Thou that in all creation dost abide,
Art solely to me mother, father, relation.
Nanak seeks shelter with the Lord,
Of holy[3] laudation. (2) (7.71)

Sarb siddhi Hari gāīyai sabhi bhala manāwehṇ

By singing Divine laudation are *attained* all miraculous powers;
Weal of such a one all seek.
Designating him holy, by his reputation come devotees
to meet him. (1)
The Master, perfectly-endowed joy in poise and bliss of liberation
to us has provided;

1. 'Guru-Sikh piyare' may also be interpreted as 'cherished disciple of the Master' in the vocative form. So, the rendering would be : 'Cherished disciple of the Master ! then would not Yama's minion approach thee'.
2. Spot.
3. Pure.

By *our* contemplation of the Name Divine is all creation
gracious to us. (I-Pause)
The Lord, repository of merit, in all *creation* is pervasive.
Saith Nanak : God's devotees beholding His support
In bliss abide. (2) (8.72)

Ardāsi sūṇī dātari Prabhi hoe kirpāl

The Lord, bestower of boons as our supplication He heard,
Grace *to us* showed;
His servant He saved; on the traducer's face was thrown dust. (1)
Thou who art friend of all, the Master's disciple,[1]
None to *harass* thee seeks after.
The Supreme Being by strength of His arm has
preserved thee. (I-Pause)
One Sole Provider for all creation is there, no second.
Thus lays Nanak supplication : In Thee lies
my strenght. (2) (9.73)

Mīt hamārei sājanā rākhei Govind

Our friends and well-wishers by the Lord are preserved;
Destroyed[2] are traducers—now without anxiety
you abide. (I-Pause)
All objectives the Lord has fulfilled, P. 819
As the Master, Divinely-inspired we contacted,
Whose service ever is fruitful, bringer of the world's acclaim. (1)
Lofty, beyond limit or count
Is the Lord, in whose hand lies all creation.
Saith Nanak : With the Lord I seek shelter who in all spots
is with me. (2) (10.74)

Guru pūrā ārādhiyā hoe kirpāl

As to the Master, perfectly-endowed devotion we offered,
The Lord showed grace.
As God's devotee[3] the path *to us* showed,
Were Yama's snares snapped. (1)
By chanting the Name Divine are effaced suffering,
hunger[4] and anxiety.
Are come joy in poise, bliss and happiness,
And all objectives achieved. (I-Pause)

1. Servant, devotee.
2. Dead.
3. Refers to the Guru.
4. Used symbolically for desire.

Assuaged is burning agony: joy-cooled have we become,
As by the Lord Himself preserved.
Nanak to shelter of the Lord,
Of great glory, has come. (11.75)

Dharati sūhāwī saphal thānu pūran bhaye kām

There where the Lord is ever devotedly cherished,
The earth wears aspect of beauty, the spot full of blessing,
Are all objectives fulfilled :
Fled is fear and doubt effaced. (1)
With the holy abides serenity and joy in poise.
Auspicious is the hour in which is the Name Divine
contemplated. (I-Pause)
By blessing of the Name those that strayed in obscurity
Renown over the world have acquired.
Saith Nanak : To His shelter have we come
To whom *the state of* each self is known. (2) (12.76)

**Rogu miṭāiyā āpi Prabhi üpajiyā sükhu shānti*

The Lord Himself cured the malady, and arose joy and serenity.
The Lord, of mighty glory and wondrous aspect
This boon bestowed. (1)
The Lord, Divine Enlightener in His grace saved the
cherished one.[1]
To His shelter are we come who ever is our succourer. (I-Pause)
Never is His servant's prayer unfruitful.
Saith Nanak : All strength with the Lord.
Perfection incarnate, repository of merit, lies. (2) (13.77)

Mari mari janamei jini bisariyā jīvan kā dātā

Ever they die and take birth who of the Bestower of
life are forgetful.
God's devotee the Supreme Being has served,
And ever in devotion to Him is dyed. (1)
Joy in poise, bliss abounding has come;
Fulfilled are *our* objectives.
By contemplation of the Lord, repository of merit,
In concourse of God's devotees have we attained joy. (I-Pause)

* *Note* : This hymn and the three following are an expression of thanks giving to the Lord for restoring health to the child Hargobind, Guru Arjan Dev's Son.

1. Brother.

To the supplication of Thy servant lend ear,
Thou who are controller of the inner self,
Nanak's Lord, who in all spots art pervasive. (2) (14.78)

Tatī wāo na laggaī Pār-Brahm sharṇāī

Under shelter of the Supreme Being, not a whiff of hot air touches us—
In all four directions around us is drawn the line of Divine protection,[1]
No suffering touches us. (1)
The holy Preceptor, perfection incarnate have we met,
Who this state has devised.
Medicine of the Name Divine has he administered,
And to the Sole Lord our devotion attached. (I-Puase)
The Divine Preserver has preserved us, and all maladies removed.
Saith Nanak : In His grace has the Lord our succourer turned. (2) (15.79)

Apṇei bālak āpi rakhīyanu Pār-Brahm Gurudev

The Supreme Being, Divine Enlightener, His children[2] Himself has preserved.
Have come joy, peace and bliss in poise P. 820
And our devotion become fruitful.[3] (I-Pause)
The Lord Himself to His devotees' supplication listened—
Of great might, maladies He effaced and restored *the sick* to life. (1)
Forgiving our sins, His might, He assumed;
To His servant his heart's desire He granted—
To Him is Nanak a sacrifice. (2) (16.80)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev
Quartets and Duos
Score 6

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Merei Mohan sravaniṇ ih na sūnāe

Divine Charmer ! let not my ears hear this :
The songs, melodies and tunes sung by the reprobate,[4]

1. Rama-kār = the line drawn around Sita by Rama to guard her against harm. This however, she overstepped and was carried away by Ravana.
2. Refers particularly to the child Hargobind.
3. Perfected; implied meaning fulfilled, fruitful.
4. Sakta.

That he vainly utters. (I-Pause)
May I ever and always serve the holy, ever endeavouring *in this*.
Divine Bestower ! may I obtain fearlessness in charity,
And in holy congregation laud the Lord. (1)
May my tongue with uttering the limitless merit
of the Lord by dyed;
My eyes in love of the Divine vision suffused.
Shatterer of suffering of the humble, show grace,
And *Thy* feet in my heart lodge. (2)
May I be lowest of all, and reckon all the lowly above me—
Let me behold such vision.
Confirm in me the holy Preceptor's creed,[1] whereby all pride
I may cast off. (3)
Beyond measure, immeasurable is the gracious Lord,
beloved of devotees.
Saith Nanak : Whoever under the Master's shelter has come,
The boon of fearlessness and joy obtains. (4) (1.81)

Prabh jī Tūṇ merei prān adhārai

Lord ! Thou art prop of my life :
To Thee in obeisance I bow, worship Thee lying flat,[2] salute Thee;
Innumerable times to Thee a sacrifice. (I-Pause)
In states of rising, sitting, sleep and wakefulness
May *my* mind Thee *alone* contemplate.
Joy and suffering are states of the mind,
Which before Thee it lays. (1)
Thou my shelter, strength, wisdom, wealth;
You alone my family.
Whatever be your doing, that for us is good :
Nanak at sight of your feet is *ever* in joy. (2) (2.82)

Sūnīyat Prabh tau sagal ūdhāran

Lord ! it is heard Thou art Saviour of all.
I in attachment involved, keeping company with fallen beings,
From my mind have cast Thee off. (I-Pause)
Poisonous[3] evils have I garnered and grasped,
Amrita[3] from my mind cast off.
With lust, wrath, avarice and calumny am I in love,
And purity and content cast off. (1)

1. Mantra.
2. Dandaut, a form of worship, in which the worshipper lies flat, touching his forehead to the ground.
3. Used symbolically for wordly wealth and devotion respectively.

Lord ! from these extricate me—
On *Thy* shelter am I fallen.
Nanak thus supplicates the Lord :
In holy company save this one, destitute.[1] (2) (3.83)

Santan kai sünīyat Prabh kī bāt

In the abodes of the holy is heard discourse on the Lord :
There day and night arises the tune of Divine discourse,
Laudation and joy and happiness. (I-Pause)
In His grace has the Lord made us His own,
And boon of His Name on us conferred.
Whoever day and night[2] Divine laudation sings,
From lust and wrath is his self freed.[3] (1)
At sight of the Lord are we fulfilled to satiety, P. 821
As on Divine ambrosia we have fed.
Lord ! Nanak shelter of Thy feet seeks—
In Thy grace to holy congregation unite him. (2) (4.84)

Rākh līye apnei jana āp

The Lord His servants has saved :
In His grace the Name Divine has He conferred;
Thereby are shattered suffering and torment. (I-Pause)
Sing all you devotees of God, Divine laudation;
By your tongue raise the jewel music *of His praise*.
Assuaged *thereby* is thirst[4] of millions of births,
And by Divine elixir[5] is the self fulfilled. (1)
Feet of the Lord, Donor of bliss have we grasped,
And by the Master's Word uttered the Divine text of prayer.
The ocean *of existence* have we crossed;
Shattered are doubt and fear.
Saith Nanak : Such is the Lord's might. (2) (5.85)

* *Tāpu lāhiyā Guru sirjanhār*

The Divine Enlightener, Creator, the fever[6] has removed.
To the holy Preceptor am I a sacrifice,

1. Implies one devoid of devotion.
2. All eight pahars.
3. Lust and wrath leave his body.
4. Used symbolically for desire.
5. Used symbolically for the holy Name.

* *Note* : this hymn is one of the several, expressive of thanksgiving at the recovery of the child Hargobind, Guru Arjan Dev's son.

6. The fever (small-pox) from which Sri Hargobind suffered.

Who *before* the whole world my honour has saved. (I-Pause)
Placing His hand on the forehead[1] the child[2] He saved.
The Lord granted the supreme elixir of the Name ambrosial. (1)
The benign *Lord* His servant's honour protects.
What Guru Nanak utters at the Divine Portal
finds approval. (2) (6.86)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev

Quartets and Duos

SCORE 7

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Satiguru shabdi ūjāro dipā

The holy Preceptor by the Word lighted a lamp;
Thereby was shattered darkness[3] of the temple *of the self*,
And the unique chamber of jewels thrown open. (I-Puase)
Wonderstruck were we in extreme on beholding it—
Beyond expression its greatness.
Into that were we absorbed, with it intoxicated,
Into it entirely[4] wrapped. (1)
Now are *for us* no entanglements or snares,
Nor a bit of egoism left.
Now is all height[5] annulled, nor are *curtains* drawn between us.
thou art mine, I Thine. (2)
All *that is visible*, of the Sole Supreme Being is expanse;
The Sole limitless *Lord visible*.
Of one is the expanse, one the *visible* Perfection,
One the prop of life. (3)
Immaculate, immaculate, holy, holy is He.
Saith Nanak : Beyond end or limit, ever limitless ,
Loftier than loftiness is He. (4) (1.87)

Binu Hari kāmi na āvat hei

None other than the Lord avails us.
Maya with which you are absorbed in attachment,
Is only delusive. (I-Pause)
Man in an instant departs, leaving gold and woman
and his bed of comfort.

1. (This is a mark of blessing).
2. Sri Hargobind is implied.
3. Used symbolically for enlightenment.
4. Lit. Our warp and woof.
5. Implies the distance separating the self form God, in the experience of identification of the self with the Absolute.

In pleasures of the senses is man entangled, *by these* attracted,
And the robbers' drug[1] of evil swallows. (1)
A house of straw has he made and decked;
Below it a fire he lights.
Sitting in stubborn arrogance and self-will in such a citadel,
What shall he obtain in his pride ? (2)
Five agents *of evil* over his head standing, grasping him
by the hair
Whirl him about.
Blind thoughtless *man* seeing nothing. P. 822
Intoxicated with wine of pride is asleep. (3)
Under a snare that is spread is scattered grain—
Like a bird therein is he entangled.
Saith Nanak : To snap *my* bonds, the holy Preceptor,
exalted being
Have I supplicated. (40) (2.88)

Hari Hari Nāmu apār amolī

Limitless, beyond valuing is the Name Divine.
The Lord beloved as life, prop of mind, I contemplate
As the betel-seller the betel. (I-Pause)
As by the Master's teaching in poise am I absorbed,
In dye of love is dyed the garment of my heart.
By good fortune with the Beloved came I face to face—
Never my bliss in matrimony shaken. (1)
Neither beauty nor incense, or fragrance or lamps I possess;
Yet by *joy in the Lord* in each limb am I in bloom.
Saith Nanak : As with the blessed wife the Beloved has bliss,
Thereby bedecked is my couch. (2) (3.89)

Gobind Gobind Gobind maī

By repetition[2] of the Name Divine, image of the Lord
have we become :
Since contacting the gracious holy man,
Cast off is *my* foul understanding. (I-Pause)
Entirely pervasive is *the Lord*, perfection incarnate—
To us cool poise has He granted in grace.
Lust, wrath, desire,[3] pride—all from the mind are
now eliminated. (1)

1. Thagmūrī.
2. 'Gobind' is repeated in this line.
3. Thirst.

From the holy have we grasped the instruction[1]
Of chastity, content, compassion, righteousness and purity.
Saith Nanak : Such as from the depth of heart
Him have realized,
All enlightenment have attained. (2) (4.90)

Kyā ham jīya jant bechārei barni no sākehṇ ek romāi

What are we poor creatures ? Not to the extent of a hair
can we describe *God*.
Lord ! limitless is Thy state,
That *even* Brahma, Shiva, siddhas, sages and Indra
have not realized. (1)
What *of it* can we describe ? Beyond our power it lies :
Wherever I look, is the Lord pervasive. (I-Pause)
There, where we hear is most terrible torment of Yama,
Lord ! art Thou the helper.
As the Master realization to Nanak has granted,
To the Lord's shelter has he come and His
feet grasped. (2) (5.91)

Agam rūp abināshī kartā patit pavit ik nimakh japāīyai

Beyond our reach, eternal is the Creator's essence[2]—
An instant's contemplation of Him to the fallen brings purity.
What is heard of as wondrous, by touch of feet of the holy
is attained—
To your heart therefore attach feet of the holy. (1)
By what device, what discipline may this be attained ?
Tell me, you that are noble of soul,
By what device *on Him* may we meditate ? (I-Pause)
Even man when a man serves him,
Even in mind bears it.[3]
Nanak with the Ocean of Bliss seeks shelter—
In Thy Name lies my prop. (2) (6.92)

Sant sharaṇi saṇt ṭahal karī

With the holy have we sought shelter; the holy have we served :
Thereby from bonds of worldly affairs, from all entanglements
And other concerns have we found release. (I-Pause)
Joy in poise, great bliss *has come*,
As from the Master the Name Divine we attained.

1. Mant (mantra).
2. Form.
3. (The implication is, then how can God be forgetful of man's devotion ?)

As the Master, perfectly-endowed, from the world
turned *my mind* away, P. 823
Indescribable joy I *attained.* (1)
The Divine Charmer I beheld close to all—
No spot of Him is devoid, all filled.
In all spots is pervasive the Treasure of Grace :
Saith Nanak, fruitful is my life. (2) (7.93)

Mana kyā kahtā hauṇ kyā kahtā

The mind prompts[1] to one thing; I to another persuade[1] it.
The Lord, all-wise knows all—what before Him can I
state ? (I-Pause)
Thou alone knowest our unexpressed state,
that in our minds operates.
My self ! till when shalt thou rob others,
When the Lord sees and hears all ? (1)
To know this has my mind felt bliss,
That no other than the Lord is the Creator.
Saith Nanak : As the Master has shown grace,
Never is the dye of Divine devotion washed off. (2) (8.94)

Nindaku aisei hī jhari pāiyai

*Thus do traducers crumble.
Brother ! know by the example, like wall of sand
they fall. (I-Pause)
The traducer, as a fault he notices, is in heart pleased;
To behold good with sorrow is he filled.
Contemplating evil day and night still he may not accomplish it :
Yet in contemplation of evil he dies. (1)
The traducer by the Lord cast off,[2] death grips[3] him :
Towards men of God rancour he practises.
The Lord Himself is Nanak's protector—
What can poor man do *against him* ? (2) (9.95)

Aisei kāhe bhūl parei

Why this straying into error ?
Man does *wrong*, then denies it—the Lord ever by us,
Sees and hears all. (I-Pause)

1. Asks.
2. Frogotten.
3. Approaches.

* Note : (This hymn is believed to have been inspired by news of the death of Sulahi's nephew, who like his uncle was aiming to attack the Guru, but was killed in a dispute).

Man buys glass, discarding gold;[1]
With the enemy[2] in love, deserting his true friend,[3]
What is real, he considers unpleasant,[4] what is unreal is to him sweet :
Caught in evil passions he burns. (1)
In a dark well is the creature fallen;
In the dust-storm of darkness, bonds of attachment hold him.
Saith Nanak : Should the Lord be gracious,
Is met the Master, who extricates *us* by grasping *our* arm. (2) (10.96)

Mana tan rasnā Hari chīnā

With *power of* mind and body, with *utterance by* the tongue have the Lord we contemplated.
Has come bliss, effaced are anxieties—
All joys has the Master on me conferred. (I-Pause)
In place of ignorance has come the state of enlightenment,
From the Lord, all-knowing, all-seeing.
His *servants* with strength of His arm He saves—
Boyond harm they remain. (1)
To the saint of God[5] am I a sacrifice,
By whose grace the Name Divine I have uttered.
Saith Nanak : *Reposing my* trust in the Lord,
In none else have I even for an instant reposed belief. (2) (11.97)

Guri pūrai merī rākh lai

The Master, perfectly-endowed my honour has saved.
The Name ambrosial in my heart has he placed,
Whereby is annulled impurity of multiple births. (I-Pause)
Removed are minions *of evil* and malevolent foes,
As the holy text *taught* by the Master I have uttered.
What can a helpless *foe* do P. 824
Against the Lord's might that is so great ? (1)
By constant remembrance of *the Lord*, lodging in the mind His feet
Joy have I attained.
Nanak has sought shelter with Him who is highest of all. (2) (12.98)

1. Glass and gold are used symbolically.
2. Enemy is Maya; friend, God.
3. Implies God.
4. Bitter.
5. Implies the Guru (holy Preceptor).

Sadā sadā japīyai Prabh Nām

Ever the Name Divine contemplate :
Thereby torments not old age, death or suffering,
And in the Hereafter, at the Divine Portal are achieved
all objectives. (I-Pause)
Discarding egoism, *the Lord's* shelter you seek—
This treasure obtain from the Master.
Then is snapped the noose of transmigration,[1]
And decree of approval at the Eternal Portal obtained. (1)
Whatever be your doing, Lord ! may I find good,
And from my mind be all pride removed.
Saith Nanak : His shelter I seek
Who the whole world has created. (2) (13.99)

Mana tan antari Prabhu āhī

In the mind and body of whoever abides the Lord,
Ever sings Divine laudation and in doing good *engages*—
Invaluable is his utterance.[2] (I-Pause)
All the progenitors of such a one in an instant are liberated,
And his impurity of multiple births removed.
Ever the Lord contemplate,
So that blithely this forest of evil you traverse. (1)
The Lord's feet have I found to be the ship,
Wherewith is the ocean of existence crossed.
Saith Nanak : To the holy servants, devotees of God
Is my heart[3] attached. (2) (14.100)

Dhiroṇ dekhi Tumhārei raṇgā

Lord ! beholding your marvels feel I assured[4] *of weal.*
Thou art the Lord, controller of the inner self,
And with the holy dost abide. (I-Pause)
In an instant the Lord creates and exalts
And on a lowly worm[5] confers royalty. (1)
Never from my heart be put away—
This boon Nanak, Thy servant begs. (2) (15.101)

Achut pūjā jog gopāl

The Lord eternal *alone* is worthy of worship :
My mind and body to the Lord I dedicate,

1. Birth and death.
2. Tongue.
3. Mana.
4. *Dhiroṇ*. Lit. am put in poise. 'Assured' is the sense yielded.
5. Used symbolically.

Who all creation cherishes. (I-Pause)
The Lord mighty to grant shelter *to the seeker*,
donor of joy inexpressible,
Ocean of compassion, mightily gracious—
His *servant* to His bosom[1] clasps to save,
That hot air touches him not. (1)
The gracious Lord,[2] is the devotee's entire wealth
and substance.
Nanak, His mendicant, the Lord's sight seeks,
And dust *of feet* of the holy. (2) (16.102)

Simrat Nāmu koṭi jatan bhaye

Contemplation of the Name millions of devices equals.
As joining the holy congregation Divine laudation I have sung,
Terror-struck are Yama's minions. (1-Pause)
All expiatory rituals have I performed—
Supreme over all is with mind and body the Lord's feet to grasp :
Thereby is annulled transmigration, fled doubt and *Yama's* fear,
And burnt sins of multiple births. (1)
From fear[3] freed to the Lord offer devotion—
This boon by supreme good luck is attained.
Lord, Provider to perfection, P. 825
Grant in Thy grace that Nanak Thy servant,
To Thy holy praise give utterance. (2) (17.103)

Sulahi te Narāyaṇ rākhu

*Lord ! from Sulahi grant protection.
Unable to accomplish anything is Sulahi—
An unclean death[4] has he met. (1-Pause)
The Lord *brandishing*[5] the axe his head cut off,
And in an instant dust he became.
Contemplating evil is he burnt;
The Creator has *to his death* pushed him. (1)
Progeny, friends wealth—nothing with him has lasted;
Brothers and relations has he left behind.

1. Neck.
2. Damodar = An attributive name of Krishna, here symbolizing God.
3. Fear of Yama's retribution is implied.
 * *Note* : Sulahi, a Pathan army officer was instigated on false reports to attack Guru Arjan Dev. Before effecting his design he fell into a burning kiln and died. This hymn, as elsewhere (Asa V. 5) expresses thanksgiving to the Lord on this deliverance.
4. Sulahi died in fire, considered an unclean end for a Muhammadan.
5. Taking out, pulling out.

Saith Nanak : To the Lord am I a sacrifice,
Who His servant's prophecy has fulfilled. (2) (18.104)

Pūrei Guru kī pūrī sev

Service to the Preceptor, perfectly endowed, brings perfection
of success :
I *thereby* behold the Lord to be solely pervasive—
The Divinely-inspired Master my objective[1]
has fulfilled. (I-Pause)
The Lord, existing at beginning, end and middle of time,
His manifest glory has Himself created.
The Lord of mighty glory, Himself His servant's
honour saves. (1)
The Supreme Being, Supreme Lord, holy Divine Enlightener
All creation under His own power has placed.
Nanak shelter with the *Lord's* lotus feet seeks,
As the holy incantation of the Name Divine he utters. (2) (19.105)

Tāp pāp te rākehi āp

From maladies and evil He Himself protects;
By attaching ourselves to the Master's feet are we joy-cooled,
Contemplating in heart the Name Divine. (I-Pause)
In His grace on my forehead His hand has placed
The Lord, saviour of the world, whose glory the nine
continents pervades.
Shattered is suffering, entered joy and bliss :
Assuaged is thirst, and mind and body with truth fulfilled. (1)
Of the Lord, mighty to grant shelter,
protector of the helpless,
Mother and father of all creation;
Beloved of devotees, shatterer of fear,
Nanak sings laudation in measured tone. (2) (20.106)

Jis te ūpajiyā tisai pachhāṇu

Worship[2] Him from whom hast thou arisen.
By meditating on the Supreme Being, the Supreme Lord,
Comes joy, bliss and weal. (I-Pause)
By good fortune is met the Preceptor, perfectly-endowed,
By grace of the Lord, Controller of the inner self,
all-beauty, all-wisdom.

1. (This is liberation).
2. Know.

Making us his own the Lord, supremely mighty,
Honour of the humble,
By strength of His arm has saved us. (1)
In an instant are shattered doubt and fear,
And out of darkness has appeared light.
With each breath Nanak worships Him,
Ever to Him a sacrifice. (2) (21.107)

Dovaiṇ thāṇv rakhei Guru sūrei

The heroic Master in both spots has saved us :
In the here and the hereafter has the Supreme Being
granted us fulfilment;
Achieved are all our objectives. (I-Pause)
By contemplating the Name Divine comes joy in poise,
As in dust *of feet* of the holy we have bathed.
Annulled is transmigration, attained poise,
And ended suffering of birth and death. (1)
Ocean of doubt and fear have we crossed; cast off is Yama's fear,
And in each being beheld the Sole Lord pervasive.
Nanak under shelter of the *Divine* shatterer of fear
has come, P. 826
As within the self and without the Lord's presence
he has beheld. (2) (22.108)

Darshan dekhat dokh nasei

At sight of *the Lord* are sins fled.
Be Thou never out of *my* sight; abide ever with *my* self. (I-Pause)
Lord beloved, prop of life,
All-pervasive, controller of the self ! (1)
What power have I to recall and recount Thy merits ?
With each breath Thee, Lord I contemplate. (2)
Lord, treasure of grace, compassionate to the humble,
All beings you cherish ! (3)
Day and night Thy servant Thy Name utters.
Saith Nanak : The Lord Himself this devotion
has inspired. (23.109)

Tanu dhanu jobanu chalat gaiyā

This physical frame, wealth, youth[1]—each has departed.
Man to the Name Divine has not devoted himself;
In evil-doing is night passed and come dawn. (I-Pause)

1. Joban, implied meaning also beauty.

By ever consuming viands of various kinds are *his* mouth and
teeth worn and decayed.
Involved in avarice is man robbed;[1]
In evil-doing engaged, compassion never has he felt. (1)
In great evils, mighty ocean of suffering,
Is the creature rotting.
Nanak with the Lord has sought shelter,
Who grasping him by the arm has extricated him. (2) (24.110)

Apnā Prabhu āiyā chīti

As the Lord came into *my* mind
Are foes and minions of evil left fuming in despair :
Brother, friend ! weal *to me* has come. (I-Pause)
Gone are maladies of body and mind,
As has the Creator protected us.
Have come peace, joy and bliss abounding,
As the cherished Name my heart's garland I have made. (1)
Lord ! this life and body *is* Thy property;
Thou the Master almighty,
Saviour of Thy servant.
Ever is Nanak Thy slave. (2) (25.111)

Gobind simar hoā kalyāṇa

By contemplation of the Lord has weal come *to us*;
Effaced is mind's malady; has come holy joy,
As the Lord, all-knowing, controller of the inner self
we contemplated. (I-Pause)
He whose are all creatures, has conferred on them joy;
To His devotees is the holy Eternal their strength.
Himself His servant has He protected;
In the Divine shatterer of fear lies their assurance
of succour. (1)
All now are friends, gone is malice;
Evil-doers and minions of sin has the Lord picked and cast
In joy in poise and bliss abounding is Nanak's life passed
In uttering Divine laudation. (2) (26.112)

Pār-Brahm Prabh bhaye kirpāl

The Lord, Supreme Being, grace has shown.
All objectives has the holy Preceptor fulfilled;

1. Used symbolically for spiritual ruin.

By contemplating the holy Preceptor have we
attained bliss. (I-Pause)
The Lord has taken us in His embrace; all ill-wishers
turned dust.
The Lord His servants to His bosom has clasped;
Attaching them to His sash[1] has He saved them. (1)
In weal and unison have we returned home; P. 827
Blackened are traducers' faces.
Saith Nanak : By grace of the holy Preceptor,
perfectly-endowed,
The Lord *have we realized* and attained bliss. (2) (27.113)

Mū lālaṇ siun preeti banī

With the cherished Beloved am I in love. (Pause)
This love neither can be snapped nor discarded—
So taut is the pull. (1)
Day and night in my mind dost Thou abide—
Lord ! shower Thy grace. (2)
To the Lord of Beauty[2] am a sacrifice,
Of indescribable state. (3)
Nanak, Thy servant, is known as slave of Thy slaves :
Lord ! show me Thy grace. (4) (28.114)

Hari ke charan japi jāun kūrbānu

Contemplating the Lord's feet to Him am I a sacrifice :
The Supreme Being, Supreme Lord, my Enlightner is.
On Him with mind and heart you meditate. (I-Pause)
Ever the Donor of Bliss contemplate,
Creator of the whole world.
With your tongue the Sole Lord's *Name* devotedly utter—
Thereby at the Portal Eternal receive honour. (1)
Such alone this treasure have obtained, as with holy
company are blessed.
Lord ! may I ever Thy laudation chant :
In Thy grace this boon grant me. (2) (29.115)

Rākhi līyā Satiguru ki sharaṇ

Under shelter of the holy Preceptor are we saved;
Over the whole world has resounded my glory—
The Supreme Being is my Saviour.[3] (I-Pause)

1. Expression for granting protection—'taking under His wing'.
2. A descriptive title of Krishna, swarthy Lord of Beauty, here symbolizing God.
3. Also interpreted as : 'The ship that has carried me across.'

To the Lord's feet am I again and again a sacrifice,
Immanent in all spots, in all beings,
Who the universe pervades, perfection of bliss confers,
And all existence cherishes and fulfils. (1)
Lord ! the device of life of all beings under your power lies;
Of all fulfilment are you prime cause.
From primal time has the Lord succoured *His devotees*.
Saith Nanak : One contemplating the Lord from
all fear is *free*. (2) (30.16)

In teh Measure Bilaval—Composition of Sri Guru Arjan Dev

Duos

SCORE 8

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Maiṇ nāhīṇ Prabh sabhu kichhu Terā

Lord ! nothing am I; all that is, is Thine.
On one side art Thou the unattributed Supreme,
on the other attributed :
Within these two states disports the Lord. (I-Pause)
Himself within the city *of the body* He abides,
Himself without it—
All spots are the Lord's habitation.
Himself Monarch and subjects—
In one place the Lord, in another the servant. (1)
From whom may *we maintain* concealment,
on whom practise deceit ?
Wherever I look, is His Presence near.
Saith Nanak : As the Master, of holy aspect we have met,
Is all existence beheld as drop *at one with* the ocean—
No distinction visible, (2) (1.117)

Tüm samratha kāran karan P. 828

Almighty, cause of causes are you.
Divine Master ! pray my faults overlook[1]—
Sinner that I am, with your feet I seek shelter. (I-Pause)
The deeds done by me to you are known;
No scope[2] I see for stubborn denial of *these*.
Lord ! great is your glory as heard of by me—
A million sins by your Name are cast off. (1)

1. Cover.
2. Place.

Our way is ever to fall into error;
Your Law[1] the fallen to save.
Lord compassion incarnate, merciful, storehouse of grace !
To Nanak *grant* the Divine sight that is the true
state of living. (2) (2.118)

Aisī kirpa mohe karou

Lord ! show me such grace,
That my forehead at feet of the holy may lie,
My eyes their sight behold and dust *of their feet* on my
body fall. (I-Pause)
May the Master's Word in my heart be lodged;
The Name Divine next my mind my I place.
Lord ! cast off the five thieves,[2] and all doubts in
fire be burnt. (1)
What you do, may that be reckoned good by me;
May feelings of uncertainty in faith be cast off.
Lord ! you are the Sole Provider of Nanak;
In holy congregation save me ! (2) (3.119)

Aisī dīkhiyā jaṇa siuṇ mangā

From the devotee[3] of God this instruction I seek :
Lord ! may I in your meditation, in your love be absorbed !
May I serve you, be ever by you ! (I-Pause)
May the devotees of God I serve, with devotees converse,
With devotees be my association.
May dust of feet of the holy,
Fulfiller of endless waves of desire
Touch my face and forehead. (1)
Pure is the glory of the Supreme Being's devotees;
Therir feet equal to a million *holy spots* on the *Ganga*.
Nanak in dust of feet of the holy has bathed;
Thereby are cast off obloquies of multiple births. (2) (4.120)

Jiūṇ bhāvai tīūṇ mohe pratipāl

Lord ! cherish me as may please Thee.
Lord Supreme Being, holy Enlightener !
Children are we, you the gracious father. (I-Pause)
I that am worthless,[4] without merit,

1. Bird (Wird-Arb).
2. The five sources of evil, viz. lust, wrath, avarice, attachment and pride.
3. For 'devotee' and 'the holy' *Jana* is used in the original.
4. Without any qualities.

No power have I to do endeavour[1] to have union
with you.
Your state and extent known to you alone;
This life and body all your substance. (1)
Controller of the inner self ! Lord Supreme Being,
Without our utterance, you still know our state.
Saith Nanak : By the Lord's glance of grace
Are our body and mind joy-cooled. (2) (5.121)

Rākhu sadā Prabh apnai sāth

Lord ! cherish *us* ever by your side :
You are Beloved, charmer of heart—
Without you of little avail is life. (I-Pause)
Lord, protector of the helpless, in an instant paupers
you turn into kings.
In burning fire[2] your devotees have you saved—
With *strength of* your arm have you succoured them. (1)
Cool joy have we received; satisfied the mind;
By contemplation of the Lord is ended all perturbation
and struggle.
Saith Nanak, The Nine Treasures[3] and all wealth *lie*
in the Lord's service—
Unavailing all clever devices other than this. (2) (6.122)

Apnei sevak kau kabahu na bisāruh

Pray forget not your servant ever ! P. 829
Lord ! to my heart be attached—put not out of mind my
devotion of times foregone.[4] (I-Pause)
Lord ! purifying the fallen is your law;[5]
Bear not in heart our sins,
You, Lord are solely my life's breath, substance and joy—
In your grace burn away veils of egoism. (1)
How may the fish find life without water, or the child
without milk ?
Nanak, servant of God, for *the Lord's* lotus feet is thirsting :
In sight of the Lord lies essence of his joy. (2) (7.123)

1. Implies austerities, ritual actions, prayers etc.
2. Implies fire of desire.
3. See Glossary.
4. Implies earlier births.
5. Bird (Wird-Arb).

Āgai pāchhai kūshalu bhaiyā

Over my entire life[1] pervades weal :
The Master, perfectly-endowed fully has succoured me;
And the Supreme Being, Lord has shown grace. (I-Pause)
In *my* mind and body is the Beloved Lord pervasive,
And suffering and pain all is effaced.
In joyful peace and poise the Lord's laudation have I sung;
Destroyed are minions of evil and evil-doers. (1)
The Lord my merits and demerits has not reckoned,
And in His grace has made me his own.
Immeasurable is the greatness of the eternal, immortal *Lord*—
Nanak the Lord's victory hails. (2) (8.124)

Binu bhay bhagtī taranu kaise

How without God's fear and devotion may liberation[2] come ?
Lord, uplifter of the fallen, show grace—
By your prop preserve me ! (I-Pause)
Man remembers not God and in intoxication[3] wanders about,
To evils attached, as a cur.
In excessive worldly attachment is his life passed;
Doing sin is he thus sinking.[3] (1)
Shatterer of suffering, immaculate Supreme Being,
Thy shelter we seek—
Grant that in holy company *Thee* we contemplate.
Lord, destroyer of afflictions, shatterer of sins !
Nanak by *Thy* sight finds life. (2) (9.125)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev

Duos

SCORE 9

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Āpeh meli lae

Himself has the Lord granted us union :
Since such time as under your shelter we came
Have *our* sins vanished. (I-Pause)
Discarding pride and expectation from others[4]
Under shelter of the holy have we come.

1. Lit. Before and after.
2. Swimming.
3. Used metaphorically.
4. May also mean 'anxiety concerning others.'

Beloved Lord ! by uttering your Name
Are maladies of the body destroyed. (1)
Us that are extremely thoughtless, unwise, ignorant
The *Lord* assuming compassion has saved.
Saith Nanak : By contact with the Master, perfectly-endowed,
Is our transmigration annulled. (2) 1.126

Jīvouṇ Namu sunī

In listening to the Name find I life.
As the Master, perfectly-endowed has shown favour,
Are all my hopes[1] fulfilled. (I-Pause)
Gone is suffering; the mind poise has assumed
As by the tune of joy I am charmed.
Arisen in yearning for union with the beloved Lord—
Now for an instant can I not have patience. (1)
He by whose contemplation are saved innumerable
devotees, P. 830
Whom innumerable beings and innumerable sages contemplate;
Who to the blind is a support, the destitute in *whom*
have found wealth—
Nanak the Lord of innumerable merits *has attained.* (2) (2.127)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev
Varied rhythm*
SCORE 13
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Mohan neend na ăwai hāwai hār kajar bastra abharan kinei

Divine charmer ! by deep sighs oppressed, no sleep I get—
Even though with pearl-strings, collyrium, dresses and
ornaments I have decked myself.[2]
Sad, sad, sad am I !
Sister[3] !, when will He return home ? (I-Pause)
With happily-wedded wives seek I shelter, on their
feet resting my head—
Praying, with the Beloved grant me union.
Sister[3] ! when will He return home ? (1)
Listen, sister-friend ! the *secret* of union *to you* shall I explain :

1. The original is in the singular.
* Partal.
2. (This is the image of the seeker as the wife pining is separation from the Divine Spouse).
3. This is implied in the vocative *ri.*

Efface all egoism. Thus shall you meet the Beloved in the home.
Then shall you sing in joy and felicity laudation of His merits.
Meditate on the *Lord*, image of bliss.
Saith Nanak : Sister, as the Portal I entered,
The Beloved I found. (2)
The Beloved sight of His beauty grants;
Now therefore, joyful sleep I get.
Assuaged is my thirst;
In poise am I absorbed.
Sweet is the Beloved's discourse.
Sister ! to the Beloved charmer have I attained. (3) (1.128)

(Second Pause)

Morī aham jāe darshan pāvat he

My egoism by sight of the Lord disappears.
With the Lord, His devotees' succourer, am I absorbed.
His feet have I grasped. (I-Pause)
The mind to nothing else is inclined—
In His feet repeatedly[1] absorbed
As humming-bee to nectar of the lotus.
No other joy it desires—the Lord alone seeking. (1)
By breaking off with other than God, comes release from Yama.
My mind ! in draughts the Divine elixir quaff;
In holy company turn away *from the world.*
Listen[2]. all other than the Lord is unreal.
Nanak solely to the Divine feet in love is absorbed. (2) (2.129)

In the Measure Bilaval—Composition of Sri Guru Tegh Bahadur

Duos

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Dūkh hartā Hari Nāmu pachhāno

Realize the Name Divine, annuller of suffering.
Know my self ! by its contemplation were Ajamal[3] and Ganika[4] saved. (I-Pause).
In an instant was the Elephant's[5] terror removed as the Lord's Name it uttered.

1. Charnavai, charnavai (repeated).
2. (nahin nāhin re !) gives the force of emphasis with *re* being a vocative term.
3. A sinful Brahmin of Kannauj.
4. A courtesan, also saved.
5. In the Puranic story, the Elephant gripped by the crab was saved through prayer. (The other two stories too come from the Puranic lore).

As the child Dhruva[1] to Narad's[2] discourse listened,
In devotion he got absorbed. (1)
The immutable, immortal state he attained.
At which the world has wondered.
Saith Nanak : Saviour of His devotees is the Lord—
Know Him ever to be near. (2) (1)

Hari ke Nām binā dūkhu pāwai

Man devoid of *devotion to* the Name Divine by
suffering is gripped.
Without devotion is not doubt lifted—
This secret by the Master is revealed. (I-Pause)
What if man to bathing-spots has resorted and observed fasts,
But seeks not Divine shelter ?
The Yogic practice and sacrifices of one know
to be fruitless, P. 831
Who of Divine laudation is neglectful.[3] (1)
One that discarding pride and attachment Divine
laudation sings—
Know, saith Nanak : Such a one is known
as *jivan-mukta*.[4] (2) (2)

Jā maiṇ bhajan Rāma ko nāhīṇ

This *ever* keep in mind : whoever to Lord is not devoted,
His human birth fruitlessly is wasted. (I-Pause)
Know this to be the truth, as I tell you :
Whoever to bathing-spots resorts, observes fasts
But subdues not the ego—
Know all his ritual practices to be fruitless. (1)
As the stone when placed in water, by water is not penetrated,
Even such you know the creature devoid of devotion. (2)
In Kali-Yuga[5] liberation from *devotion to* the
Name is attained—
This secret by the Master is revealed.
Saith Nanak : Such a one alone is of worth[6]
As Divine laudation sings. (3) (3)

1. The child that became the pole-star.
2. Brahma's son, a rishi.
3. Is forgetful.
4. Liberated while living.
5. The present age of sinfulness.
6. Lit. Heavy, of weight and substance.

In the Measure Bilaval—Composition of Sri Guru Nanak Dev
Ashtpadiyan (Octets)
SCORE 10
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace
Nikṭi wasai dekhai sabhu soī

Close *to us* abides the Lord, all creation viewing :
This a rare God-inspired one realizes.
Without imbibing fear of God comes not devotion.
To those dyed in the holy Word comes joy eternal. (1)
Extremely valuable substance is realization of the Name :
This the God-directed, feeling great joy, attain. (I-Pause)
All claim enlightenment *to possess*;
Yet expounding it, into disputation they enter,
leading to suffering.
None from idle talking is restrained :
Without dyeing in Divine joy comes not liberation. (2)
Realization and meditation from the Master is acquired.
Living is pure as the holy Lord in the mind abides.
Egoists talk, but live not their words.
One forgetful of the Name, no place *with God* finds. (3)
Maya has bound the mind[1] in a net in a lake,
That to each being[2] clings through evil passions.
All that *into the world* arrive, subject to death are seen.
By remembering God with the heart, is success attained. (4)
Such alone are truly enlightened as to the holy Word are attached.
The egoist egoism-gripped, loses honour.
The Creator Himself devotion inspires,
And by the Master's guidance exaltation grants. (5)
In the dark night[3] *shines* the pure Divine light.
Those without the Name are false, unclean, untouchable.
Scriptures[4] announce the call to devotion.
Whoever listening to it acquires faith, the Divine effulgence
beholds. (6)
Shastras and Simritis[5] devotion to the Name inculcate :

1. Mana.
2. Vessel.
3. Symbol for the world or life.
4. Vedas.
5. Respectively philosophical works and manuals of codes.

As by the Master's guidance is this holy[1] deed performed,
comes peace.
Egoists bear suffering in transmigration.
By submitting to the Name are bonds snapped. (7)
Faith in the Name is true devotion and worship. P. 832
Who else may I view ? No other is there than God.
After viewing all I declare : *The Lord* alone to my heart is pleasing.
Saith Nanak : None other exists. (8) (1)

Mana kā kahiyā manasā karai

Our thinking acts on the mind's prompting :
The mind evil and good determines.
No fulfilment comes to one by Maya-wine intoxicated.
True fulfilment and liberation in love of the Holy Eternal lies. (1)
Man viewing his body, wealth and wife, into pride falls.
Know, other than the Name nothing shall accompany *us*. (I-Pause)
Man in enjoyment of pleasure and delights at will may indulge;
Yet his wealth to others shall go; his body a heap of ashes.
All visible expanse[2] is dust, into dust mingling :
Without the holy Word goes not impurity *of heart*. (2)
Songs. tunes, music all are false,[3]
From the Three Qualities[4] arising and falling, keeping *the self*
far *from God*.
By clinging to foul thinking of duality is not suffering ended.
Release comes from the medicine of singing by the
Master's guidance,
Of Divine laudation. (3)
One wearing bleached dhoti, fixing the paste-mark
And wearing a rosary round the neck,[5]
Yet bearing wrath within, recites *scriptures*
As actor in theatre.
Some neglecting the Name, Maya-wine have drunk;
Know, without devotion to the Master is not *true*
joy attained. (4)
Those turning away from the Master in transmigration
are whirled[6] :

1. Noble.
2. Implies worldly wealth.
3. This refers to music that panders to passions. Next is mentioned holy music.
4. See Glossary.
5. This describes the typical Brahminical show of piety.
6. (Last two lines rendered first).

Tied in bonds, are they born and die.
These are hogs, dogs, asses and cats;
Beasts, foul-minded ones, low barbarians. (5)
By service to the Master are boons acquireds.
By bearing the Name in the heart comes success ever.
Such at the Eternal Portal are not questioned.
One submitting to the Divine Ordinance at the Portal
gets fulfilment. (6)
By contact with the holy Preceptor comes realization of *God*,
As abiding by the Divine will, the Ordinance one realizes.
By realization of the Ordinance comes abiding at the
holy Portal.
By the holy Word are annulled death and birth. (7)
One that abides free from Maya-taint
And knows all to be His,
And to God, whose these are, dedicates mind and body,
Is not born nor dies.
Saith Nanak, into the holy Eternal
Such get absorbed. (8) (2)

In the Measure Bilavai—Composition of Sri Guru Amar Das

Ashtpadi (Octet)

SCORE 10

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Jagu kaĩwwa mükhi chünch giãnu

The world is crow-like, uttering hollow discourses[1]
on elightenment.
In their *mind* such carry falsehood and vanity.
Those without devotion in the end shall stand exposed. (1)
By devotion to the holy Preceptor is the holy Name in the
self lodged.
By the Preceptor's contact[2] is the Name Divine in mind lodged.
Except *devotion to* the Name is all love false. (I-Pause)
Act as by the Preceptor instructed :
By contemplation of the Word, the abode of serene poise enter;
By devotion to the holy Name achieve true merit.[3] (2)

1. Discourses coming from the mouth (beak) and not from the heart.
2. Meeting.
3. Greatness.

Some, ignorant themselves, set up to enlighten the world.
Blind in their mind, blind their doings.
How may such find place at the Divine Portal and Mansion ? (3)
Serve the Lord, to whom all in each one's mind is known;
Whose light each being[1] pervades—
What concealment from Him possible ? (4)
The holy Name by the Holy Word is realized; P.833
As *Himself He with the devotee* is united,
Whoever by the Preceptor's guidance ever the Name
contemplates, has his egoism lifted. (5)
By service of the holy Preceptor vanishes duality and
false thinking;
Evils eliminated, sinful thinking destroyed;
This frame *become* gold, its light into Divine Light merges. (6)
Great exaltation from the holy Preceptor's contact[4] comes;
With the Name in the heart lodged, vanishes all suffering,
And by dying in the Name comes eternal joy. (7)
By putting faith in the Preceptor's teaching comes pure doing;
Putting faith in the Preceptor's teaching to the Door of
Liberation *leads*.
Saith Nanak : Faith in the Preceptor's teaching
Liberation to *the devotee's* whole family brings. (8) (1.3)

In the Measure Bilaval—Composition of Sri Guru Ram Das

Ashtpadiyan (Octets)

SCORE 11

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Āpai āpu khāe hauṇ meṭai andinu Hari ras gīt gawaīyā

As is egoism destroyed and pride effaced,
Does one sing songs of joy in God.
By faith inspired by the Master turns the body to gold
And made fearless, its light into Divine Light merges. (1)
My *sole* prop is the Lord's Divine Name.
For an instant, a minute without the Name I cannot abide—
By the Master this Divine instruction is imparted. (I-Pause)
The house of ten doors,[2] day and night by five thieves[3]
is assailed.

1. Vessel.
2. Implies the body.
3. The five sources of evil.

These take away the substance of righteousness—
Egoists purblind of this have no awareness. (2)
The golden citadel *of the body* with numerous jewels is filled;
Those awake acquire essence of enlightenment and devotion.
Thieves and robbers that are concealed,
By *force of* the Master's Word are captured and bound. (3)
The Name Divine is the treasure and ship;
The Master that is pilot, by the holy Word takes *us* across it.
Then approaches not Yama, harsh tax-gatherer,
Nor attacks thief or robber.[1] (4)
Divine merits day and night we laud.
To utterance of Divine praise is no end visible.
By the Master's guidance the mind the state of poise enters,
And with resounding of fanfare is the Lord met. (5)
The mind by sight of *the Lord* is fulfilled;
The ears by listening to the holy utterance and word.
Listening to these is the inner self joy-drenched,
And in ecstasy contemplates the Lord. (6)
By Maya-attachment the Three Qualities[2] cling to *man*;
By the Master's teaching comes absorption in the Absolute.[3]
Then is the whole world viewed without distinction,
And all existence seen as the Supreme Being outspread. (7)
Light of the Name Divine in all *existence is manifest*;
By the Master's guidance is the Inaccessible made accessible.
Saith Nanak : The Lord compassion to the humble has shown,
And feeling devotion in the Name Divine are
we absorbed. (8) (1.4)

Hari Hari Nāmu sītaljalu dhiyāwuhu Hari chandan wāsu
sügandh gandhaīyā

On the Name Divine, *joyous* as cooling water meditate;
With fragrance of the Divine sandalwood in fragrance
is one *drenched*.
By associating with holy company have we attained
the supreme state— P. 834
I, castor and *dhak*[4] in holy company have acquired fragrance. (1)

1. Used symbolically for the above.
2. See Glossary.
3. Turiya.
4. An inferior kind of tree.

Utter name of the Lord of the universe,[1] Divine Master,
Those falling under His shelter alone are saved,
As Prahlad *who was* saved and in the Lord absorbed. (I-Pause)
Among vegetation[2] sandalwood is supreme—all *growing*
close to it sandalwood become.
Reprobates[3] false are dried up standing— in pride of
mind sequestered,
From *the Divine Sandalwood* removed far. (2)
The Lord Creator Himself knows the state and measure *of each*—
All devices by *the Lord Himself* are made.
Whoever the holy Preceptor contacts, turns gold —
What is primarily writ, by no effort can be effaced. (3)
By the Master's teaching are obtained boons of jewels,
As is thrown open the ocean-like treasure of devotion.
Strong devotion to the feet Divine is aroused,
Whereby in lauding the Lord's merits remain I unsatiated. (4)
By constant meditation on the Lord is aroused supreme
dispassion *towards the world*—
In uttering Divine laudation my fervent devotion
have I expressed.
With constantly, each instant, uttering *Divine laudation*,
Unknown still is the Lord's extent, that is beyond knowable
extent.[4] (5)
Shastras, Vedas and Puranas[5] adjure aloud doing of righteousness
And performance of the six duties.[6]
Yet egoists lost in hypocrisy and doubt, caught in waves
of avarice,
Their boat under the weight *of sin* is sunk. (6)
Utter the Name; by the Name attain the Supreme state—
Simritis[7] and Shastras too *devotion to* the name have confirmed,
As egoism goes, is the mind purified—
By faith inculcated through the Master, is the supreme
state attained. (7)

1. Jagannath, Jagadish.
2. Lit. Eighteen loads-traditional mode of referring to all vegetation on earth.
3. Sakta.
4. Farthest.
5. Mythological scriptures of the Hindu faith.
6. These are, according to one count : Morning prayer, sacrifice, evening prayer, holybath, offerings to deities, honouring guests.
7. Books of codes.

This world with its hues and forms, all is Thine,
Acting as Thou dost promt.
Saith Nanak : Beings *like instruments* sound as touched,
Treading the path that the Lord is pleased to *lay down*. (8) (2.5)

Gurmukhi agam agocharu dhiyāiyā hauṇ bali bali
satiguru sati pürakhaīyyā

But the Master's *guidance* on the inaccessible unknowable
Supreme Being have I meditated—
To the holy Preceptor, exalted person am I a sacrifice.
The Name Divine in my life-breath has he lodged;
By touch of the holy Preceptor in the Lord's Name am
I absorbed. (1)
The prop of God's devotee in the Name Divine rests.
In the holy Preceptor's direction am I proceeding;
By the Master's grace to the Divine Portal have
I attained. (I-Pause)
This body is field of action; by the Master's guidance
Amrita out of it God's devotees churn.
The mind by rubies and jewels of the Name is illumined;
Devotion into this vessel then pours. (2)
Be you slave of slaves of the devotee
Who to the Lord is especially devoted.
My mind and understanding to the Master I dedicate,
By whose grace the inexpressible have I expressed. (3)
Egoists by Maya-attachment are gripped.
With thirst of desire is the mind oppressed.
By the Master's teaching is obtained water of the
Name ambrosial—
Assuaged is this fire by the Master's Word. (4)
The mind before the holy Preceptor dances,[1]
Whose instrument the tune of unstruck music has sounded.
Day and night in Divine laudation it engages,
with its feet marking time. (5) P. 835
The mind dyed in the Lord's dye sings,
Uttering in joyful ecstasy the holy Word.
In the self oozes the pure stream—
Whoever has quaffed it, joy has obtained. (6)

1. Used metaphorically.

The pride-filled man in stubbornness of heart acts,
Like the child erecting a house of sand :
As comes the ocean's wave, in an instant to bits it crumbles. (7)
The Lord is lake, ocean; this world a play by Him enacted.
As the wave in ocean is absorbed,
So is He in all being solely pervasive. (8) (3.6)

Satiguru parchai mani mündrā pāī Guru kā shabadu
tani bhasmu driṛhaīyyā

Of the holy Preceptor's instruction the earrings in our mind are we wearing,
With the Master's Word's ashes[1] smeared our limbs.
Thus in holy company is our body turned immortal;
Annulled is transmigration. (1)
My self ! in holy company abide.
Show grace, Lord ! grant that each instant feet of God's devotees I wash. (I-Pause)
The mind discarding householder's life, taking to living in wild places,[2]
Still for an instant finds not peace.
After much wandering found it poise,
As shelter with God's devotees it sought. (2)
Leaving progeny[3] as man turns recluse, his mind still is filled with desire.
While by desire gripped, realization he does not get :
By the Master's Word turning desireless, joy he obtains. (3)
As arose in him some new whim,[4] unclad[5] recluse he became,
But his mind moving in ten directions wanders about.
Much he wanders but his thirst is assuaged not—
In holy company alone the abode of compassion he enters. (4)
Siddhas learn numerous Yogic poses; but their mind only after miraculous powers yearns.
Thereby comes not to them fulfilment, content and peace of *mind.*
In holy company they find fulfilment through miracle of the Name Divine. (5)

1. Earrings and ashes on the body are part of Yogic ritual.
2. Forests.
3. Daughters and sons.
4. Tark (lit. logic).
5. To be unclad is part of ritual of Jainism, as also compassion which is its ideal.

Creatures egg-born, placenta-born, sweat-born
and atmosphere-born
And beings with various colours and form are created.
Among these only those falling on shelter of the holy are saved,
Be they Khatris, Brahmins, Sudras, Vaishyas or the
contemned castes.[1] (6)
Namdev, Jaidev, Kabir, Trilochan and low-caste Ravidas,
the cobbler—
Whoever *of these* holy company has joined,
Be he the blessed Dhanna Jat, or Sain *the barber*
To the Lord is united.[2] (7)
The Lord His devotees' honour has protected; the
Lord beloved of devotees to Himself has attached them.
Nanak with the Life of the Universe has sought shelter—
The Lord in His grace has saved him. (8) (4.7)

Antari piyās uṭhī Prabh kerī sūni Guru bachan mani tīr lagaīyyā

As within *me* arose yearning for the Lord,
Hearing the Master's Word my heart as with an
arrow was struck.
To the heart alone is its state known—how may another
know of the pain its bears ? (1)
The charming Enlightener, my heart has charmed. P. 836
At sight of the Master am I put in turmoil and lost
my reason. (I-Pause)
In various lands and regions wander I questing[3]—
My heart for a sight of the Lord fervently yearns.
My mind and body cut to pieces would *I dedicate* to the Master
Who the Lord's path, the way has shown to me. (2)
Would someone come and convey *to me* the Lord's message,
That to my heart, body and mind would taste sweet.
My head would I cut off and place under the feet of one
That with the Lord would grant me union. (3)
Come sister-friend ! the Lord we seek to realize—
By spells[4] of merits is the Lord won over
Beloved of devotees is He called—
Shelter of the Lord am I seeking. (4)
By decking oneself with forgiveness is won the Lord's approval

1. Chandāl.
2. Saints of various castes including some reckoned low, are mentioned here.
3. Looking.
4. Allusion to spells cast by the women to win over their husbands' love.

And in the mind lighting lamp of the enlightenment by the Master granted.
In ecstasy would the Lord have bliss with such—
To Him would I offer my life cut to pieces. (5)
The Lord is my necklace; my *devoted* mind an ornamental pearl-string.
Spread is the couch of devotion to the Lord—
Never can I desert the Lord, beloved of my heart. (6)
If other than the Lord's behests we carry out,[1] then is all decking vain and void.
The happily-wedded wives that *to meet* the Lord have decked themselves; have attained Him—
The faces of others are spat on. (7)
I am Thy handmaid—Thous the inaccessible Lord
What power have we, lying under Thy control ?
To the humble show compassion, save us—
Nanak in shelter of the Divine Master is absorbed. (8) (5.8)

Maiṇ mani tani premu agam Thākur kā khinu khinu shardhā mani bahutu uṭhaīyyā

With love for the inaccessible Lord is filled my mind and body;
Each moment *in it* rises great devotion.
At sight of the Master is the heart's yearning fulfilled,
As the Chatrik,[2] crying *prio, prio*[3] when the rain-drop into its mouth falls. (1)
In unison with my sister-friends[4] to the Lord's discourse would I listen.
Should the holy Preceptor show grace would he *to the Lord* unite me :
Before him would I place my severed head. (I-Pause)
Each hair, the mind and body with pain are filled—
Without sight of the Lord sleep comes not to me.
Confounded are physicians and pulse-testers :
My mind, body and heart with agony of love are afflicted. (2)
Without the Beloved can I not live for an instant, a minute,
Like the addict that starved of[5] the drug dies.
Those yearning for the Lord with nothing else are pleased. (3)

1. Lit. He commands one way, we act another.
2. A tiny bird, thirsting for a drop of rain-water, symbol of yearning in love.
3. 'Beloved, beloved'—imitation of the chatrik's cry.
4. Symbol for devotees.
5. Without

Would someone were to come and to the Lord unite me—
To him would I sacrifice myself.
United are those sequestered for multiple births,
As with the ever holy[1] Preceptor shelter we have taken. (4)
In a single conch[2] *with us* lies the Lord : P. 837
The doubt-gripped egoists find not His mansion.
Whoever uttering the Master's Name under His
shelter comes,
The Lord without delay grants him union. (5)
In performance of numerous ritual acts
Is the mind by fraud, deceit and avarice actuated,
Should a son in a harlot's home be born,
By what paternity would it be called ? (6)
As in former births devotion we did,
The Master in us devotion to the Lord has inspired.
With performance of devotion have we attained the Lord
As in the Name Divine were we absorbed. (7)
The Lord Himself brought henna pounded it and dissolving
it in water
To our limbs applied.
Those that the Lord's grace have, saith Nanak,
The Lord, grasping by the arm has extricated them. (8) (6.9)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev

Ashtpadi (Octet)

SCORE 12

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Upamā jāt na kahī merei Prabh kī upamā jāt na kahī

Inexpressible, beyond expression is the Lord's praise :
Discarding all else, His shelter have I taken. (I-Pause)
To the Lord's eternal[3] lotus feet
May I ever be a sacrifice !
My heart[4] in love to these is devoted—
Discarding these, nowhere else does it incline.[5] (1)
As by the tongue is the Name Divine uttered,
Are burnt away impurities of sin and evil.

1. Sati (holy) repeated thrice.
2. Symbol for the self.
3. Illimitable.
4. Mana.
5. Go.

By embarking the boat of the holy comes liberation,
And the ocean of existence crossed. (2)
The heart to the string of loving devotion *is tied*,
That is in the pure tradition of the holy.
Thus are discarded sins and evil-thinking,
And union with the formless Lord attained. (3)
At sight of the Lord are we struck with wonder,
As perfection of bliss we tasted,
Then must one not wander in this direction or that,
As in the heart is lodged the Lord. (4)
Such in hell find not lodgement,
As they ever the Lord, repository of merit, contemplate.
Such behold not Yama with their eyes,
And by listening to the unstruck music[1] with ecstasy
are filled. (5)
With the puissant Lord have we taken shelter.
The Lord gracious to His devotees is compliant.
Vedas the Lord's mystery are not able to realize;
Him the sages too serve. (6)
The Lord is annuller of suffering and pain of the humble,
Whose affairs may entirely lie upset.
None His extent knows—
On water and land is He pervasive. (7)
After exhaustion, at the court Divine have I thrown myself,
A million times bowing in worship.
Lord ! make me dust of feet of the holy—
Pray this desire of Nanak fulfil. (8) (1)

Prabh janam maran nivāri

Lord ! annul my transmigration :
Helpless, at Thy Door have I thrown myself.
As feet of the holy I have grasped,
The heart[2] sweetness of joy in the Lord feels.
In compassion to your sash[3] attach me, P. 838
That Nanak on your Name may keep meditating. (1)
Lord, gracious protector of the humble !
For dust of *feet of* the holy I yearn. (1-Pause)

1. The mystic music believed to be heard by Yogis in trance.
2. Mana.
3. That is, grant me protection.

The world is a poison-filled well
In which utter darkness of ignorance deludes.
Lord ! by the arm grasp me;
Devotion to your Name grant.
Lord ! other than Thee no place *of shelter* is for me.
Nanak ! *to Him* am I a sacrifice. (2)
My body by avarice and attachment is bound :
Without devotion turns it dust.
Yama's minions of terrible aspect *frighten*
And Chitra and Gupta[1] our deeds fully know.
Day and night witness they bear.
To escape these, Nanak ! with the Lord take shelter. (3)
Lord, Shatterer of fear !
In Thy grace save the fallen.
Beyond count are my sins—
Where other than the Lord's *grace* can these be effaced[2] ?
The Lord's shelter have I contemplated and taken.
With strength of Thy arm save Nanak ! (4)
Lord, treasure of merit,
Cherisher of all beings,
In my heart is yearning for Thy sight :
The Lord is fulfiller of desires.
For an instant without Him can *I* not live :
Saith Nanak, by great good fortune is He attained. (5)
Lord ! other than Thee none is *real*.
My heart loves Thee as the *chakor*[3] the moon;
As the fish the water,
As the humming-bee and the lotus that are inseparable,
As the *chakwi*[4] in wait for the sun :
Thus thirsts Nanak for the *Lord's* feet. (6)
As the young wife yearning for the husband,
As the avaricious man for gifts of money;
As is the friendship of water and milk,
As one in extreme hunger yearns for food,
As the mother loves her child—
Thus does Nanak ever contemplate the Lord. (7)

1. Celestial recorders of deeds.
2. Absorbed.
3. This bird is traditionally believed to be in love with the moon.
4. Chakwi is the bird which is believed to be in love with sun.

As on the lamp falls the moth,
As the thief unabashed makes plunder,
As is the elephant by lust bound,
As is the householder in poisonous affairs involved;
As the gambler gives not up the passion for dice—
Thus is Nanak's heart to the Lord attached. (8)
The deer to sound is attached,
The chatrik yearns for rain—
Thus does God's devotee in holy company find life,
And joy in loving devotion to the Lord—
May my tongue ever utter your Name.
Pray, to Nanak in charity grant Thy sight. (9)
One singing the Lord's praise, listening to it or giving it away in writing.
From the Lord all boons obtains.
Saved is all his family and forebears,
And beyond the world he crosses—
To such are the Lord's feet the ship.
As in holy company Divine laudation he sings,
The Lord His devotees' honour saves.
So has Nanak at the Divine Portal taken shelter. (10) (2)

In the Measure Bilaval—Composition of Sri Guru Nanak Dev

(Thittin) The Dates.[1] To the drum-rhythm Jatt.[2]

SCORE 10

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Ekam Ekamkāru nirālā

By the First *learn* : Sole and immaculate is the Supreme Being—
Immortal, unincarnated, above castes and attachments.
Inaccessible, unknowable, without form or feature.
By questing after Him, in each being[3] we beheld Him. P. 839
To whomsoever sight of Himself He grants am I a sacrifice :
By grace of the Master is attained the Supreme state. (1)
Other than the Lord,[4] whom to contemplate ?
By guidance of the Master's Word is beheld His mansion and abode. (1-Pause)

1. These are the Lunar Dates, used extensively in the Indian (Hindu calendar).
2. This is a musical direction.
3. Vessel.
4. Jagadish (Lord of the Universe).

Dūjai bhāi lagei pachhutāṇei

The Second : Those in Duality involved into regrets fall—
Bound at Yama's door, into transmigration caught.
Fruitless their coming into the world and their going—
From Yama, agent of death on the head receiving blows.
None without *guidance of* the Master's Word finds release.
by hypocrisy is not attained liberation. (2)

Āpei sachu kīyā kar joṛi

Reality Himself He made by the act of joining.
Breaking the Egg He joined and unjoined it.
Earth and heaven His seats He made.
Night and day with fear and love He invested.
He who created, also watches over them.
None other than He is Creator. (3)

Tritiyā Brahmā Bishanu Maheshā

By the Third *learn* : Brahma, Vishnu and Shiva He created,
And many forms of gods and goddesses.
No end is there to categories of beings emanating from His light.
He who made them alone their extent realizes.
Himself valuing them, is He pervasive.
Whom may I reckon near Him, whom far ? (4)

Chauthi upāe chārei Bedā

By the Fourth *learn* : The four Vedas He created;
The four forms of creation and their varieties of utterance.[1]
Eighteen *Puranas*, six Shastras and the Three Qualities he created.
The truth of these is realized by such as by Himself guided.
Whoever transcending Three Qualities into the Fourth abides,
States Nanak in supplication : His slave am I. (5)

Panchami panch bhūt betālā

By the Fifth *learn* : Beings made of five elements are *restless*
like goblins :
The Lord, inaccessible, unknowable, to all is unattached.
Some fallen in doubt, by hunger and thirst of attachment
are gripped;
Others tasting of joy of the holy Word, are fulfilled.
Some in devotion are dyed; others die and become dust.
Some in the eternal Abode the Divine Presence behold. (6)

1. Speech is considered to be of four forms from the state of conception to final utterance in sound.

Jhūthei kau nāhīn pati nāuṇ

The false *in heart* no honour or repute have :
Never is a black crow held pure.
Like a bird shut in a cage,
Behind the bars he gyrates, but finds not release.
Release comes when the Master grants it,
By uniting him to the Master's teaching and confirming
on him devotion. (7)

Khashtī khatu Darshan Prabh sājei

By the Sixth learn : The Lord the six monastic orders created,[1]
But the unstruck music rises apart from all these.
Should the Lord so please, to His mansion He calls anyone :
One who by the holy Word is penetrated, honour obtains.
Others assuming various ritual garbs are exhausted
and burn away.
The sincere in heart in the holy Eternal are absorbed. (8)

Saptamī sattu santokh sarīri

By the Seventh learn : Should the body have purity and content
Would the seven seas[2] with pure water be filled.
Then would it bathe in noble conduct, and in the heart
contemplate truth,
That by guidance of the Master's Word carries all across.
Then with pure heart their tongue too loves utterance
of holy truth;
Carrying the charter of truth find they no impediment
at the *Divine Portal*. (9)

Ashtamī asht siddhi buddhi sādhai

By the Eighth learn : Man his thoughts seeking the eight
miraculous powers[3] should control,
And by his action worship the immaculate Truth.
Whoever the Three Qualities *symbolized by* air, water and fire[4]
lays away,
To the holy immaculate Name attains.
In the Name is their heart fixed in attachment.
Such, states Nanak in humility, by death are not consumed. (10)

1. These are : Yogi, Sannyasi, Jangam, Bodhi, Serevare (Jains), Bairagi.
2. The five sense organs, the mind and intellect are meant.
3. The eight siddhis or miraculous powers.
4. *Rajas, Sativa and Tamas* are so symbolized. (See Glossary, Three Qualities).

Nāun naumī navein nāth nav-khandā

By the Ninth learn : He who is overlord of the Nine Yogic
Patron saints[1] and the Nine continents,
Lord of each being, is mightily puissant.
Of that Mother is the whole world progeny, P. 840
From primal time the succourer—to Him salutation
we offer,
Who from beginning of time has existed, is ever-existent,
forever lasting,
Beyond all limits, almighty. (11)

Dasmī Nāmu dānu ishnān

By the Tenth learn : contemplate the Name, offer charity
and perform holy bathing.
Each day in realization of merits of the holy Lord take dips.
By absorption in truth attaches not *to you* impurity.
And doubt and fear flee.
As instantly is snapped unstarched thread,
So, frail as unstarched thread know this world to be.
Keeping the mind in poise, in joy of truth be absorbed. (12)

Ekādashī Iku ridai vasāvai

By the Eleventh learn : The Sole Lord in heart should be lodged.
By discarding violence, avarice and attachment,
Shall man the reward[2] obtain, should he be fixed in resolve
to contemplate his self.
Man in hypocrisy absorbed, sees not the essence.
Immaculate is the Creator, above need for sustenance and
to Maya unattached.
One purified by contact with the All-holy nevermore
is defiled. (13)

Jeh dekhoun teh Eko Ekā

Wherever I look, the Lord solely I behold—
Other beings of various kinds has He created—
Some living on fruits, yet no merit to them thereby accrues;
Others taste of objects sweet and pungent, yet all joy forfeit.
Others in false greed are entangled.
By the Master's guidance as truth they act, may they
find release. (14)

1. Nav-nath = The nine patron saints of Yoga.
2. Fruit.

Dūādashi mudrā manu audhūtā

By the Twelfth realize : Whoever the twelve[1] has restrained,
Is a true ascetic in mind,
Awake day and night, asleep never,
Awake ever, in devotion absorbed.
Never is one dead fixing faith in the Master.
Such are the true ascetics; the evil propensities, true foes have they vanquished.
States Nanak in humility : Such are truly devoted *to God.* (15)

Dūādashī dayā dānu kari jāṇai

By the Twelfth know : Man should show compassion and give away charity;
The mind straying should he restrain within.
The fast of desirelessness should keep;
By his tongue must he utter the soundless prayer of the holy Name.
In the three worlds should he realize one Sole Presence.
By realization of holy truth shall come to him all merit of purity and self-restraint. (16)

Terasi taruwar samud kanārai

By the Thirteenth know : Man is like a tree growing on sea-shore—
Yet immortal his root can become, by absorption in God's loftiness.
One dying of fear of God never is ruined;[2]
Those without such fear and instilling His fear in the self,
On the throne *of realization* are seated,
And by the holy Divine Truth are approved. (17)

Chaudasi chauthei thāvenh leh pāvai

By the Fourteenth realize : Should one in the Fourth state be established,
The Three Qualities and three forms of time eliminate,
For him the Sun the house of the moon enters;[3]
The reward of Yoga-praxis he *thus* obtains;
In the Creator pervading the fourteen universes and the nether regions,

1. The ten sense-organs, the mind and undersanding.
2. Used symbolically—ruined, sent to perdition.
3. Moon and sun are Yogic symbols, here standing respectively for the self in this state of ignorance and the Guru's teaching respectively.

And continents and the worlds
Is he absorbed. (18)

Āmāvasiyā chandu guptu gaiṇāri

On the dark night[1] is the moon hidden in the sky.
Thou enlightened one, by contemplation of this
mystery realize.
The Creator whose light like the moon the three
worlds illumines,
Creates and watches over it.
Those getting insight from the Master in the Lord
are absorbed;
The egoists strayed, in transmigration are involved. (19)

Gharu daru thāpi thiru thāni suhāvai

He who made the abode *of the self* and door *of the mind*
Is immutable, shining in glory.
Man realizes his self, as to the holy Preceptor he attains.
Whose has shattered desire
Has broken the pot of duality and impulse,
And from Maya-snare keeps detached—
States Nanak in humility : To such a one am I a slave. (20) (1)

In the Measure Bilaval—Composition of Sri Guru Amar Das P. 841

Days of the Week[2]

SCORE 10

In the Name of the One Indivisible Supreme Being,
Realized by the holy Preceptor's Grace

Ādit vār Ādi Purakh hai soī

Of Sunday *contemplate* : He is the Primal Creator;
Himself He the universe operates, none other.
The world's warp and woof has He woven;
From Him emanating all that happens.
Those dyed in the Name, eternal joy find.
Rare is the man who by the Master's guidance this realizes. (1)
In the heart on the Lord Repository of merits,
Inaccessible, unknowable, illimitable, meditate,
At the feet of God's devotees, in utmost humility.[3] (I-Pause)

1. This is the fifteenth, the last night of the dark half of the lunar month.
2. A form of poetry relating to seven days of the week, expressive of romantic, philosophical or spiritual experience.
3. Lit. Being slave of slaves of God's devotees.

Somvāri sachi rahiyā samāe

On Monday behold the holy Truth pervasive everywhere;
None His greatness[1] to evaluate,
Although all from deep meditation have this expressed.
Devotion He confers on whosoever He grants
Inaccessible, unknowable—none His greatness can know :
By the Master's Word is He *beheld* in all creation absorbed. (2)

Mangali māyā mohu upāiyā

Of Tuesday this *contemplate* :
Maya-illusion He created,
And set each one in creation some task.
None realization finds but as He guides.
By the Master's teaching comes vision of the Divine
Portal and Mansion.
With concentrated mind man upon loving devotion enters,
And by the holy Word burns away egoism and avarice. (3)

Buddhvāri āpei buddhi sāru

Of Wednesday this *contemplate* :
Himself pure thinking He grants.
The action of the God-directed is contemplation of the holy Word.
By dyeing in the Name is the mind purified :
As the devotee lauds the Lord, his impurity vanishes;
At the Divine Portal finds he exaltation,
And dyed in the Name, by the Master's Word with glory
is invested. (4)

Lāhā Nāmu pāe Guruduāri

At the Master's Portal gains he profit of the Name;
This from the Bestower alone comes.
May I be a sacrifice to Him who this *favour* grants.
By the Master's grace is egoism annulled.
Nanak ! cherish ever the Name in Thy heart;
Hail ever the Bestower of this blessing. (5)

Vīrvāri vīr bharami bhulāe

Of Thursday *this contemplate* :
Celestial heroes[2] in illusion have been lost;
Ghosts and goblins in duality are caught.
Himself has he raised creatures and made them diverse.

1. Lit. Worth, value.
2. The 52 Bīrs or celestial heroes such as Hanuman, the monkey-god.

Lord ! each is under Thy protection.
All creation under Thy shelter lies :
Only such to Thee are united as by Thee are granted union. (6)

Shukravāri Prabhu rahiyā samāī

Of Friday *this comtemplate* :
The Lord all creation pervades;
Creating all does He evaluate them.
The God-directed alone contemplate Him.
From truth and continence their actions arise.
Fasts, observances and daily prayer—
Without realization, all is duality. (7)

Chhanicchharvāri sauṇ sāsat bīchāru

Of Saturday *this contemplate* :
Omens and consultation of oracles[1]
From egoism and avarice arise,
In which the world is straying.
The egoist purblind in duality *caught*,
At Yama's portal in bonds is chastized.
Those with the Master's grace *on them* get joy everlasting :
Holy[2] their actions, to Truth attached. (8)

Satiguru sevehn se wadbhāgī

Fortunate are they that the holy Preceptor serve;
Their egoism annulled, to Truth are they attached.
In Thy dye are they in serene contemplation dyed.
Thou, Bestower of Bliss, dost grant them union.
Nothing is real but the One Sole Supreme Being :
This by the Master's guidance is realized, bringing enlightenment. (9)

Pandrah thittīṇ tai sat vār

The fifteen dates,[3] the weeks, P. 842
Months and seasons,
In continuing procession arrive.
Come days and nights, so moves the world—
Its constant movement by the Creator regulated,
The Eternal who possessed of His might is unshaken.

1. Lit. Scripture
2. Lit. Pure.
3. These are the lunar dates of the dark and bright half of the month in India.

Saith Nanak : By the Master's guidance through contemplation of the holy Word,
Rare is the devotee that such realization finds. (10-1)

In the Measure Bilaval—Composition of Sri Guru Amar Das

Ādi Purakhu āpei sṙishti sājei

By the Primal Pursha[1] is the universe created.
All creation in Maya-attachment is involved,
Caught in duality, in the false show engaged :
Bereft of good fortune, are they in transmigration involved,
By touch of the holy Preceptor comes realization :
The show is wound up; the self in the Eternal[2] is absorbed. (1)

Jā kai mastaki likhiyā lekhu

Only those bearing on their foreheads the *holy* writ,
Have the sole Supreme Being in their heart lodging. (1-Pause)
The universe has He created, and cherishes it.
None Thy writ may efface.
Those claiming to be Siddhas[3] and Yoga-Practitioners,[4]
In illusion lost, in transmigration whirl.
One serving the holy Preceptor, alone has realization.
Only by casting off egoism does one of the Divine Portal have vision. (2)

Ekasu te sabhu dūjā hūā

From the One sole Reality has multiplicity appeared;
The One alone *in the universe* operates, none other.
Should one seek in multiplicity to view the One,
And by the Master's Word to the Divine Portal to find the way,[5]
By the holy Preceptor's contact[6] the Sole Lord shall find.
Duality within him shall cease to be.[7] (3)

Jis dā sāhibu dādhā hoe

None shall injure one who has a mighty Master *to protect him.*
On the servant who seeks the Master's shelter,
He confers grace and exaltation.
None higher than he :
Of whom would he be afraid; before whom need he quail ? (4)

1. The Eternal Creator, pervasive in the universe.
2. Sach, Sāch = That which is real, i.e. Eternal.
3. A Siddha is a Yogi with miraculous powers.
4. *Sādhak* = One performing Sadhana or Yoga-praxis in the Hatha Yogic systems.
5. Lit. Sign.
6. Lit. Meeting with.
7. Lit. Shall stop, be at rest.

Gurumattīṇ shānti vasai sharīr

By absorbing the Master's teaching the body finds peace;
By contemplation of Word suffering torments not.
Then is one from transmigration and suffering freed,
And dyed in the Name, in serenity absorbed.
Saith Nanak : By the Master's teaching *the devotee* beholds
the Lord manifest,
Who the universe pervades. (5)

Iki sevaki iki bharami bhulāe

On some He confers devotion;[1] others He in delusion casts—
Such is His dispensation, His will.
One sole Supreme Being in the universe operates, none other.
My self ! one may complain if another were there.
Serving the holy Preceptor is the purest of actions—
Such is holy Eternal's commandment[2] at the Divine Portal (6)

Thittīṇ vār sabhi shabdi suhāe

Dates and days are all auspicious to those in contemplating
the holy Word engaged :
In services to the holy Preceptor lies blessing.
Dates and days come and go—
The holy Word is eternal, in holy Truth absorbed.
Dates and days *are blessed* when in truthful *doing* dyed.
All without the Name are deluded, impure.[3] (7)

Manmukh marehn mari bigatī jāheṇ

Egoists in their death on an evil state enter—
By duality attracted, the sole Supreme Being they forget.
Anyone with faculties[4] unawakened is unenlightened, benighted :
How without the holy Word may he find liberation ?
The Creator *that* made *such*,
Created also the Master's contemplation. (8)

Bahutei bhekh karehṇ bhekhdhārī

One of a sect numerous garbs assumes—
False his dice, in transmigration is he involved.
Neither here nor in the hereafter finds he joy.
The egoist dies, making waste of his life. P.843

1. Service.
2. Lit. Thinking, judgement.
3. Lit, unbaked (as said of clay).
4. Bodily powers.

By devotion to the holy Preceptor are delusions lifted,
And inside the self[1] does the seeker the Divine
Mansion attain. (9)

Āpei Pūrā Karei so hoe

All happens as the Lord, perfection incarnate, wills.
Observing dates and days from duality arises.
Without the holy Preceptor's guidance all is pitch dark.
Worship of dates and days is the way of deluded
ignorant persons.
Saith Nanak : Only those by the Master's teaching enlightened,
The way to God find.
Eternally pervasive is the sole Name Divine. (10.2)

In the Measure Bilaval—Composition of Sri Guru Nanak Dev
Chhant (Lyrics) in the Dakhni style
In the Name of the Sole Supreme Being, Realized by the
holy Preceptor's Grace

Muṇdh navelaṛīyā goili āyī Rāma

The self's youthful female into the *world's* pasture ground[2]
has arrived.
The pot of *worldly concerns* has she cast off,
And to the Lord is her heart's attached,
In this pasture in God is her heart's devotion fixed,
Spontaneously with the holy Word decked.
With folded hands the Lord she supplicates :
Eternal Beloved, with Thyself grant me union
The woman at sight of the Divine Beloved in devotion
is absorbed,
And lust and wrath cast off.
Saith Nanak : The youthful female at sight of the Divine
comely Beloved[3] has felt succoured. (1)

Sacchi navelaṛīyei jobani bālī Rāma

Listen thou youthful female, by truth ever young,
with thy maidenly beauty :
Stray not anywhere, in thy home with thy Lord abide :

1. Lit. Home.
 Note : (A) As in other Chhants, in these chhants too, at the end of some lines occurs *Rama* as a euphonious refrain.
 (b) The imagery here is redolent of the romantic poetry of India, with the seeker self symbolized as the female yearning for union with the spouse.
2. *Goil* is the raise ground where herds in the rainy season are temporarily settled to escape marshy land.
3. Sunder = the handsome one, an attributive allusion to the Divine Person.

Me the Lord's handmaid, His devotion pleases :
Thus speak I of the Lord of fathomless mystry, inexpressible,
Spontaneously His laudation singing.
Absorbed in truth the loving devotee females
Express *laudation of* the Name Divine, supremely joy-giving.
Saith Nanak : The holy Word on them is conferred,
inspiring in them contemplation *of God.* (2)

Srīdhar mohiyaṛī Pir sangi sūtī Rāma

The female charmed by the Lord with the Divine Beloved
in love is united.[1]
By obeying the Master's will comes union with the
holy Eternal :
The female to the holy Eternal united, with the Lord
in love is united.[1]
In company with her sister-friends.[2]
United by the holy Preceptor, with equal passion of our heart
fixed in love,
Is the Name within us lodged.
May the immaculate Lord be not put out of our mind
day and night,
For an hour, an instant.
Nanak ! light thou lamp of light of the holy Word,
shatterer of Yama's fear. (3)

Joti sabhāiyarīyei tribhavaṇ sārei Rāma

In the three worlds all over is *His* light spread.
In each being is pervasive.
The Lord inaccessible, limitless
With the holy Eternal, inaccessible, limitless
By subduing the ego is found union.
Burn egoism, acquisitiveness and avarice,
And by the holy Word remove impurity *of mind.*
Those gone to His Portal having sight of Him,
submitting to His will, pray :
Divine Saviour ! save us.
Saith Nanak :Those lodging him in heart,
Tasting of amrita of the Name Divine, feel fulfilled. (4) (1)

1. Has couched.
2. Symbolizes saintly company.

Maiṇ mani chāo ghaṇā sāchi vigāsī Rāma

Joy-filled is my[1] heart, blossoming with holy truth;
Charmed am I by His love—of the eternal Lord,
By whose will all happens.
The immortal Lord Supreme,
By whose will all happens;
Gracious, compassionate, in each one's life involved.
My sole knowledge is He, object of meditation, adoration—
The Name Divine in my heart lodged.
Neither ritual garb nor wandering nor forced Yoga
Know I *to win Him over* :
Nanak holy turth alone has grasped. (1)

Bhinnaṛī rayṇi bhalī dinas suhāe Rāma

Argeeable is the dew-drenched night;
followed by happy day. P. 844
Thou[2] who in thy own ego art asleep, the Beloved calls
thee from sleep.
Awakened is the youthful bride, to the call of the holy Word.
Pleasing in aspect to her beloved.
Discarded has she falsehood, deceit, Maya[3]-absorption,
And concern with the world.
Round my neck wear I the pearl-string of His Name,
The bridal mark of the holy Word.[4]
With folded hands makes Nanak supplication :
Show Thy grace, into Thy favour take me ! (2)

Jāgu salonaṛīyei bolai Gurubāṇī Rāma

Wake up, thou[2] of, lovely-eyes !
The Master's Word makes call.
Those who fix faith in it, inexpressible is their state.
Inexpressible indeed is their state—
In the emancipated state they abide.
A rare one by the Master's guidance realizing this,
Absorbed in the Word,[3] his ego sheds,
By knowledge of the three worlds *illumined.*

Note : (A) These are sublime lyrics of Divine love, wherein the self, the soul is imaged as beloved bride of the Lord, the Divine Lover.
(B) In these lyrices too 'Rama' occurs as a euphonious refrain.

1. (The self speaks herein)
2. (The self is being apostrophized).
3. Also interpreted as : The holy Word in the heart of such is manifested.
4. Spots.

The mind of such, unattached to the world,
Dyed in the Transcendent,
Abides in contemplation of the holy attributes.
Saith Nanak : In the hearts of such abides the Lord
Pervasive in all space. (3)

Mahali bulāiyaṛīyei bhagati sanehī Rāma

Into the Mansion art thou called by the Lord,
Lover of devotees.
By the Master's teaching shall He in the mind abide.
The body too shall have weal,
One that subdues the mind, *to devotion* is inclined,
And in the Word is absorbed,
The Lord of the three worlds shall realize.
With mind unsewerving, the bridegroom know.
Thou alone art my support, my Spouse.
To thee *alone* for strength I look.
Nanak, He is true and pure eternally—
The Master's Word all controversy sets at rest. (4) (2)

In the Measure Bilaval—Composition of Sri Guru Amar Das.

Chhant (Lyrics) Paeans of marital Bliss (Mangal)[1]

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Merā Hari-Prabhu sejai āiyā manu sukhi samānā Rāma

As the Lord to my couch came, joy-absorbed was my heart.[2]
By grace of the Master is attained the Lord; thereby frolicsome joy have I experienced.
Fortunate wife of blessed matrimony am I;
On my forehead is worn the Divine jewel.
With the Lord have I wedded bliss.
Saith Nanak : This to my heart[2] is pleasing. (1)

Nimāṇiyāṇ Hari māṇu hai Hari-Prabhu Hari āpai Rāma

The Lord solely is honour of those without *worldly* honour.
By discarding ego by the Master's guidance,
Ever the Lord have I contemplated.
Such do what pleases the Lord,
As in dye of the Lord are thy immersed.

1. Note : (A) 'Rama' occurs at the end of lines as a euphonious refrain.
 (B) The seeker in these lyrics (titled ' Paeans of marital Bliss') is imaged as the happily-wedded wife.
2. Mana.

Nanak, servant of God, spontaneously *to Him is* united,
And with Divine elixir is filled. (2)

Māṇas janami Hari pāīyai Hari rāwaṇ verā Rāma

In the human incarnation is attained the Lord—
This to contemplate the Lord is the occasion.
As by the Master's guidance the happily-wedded wife finds union,
In deep *joy* is she dyed.
Those not attaining the human incarnation by misfortune
are struck.
Lord ! save Nanak, who is Thy *slave*. (3)

Guri Hari-Prabhu agamu drirhāiyā manu tanu rangi bhīnā Rāma

As *devotion to* the Lord was by the Master confirmed,
Joy-drenched were mind and body.
Beloved of devotees is the Name Divine;
By the Master's guidance is the Lord attained.
Devotees deprived of the Name Divine find not life as fish
without water. P. 845
By attainment of the Lord is *my* life made fruitful—
This by the Lord Himself is granted. (4) (1.3)

Hari Pabhu sajjaṇu lori lahu mani wassai wadbhāgu

Sloka : Seek out the Lord, true friend : thereby in your
mind shall good fortune lodge.
Saith Nanak : As by the Master, perfectly-endowed is
He revealed,
Devotion in the Lord is fixed. (1)

Merā Hari Prabh rāwaṇi āīyāṇ haumai bikhu jhāgei Rāma

*Chhant (Lyrics) To have bliss with the Lord have
we *females*[1] come,
After crossing the *ocean of* poison.[2]
By the Master's guidance the ego have we effaced,
And *our* devotion in the Lord is fixed.
As by the Master's teaching are we awakened,
Is the lotus of *our* heart illumined.
By perfection of good fortune has Nanak, servant of God,
attained Him. (1)

* (Study *Notes to* the foregoing lyrics).
1. The gender inheres in the verb āiyāṇ.
2. Maya is implied.

Hari-Prabhu Hari mani bhāiyā Hari-Nāmi wadhāī Rāma

The Lord to the heart[1] has become pleasing;
For this devotion to the Nama Divine raise felicitation.
By guidance of the Master, perfectly-endowed,
is the Lord attained,
And devotion in the Lord fixed.
Lifted is darkness of ignorance, and *Divine* Light manifested.
The Name is prop of Nanak, servant of God,
As in the Name Divine is he absorbed. (2)

Dhan Hari-Prabhi piyārai rāwīyā jān Hari-Prabh bhāī Rāma

The woman[2] with the Lord has bliss, as to Him she
became pleasing—
Her eyes taut in love, as cat at sight of mouse.
As the Master, perfectly-endowed, union with the Lord granted,
With joy in the Lord was she fulfilled.
Nanak, servant of God, with the Name is in bloom *of joy*,
As devotion to the Lord *in him* is fixed. (3)

Ham mūrakh mugadh milāiyā Hari kirpā dhārī Rāma

The Lord in His grace to us, ignorant, thoughtless ones
union has granted.
Blessed, laudable is the Master
Who our egoism has annulled.
Those blessed with great good fortune the Lord in heart
have cherished.
Nanak, thou servant of God, laud the Name—
To the Name may I be a sacrifice. (4) (2.4)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev

Chhant (Lyrics)

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Mangal sāju bhayā Prabhu apnā gāīyā Rāma

Bliss has appeared, and the Lord's laudation have we sung.
Our Spouse we hear is eternal; thereby is the heart joy-filled.
By great good fortune is love *for Him* aroused—
When shall we meet the Spouse, perfection incarnate ?
That in poise we be absorbed and attain the Lord—
Sister-friend ! in this instruct me.

1. Mana.
2. Image for the seeker.

Day and night standing I serve—not knowing by what
device the Lord is attained ?
States Nanak in humility : In your grace, to yourself attach me. (1)

Bhayā samāhaṛā Hari ratanu visāhā Rāma

With great joy the Divine jewel have we obtained.[1]
After great quest from God's devotees have we got Him.
As in grace have the loved devotees met me,
With them is comtemplated the inexpressible.
With folded hands I supplicate the Lord to grant porfit of
Divine laudation.
States Nanak in humility : Lord inaccessible, unfathomable !
Your slave am I. (2)

Sāhā atalu gaṇiyā pūran sanjogo Rāma

As is fixed the eternal hour of betrothal,[2]
Perfect is the wedded unions
Have all joys come; ended is separation. P. 846
God's devotees in unison have arrived, on the Lord meditating.
These be a unique wedding-party.
In spontaneous poise are they all assembled;
In the heart of the bride's people has arisen love.
With light completely joined to *Divine* Light,
Enjoy you perfect bliss of the Name Divine,
States Nanak in humility : This union is brought about by
the Devotee[3] of God almighty. (3)

*Bhavanu suhāwaṛā dharti sabhāgī Rāma**

Beautiful is the home, auspicious its site.
As is the Lord arrived in the home, the Master's feet
have I touched :
Touching the Master's feet, in enlightenment am I awakened;
Fulfilled are all *my* desires.
By blessing of dust of *feet* of the holy are my desires fulfilled,
As union with the Spouse, long-separated has come about.
Ever rings the joyful concert; discarded is egoistic thinking.
States Nanak in humility : Now to holy congregation
is my love attached. (4) (1)

1. Purchased.
2. Betrothal and wedded union are used symbolically for union with the Absolute.
3. Stands for the Guru.

* *Note* : In these lyrics and those following, 'Rama' occurs as a euphonious refrain.

*Bhāg sulakhaṇā Hari kantu hamārā Rāma**

By auspicious good fortune is the Lord become my spouse.
In that court rings the unstruck music and tune.
Each day plays concert of joy; day and night with ecstasy
are filled.
There neither afflict malady, sorrow nor suffering or transmigration.
There are attained miraculous powers[1] and amrita-elixir,
And of devotion are stores full.
State Nanak in humility : May I be a sacrifice to the
Supreme Being, prop of life. (1)

Suṇi sakhīya sahelarīho mili mangalu gāwehn Rāma

Listen my damsel-friends[2] ! in unison sing we paeans of joy.
With mind and body full of love, the Lord we contemplate :
With love Him we contemplate, His favour win—
For an instant, a minute forgetting Him not.
Holding Him to our neck we clasp Him unhesitating,
With dust of His feet cover our heart.
With drug[3] of our devotion we charm Him, that nowhere
else He strays.
States Nanak in humility : In union with the Divine Beloved
The immortal state we attain, (2)

Bisman bisam bhayī pekhi guṇa abināshī Rāma

Beholding the immortal Lord's merit am I wonder-filled :
With His arm me has He grasped;
snapped is Yama's noose :
By the arm has He grasped me, His handmaid made me;
By the sapling of *devotion* is illumination beheld.
Fled are impurity, attachment and evil thinking;
Arrived are days of purity.
By His glance of grace is evil-thinking fled,
And His heart's beloved I became.
States Nanak in humility : As was met the eternal Lord,
To me came purity. (3)

Sūraj kiraṇi milei jal kā jalu hūā Rāma

Into the sun is the ray absorbed, water into water.
Light into light is merged; attained is perfection.

* *Note* : Rāma used at line-ends as a euphonious refrain.
1. *Riddhi-Siddhi* (See Glossary).
2. Symbols for fellow-seekers.
3. *Thagauri*, a drug used by Thugs (robbers) to make their victims unconscious. Here used symbolically.

Now the Supreme Being solely is beheld, the Supreme
Being listened;
On the Sole Supreme Being we discourse.
Other than the Lord know not any creator of expanse of His self.
Himself the Creator and Enjoyer, Himself author of all causes.
States Nanak in humility : Such alone have this realization
As Divine elixir have quaffed. (4) (2)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev P. 847

Chhant (Lyrics)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sakhī āo sakhī vasi āo sakhi asī Pir kā mangalu gāwehn

Come, my sister-friends[1] ! in the *Lord's* will abide,
That the *Divine* Beloved's felicitation we sing.
Sister-friend[1] ! your pride discard, discard pride,
That the Lord's favour we win :
Discarding pride, attachment, evil and duality,
The Sole Immaculate Being we serve.
Attach we ourselves to shelter of the gracious Beloved,
Shatterer of all sins.
Turning His slaves of slaves, discarding dejection,
To no other device[2] may I stray.
Supplicates Nanak : Show grace that the song of felicity I sing. (1)

Amritu Priya kā Nāmu main andhulei tohanī

Beloved Lord's Name is amrita and staff to the blind.
Attractive Maya in various ways seeks *man*.
Attractive Maya, of wondrous aspect, playful,
Numerous ravishing blandishments displays.
Persistently appears she sweet to the mind;
Thus devotion to the Name arises not.
Into homes, forests, bathing-spots, fasts, worship, paths,
and river-banks she intrudes.[3]
Supplicates Nanak : In your grace grant to me, blind of eyes,
staff of the Name. (2)

Mohe anāth Priya Nāth jiuṇ jānuh tiuṇ rākhuh

Beloved Lord ! keep me, helpless *female*[4] as may please you.

1. Symbol for seekers.
2. Implies ritual codes etc.
3. Seeks.
4. ('Female' is implied in the context).

Cleverness have I none, with my words to charm you.
Neither am I nimble of wit, well-mannered or wise—
No merit have I, unmeriting one.
Neither with beauty am I endowed, nor exude fragrance,
nor have eyes bewitching :
He to whom all cry hail ! gracious—who His state
has realized ?
Nanak thus supplicates : Your servant am I to render
you service—
Shelter me as be your will. (3)

Mohi machhulī tum nīr tujh binu kiuṇ sarai

I as the fish, you water—how without you may I survive ?
I as the chatrik, you the rain-drop—as into my mouth you fall,
am I fulfilled :
As into the mouth it falls, assuaged is my thirst;
You who are Lord of self, heart and life.
Your cherished saints do you fondle best out of all creation—
In union with you lies our liberation.
Lifting of darkness in heart I yearn for, as the chakwi waiting
for rise of day.
Nanak thus supplicates : With the Beloved may I find union—
May the fish from water be not banished.[1] (4)

Dhani dhanni hamārei bhāg ghari āiyā Piru merā

Blessed is my good fortune, as the Beloved my home
has entered.
Embellished are the elegant mansions; green the glade :
Green is *everything*, Lord bestower of joy;
Have come bliss. felicity and joy in abundance.
Of the Lord youthful, lithe of limb, in bloom of youth,
By what tongue may I utter attributes ?
Decked by *Him* is my couch, whose sight has charmed me—
Gone is all doubt and suffering.
States Nanak in supplication : Fulfilled is my desire,
As is met the transcendent Lord. (5) (1.3)

1. Forgotten.

In the Measure Bilaval—Composition of Sri Guru Arjan Dev
Chhant Mangal (Lyrics of felicitation)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sloka

Sundar shānti dayāl Prabh sarb sukhā nidhi pīo

As is met the Lord all-beauty, all-peace, compassionate,
Store of all joy, beloved,
Ocean of joy, saith Nanak,
Is the self joy-filled. (1) P. 848

Chhant (Lyrics)

Sukh sāgar Prabhu pāīyai jab hovai bhāgo Rāma

The Lord, ocean of joy by good fortune is met.
Discarding notions of honour and slighting,
The Divine feet you touch.
Discard cleverness, contrivance and evil understanding.
Saith Nanak : With the Divine King seek shelter,
That your wedding bliss be made eternal. (1)

So Prabhu taji kat lāgīyai jisu binu mari jāīyai Rāma

To whom to attach oneself, deserting the Lord without
whom is life ended ?
Without shame are the evil-minded, ignorant
and Maya-deluded.
Where shall one desiring the Lord, purifier of the humble,
Find place of rest ?
Saith Nanak : By loving devotion to the Lord gracious
Is attained the state of true life. (2)

Sri-Gopālu na ucchareh bali gaīyei duhchāraṇi rasnā Rāma

On the tongue blasted,[1] of evil ways,
Runs not the Lord's Name.[2]
Without service to the Lord, beloved of devotees,
Is the body pecked at[3] by ravens.
The self-female caught in delusion knows not of the suffering
That from abiding in millions of births comes.
Saith Nanak : To be devoted to other than the Lord
Is to be consumed as worm of ordure. (3)

1. That which is burnt.
2. Does not utter.
3. Gripped.

Lāe birahu bhagavant sangei hoe mili bairāgani Rāma

In passion of love[1] to the Lord of felicity be attached;
Taking to renunciation,[2] with Him find union.
Applying fragrant sandalwood, fine robes, pleasant scents—
All such poisons of egoism discard.
Without straying this or that way, in service to the Lord be ever awake.
Saith Nanak : *The female* who the Lord has attained,
Is of eternal wedded bliss. (4) (1.4)

Hari khojuh wad-bhāgīho mili sādhū sangei Rāma

You that are supremely blessed, in holy congregation seek the Lord.
Dyed in love of the Supreme Being,
Ever the Lord's praise sing.
Ever serve the Lord, from whom are obtained desires of heart.
Saith Nanak : Seeking shelter with the Lord, stilling innumerable waves *of desire*,
Him you contemplate.[3] (1)

Iku tilu Prabhū na vīsareh jini sabhu kichhu dīnā Rāma

Forget not for an instant the Lord from whom have all blessings[4] come
By great good fortune comes union, as by Master's guidance
Is the Beloved Lord realized.
Grasping by the arm from darkness has He extricated me,
And made me His own.
By utterance of the Name finds Nanak life;
Joy-cooled is his heart and breast. (2)

Kyā guṇa ṭerai keh sakoun Prabh antarjāmī Rāma

Lord, controller of the inner self ! what power have I
Thy merits to express ?
By constant remembrance of the Lord,
The *ocean of existence* have we crossed.[5]

1. Lit. Pangs of separaton in love.
2. Bairagan = a female recluse.
 Note : 'Rāma' in these Lyrics too is used a euphonious refrain.
 Note : Rāma occurs at lins ends as a euphonious refrain.
3. Also interpreted as : Seeking shelter of the Lord of innumerable waves, Him you contemplate.
4. Everything.
5. Crossed to the other shore.

By singing Divine laudation are all desires fulfilled.
Saith Nanak : By contemplating the Lord, Master of all,
have we found liberation. (3)

Ras bhinniyarei apunei Rāma sangei se loiṇ nīkei Rāma

Beauteous are eyes that in joy of the Lord are drenched.
By beholding the Lord, by union with the Beloved of the self
Are all desires fulfilled.
As ambrosial elixir of the Lord have we obtained,
Pleasures of maya-poison feel tasteless.
Saith Nanak : Water with water is mingled;
Light into light is merged to become one. (4) (2.5)

In the Measure Bilaval-Vār—Composition of Sri Guru Ram Das P. 849

(Bilaval-Ki-Var, Mahalla IV)

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sloka (Guru Ram Das)

Hari uttamu Hari-Prabhu gāwiyā kari nād Bilāval Rāma

Praise have I sung of the Lord Supreme, the Divine Master,
Tuning the measure Bilaval :
In the Master's teaching have I put faith, by supreme good
fortune on my forehead writ in primal time.
Day and night have I lauded the Lord, with love for Him in heart.
Thereby body and mind grown fresh,[1]
The self like a garden bloomed.
Darkness of ignorance has lifted, as the lamp of enlightenment
by the Master given, is lit.
Nanak, servant of God *finds life* by light of the Lord.
Beholding His face for a moment, for a short while[2] even. (1)
Sloka (Guru Amar Das)
Find true joy[3] from the Name borne on your life;
Melody, music and holy words, in contemplation are with
beauty invested.
Should man serve the Lord, renouncing pleasure of
music and melody,
At the Divine Portal would he be exalted.
Saith Nanak : By the Master's guidance contemplate the Lord—
Thus will your egoism from the mind be lifted. (2)

1. Green, verdant.
2. Part of hour.
3. *Bilāval*, which is also the name of the musical measure (rāga) for singing this composition.

Pauri (Stanza) Guru Ram Das

Tūṇ Hari-Prabhu āpi agammu haiṇ sabhu Tudhu upāiyā

Lord ! Inaccessible art Thou; all that exists is Thy creation;
In the universe entire dost Thou operate.
In meditation dost Thou go Thyself and chant *Thy* own praise.
Devotees of the Lord ! on Him day and night meditate !
In the last moment He *alone* shall succour you.
Those serving Him find bliss,
And in the Name Divine are absorbed. (1)

Sloka (Guru Amar Das)

Dūjai bhāe bilāvalu na hovaī manmukhi thāeṇ na pāe

In duality lies not joy of singing Bilaval;
Egoists find not any place with God :
With hypocrisy goes not devotion, or attainment to the Supreme Being.
Those from stubbornness of mind doing ritual practices,
Find no place *with God.*
Saith Nanak : By the Master's guidance,
Contemplate the self, cast off egoism.
Then would come vision of the Supreme Being, the sole Reality;
In your mind shall he take abode;
Transmigration shall be annulled, and your light shall with the Divine Light merge. (1)

Sloka (Guru Amar Das)

Friends beloved, in joy disport[1] in devotion to the Sole Supreme Being;
Annulling suffering of birth and death, into the Eternal be absorbed.
For one following the holy Preceptor's will is everlasting joy and bliss.
In holy company practices devotion ever, chanting the Lord's praise.
Saith Nanak : True beauty on those sits that by the Master's guidance *to the Lord* are united. (2)

Pauri (Stanza) Guru Ram Das

Sabhana jia vichi hari āpi so bhagata kā mitu hari

The Lord all creation pervadas—
To the devotees true friend.

1. *Bilāval*, which is also the name of the musical measure (rāga) for singing this composition.

All under the Lord's sway lie;
In His devotees' homes is everlasting joy :
The Lord is His devotees' friend.
Abide thou ever from anxiety freed.[1]
The Lord is Master of all.
Devotees, on Him meditate.
None to Thee can make approach—
All strive and leave the quest. (2)
Sloka (Guru Amar Das)

Brahm bindehṇ te Brāhmaṇā je challehṇ Satiguru bhāye P. 850

One realizing the Supreme Being is truly a Brahmin,
Should he by the Master's will abide.
Those bearing in heart the Lord are from malady of egoism freed;
Contemplating Divine attributes, garnering these,
With Divine Light is their light merged.
Rare are the Brahmins in this age,
That with devotion the Supreme Being realize.
Saith Nanak : Those favoured with Divine grace,
Devoted to the Name abide. (1)
Sloka (Guru Amar Das)
Those not serving the holy Preceptor,
Without devotion to the holy Word—
Caught in deep malady of egoism,
From selfish desire act;
Acting from stubbornness of will, ever in birth and death remain involved.
In obedience to the Master's teaching lies fulfilment—
This by Divine grace comes.[2]
Saith Nanak : By divine grace is obtained wealth of the Name. (2)
Pauri (Stanza) Guru Ram Das

Sabh wadiyāīyāṇ Hari Nām vichi Hari Gurumukhi dhiyāiyai

From *devotion* to the Lord's Name come all merits—
This from the Master's guidance is obtained.
All desires are fulfilled, should the mind to the holy Name[2] be devoted.

1. Lit. Sleep ever free from anxiety.
2. Lit. this comes to those whom He unites.

The secret thoughts of your self reveal to the Master—
Therein all joy lies.
By the teaching of the Master, perfectly-endowed are all
desired fulfilled.
Only those so destined,
In laudation[1] of the Lord are absorbed. (3)
Sloka (Guru Amar Das)

Satiguru te khālī ko nahīṇ merai Prabhi meli milāe

From the holy Preceptor none goes away empty-handed;
With the Lord he brings about union.
In the holy Preceptor's sight lies fruitfulness—
From it comes fulfilment of heart's desire—
The Master's Word is amrita, banishing all hunger and thirst.[2]
Quaffing the juice of Divine joy brings contentment,
With holy truth in the mind lodging.
By meditation of Truth is achieved the state of immortality,
With sound of the mystic music.
Holy Truth in all[3] directions is seen spread,
By the Master's serene guidance.
Saith Nanak : Those carrying Truth inside them
Never can remain hidden, despite others' effort.[4] (1)
Sloka (Guru Amar Das)
By service to the Master is found the Lord,
Should He cast His glance of grace.
One blessed with true devotion,
From the human state is exaltated to be a god.
Union with the Lord to such is granted.
By casting off of their ego, through the Master's holy Word.
Saith Nanak : In serene contemplation find they union,
And by the Name are exalted. (2)
Pauri (Stanza) Guru Ram Das

Guru Satiguru vich Nāṇvaiṇ ki waddī wadiyāī Hari Kartai āpei wadhāī

In the holy Preceptor is lodged exaltation of devotion,
By the Creator Himself granted.
Disciples all find from its sight inner life,

1. Lit, Singing the Lord's praise.
2. Used metaphorically for desire.
3. Ten.
4. However others may try to hide it.

To their hearts bringing joy.
Slanderers and evil-doers at the Master's exaltation chafe—
Another's good to them is unpleasing.
Fruitless is their fuming and fretting,
As the Master with the Eternal is in tune.
Ever ascendant remains what pleases the Creator
The world vainly fretting. (4)
Sloka (Guru Amar Das)

Dhrigu ih āsā dūjei bhāv kī jo mohi māyā chitt lāe

Cursed be desire, duality-provoked, that draws the mind to Maya-delusion,
Wherein for straw is joy in God thrown away,
And through neglect of devotion, suffering embraced.
Egoists unenlightened, purblind, pass through birth and death,
And in transmigration are involved :
No fulfilment to them comes, and from the world they depart in regret. P. 851
Only those to whom comes grace find the Preceptor,
By whose guidance on God's Name they meditate.
Those dyed in the Name find joy everlasting—
Nanak is a sacrifice to such. (1)
Sloka (Guru Amar Das)
Desire and expectation are delusions—
The world by these is deluded.
All within the ambit of Yama lie, all that are created.
Yama by operation of Divine Ordinance chastizes;
Those are saved who have Divine[1] grace.
Saith Nanak : By the Master's grace is the self saved,
When egoism it discards,
And banishing desire and expectation, freeing the mind of these,
By the Master's teaching, in contemplation engages. (2)
Pauri (Stanza) Guru Ram Das

Jithai jāīyai jagat mehn tithai Hari sāīṇ

Everywhere in the world *is manifest* the Lord, holy Master.
In the hereafter too is His will operative—Holy His judgement.[2]
The wicked there are repudiated,

1. Lit. Grace of the Creator.
2. Lit. He is the holy judge.

Truth and devotion exalted.
Holy is the Lord, holy His judgement—
Ashes over the slanderer's heads are thrown.
Saith Nanak, servant of God : Holy Truth have I contemplated,
And by the Master's guidance found bliss (5)
Sloka (Guru Amar Das)

Pūrai bhāgi Satiguru pāīyai je Hari Prabhu bakhsh karei

By Supreme good luck is the holy Preceptor found,
By the Divine Master's grace.
The supreme praxis is attainment of the Name,
That makes the heart cool, poised,
And brings joy everlasting.
Saith Nanak : Through devotion to the Name comes exaltation,
Making amrita the devotee's sustenance and wear. (1)
Sloka (Guru Amar Das)
My self, to the Master's teaching be attentive—
Thus mayst thou attain the Repository of Merit.
Thus shall the Bestower of Bliss in thy heart be lodged,
And egoism and pride vanish.
Saith Nanak : By grace alone is attained amrita and the Repository of Merit. (2)
Pauri (Stanza) Guru Ram Das

Jitnei pātishāh shāh rājei khān umrāv sikdār hehn titnei sabhi Hari ke kīye

All that are rulers, kings, potentates, lords, chiefs, officials—
All are God's creation.
Their will to God's is subject :
On God are they all dependent.
The Lord, Master of all creation, who the holy Preceptor's upholder is,
To the holy Preceptor has subjected in servitude
All castes, the four sources of creation, all existence.
Devotees of the Lord ! behold the merit of the Lord's devotion,
That from the city of the body has cast out all foes and agents of evil.
By the Lord's grace to His devotees shown,
In His mercy has He saved them. (6)
Sloka (Guru Amar Das)

Andari kapatu sadā dukhu hai manmukh dhyānu na lāgai

Those carrying hypocrisy within suffer everlasting pain;

Meditation comes not to the egoist :
All his actions in suffering undertaken, in suffering he lives :
And in the hereafter in suffering remains.
Should as reward for good deeds the holy Preceptor be met,
The self in the Name is absorbed.
Saith Nanak : By serene contemplation comes bliss,
And illusion and fear from the mind vanish. (1)
Sloka (Guru Amar Das)
One by the Master guided everlastingly is in joy with God;
God's Name to their heart is pleasing.
By the Master's guidance he sees and speaks;
In contemplation of the holy Name he finds joy.
Saith Nanak ; By the Master's guidance spreads enlightenment,
And pitch darkness from the self is lifted. (2) P. 852
Sloka (Guru Amar Das)
Egoists, impure and unenlightened, meet death.
One by the Master guided, of pure mind cherishes in heart
the Lord.
Saith Nanak : Listen, brethren !
Serve the holy Preceptor, *thus* banish impurity of egoism.
Within him arises doubt and suffering;
Engaged in worldly pursuits, ever is man buffeted.
Those wrapped in sleep of duality never are awakened—
With Maya are they in attachment and love.
Forgetful of the Name, contemplating not the Word—
Such is the egoist's *way of* thinking.
Never has he loved the Lord's Name, his life a waste,
By Yama in ignominy chastized. (3)
Pauri (Stanza) Guru Ram Das
Jis noṇ Hari bhagati sachu bakhshīyanu so sacchā shāhu
One blessed with devotion and truth is truly rich;
To him the world approaches in time of need;
At others' shops is found neither the article needed nor do
they inspire truth.
Whoever God's devotees approaches, the wealth of God finds;
Ashes on God-deniers fall;
God's devotees in God's Name hold commerce;
Yama and his tax-gatherers come not near them.
Nanak, servant of God, has packed wealth of God's Name—
Desireless is he made. (7)

Sloka (Guru Amar Das)

Is jug mehṇ bhagatī Hari dhanu khattiyā horu sabhu
jagatu bharami bhulāiyā

In this world devotees alone have gained the Divine treasure;
The rest[1] in delusion lost.
By the Master's guidance is the Name in the mind lodged;
Day after day on the Name they meditate;
Involved in the world, are they still true anchorites,
Their egoism in the Word consumed.
Saved themselves, saved are their family and forebears—
Blessed is the mother that bore them.
Ever abide they in serene joy, in love with the Eternal.
Brahma, Vishnu and Shiva, involved in Three Qualities are lost,
In egoism their attachment increased.
Pandits[2] and those with vows of silence are all deluded,
To duality attached.
Yogis, wandering ascetics, Sannyasi *too* are deluded;
Without the Master's guidance, the Essence have they not found.
Egoists in pain involved, are ever in delusion lost.
Their lives wasted.
Saith Nanak : Only those dyed in the Name have found poise,
Who by Divine grace *to God* are united. (1)

Sloka (Guru Amar Das)

Nanak, laud Him in whose power all lies.
You living beings, worship Him who is the sole Reality.
As by the Master's guidance in the mind is He lodged,
Everlasting joy is found. (2)

Pauri (Stanza) Guru Ram Das

Jinnhīṇ Gurmukhi Hari-Nām dhanu na khattiyo se
dewālīyei jug māheṇ

Those that by the Master's guidance have earned not wealth
of the Name Divine,
Are insolvent paupers in the world.
Beggars, they wander over the wide world—
None would even spit at their face.
Slandering others, all credit, exposting themselves they lose.
Wealth for which they carry tales against others,

1. Original, Rest of the world.
2. Brāhmin scholars of religion.

By slander is not acquired, despite all their travail.[1] P. 853
By the Master's guidance, with humility and devotion is
Divine wealth acquired,
That these unlucky ones can acquire not—
This wealth from wandering[2] comes not. (8)
Sloka (Guru Amar Das)

Gurmukhi saṇsā mūli nā hovaī chiṇtā vicchuṇh jāe

By the Master's guidance all doubt goes,[3] and the heart of
anxiety is rid.
Those by the Master guided achieve all by serene meditation—
Indescribable is their state.
Saith Nanak : The Lord Himself attends to their words;
In His ledger are they included. (1)
Sloka (Guru Amar Das)
Those by the Master guided have cast out[4] death;
Desires in their minds are buried;
In their selves the holy Name they bear.
Ever are they awake; sleep grips them not,
In serenity quaffing amrita.
Sweet their utterance, immortalizing their words,
Ever chanting the Lord's praise.
In their true home[5] they abide, ever in celestial beauty glowing—
Their contact[6] confers bliss. (2)
Pauri (Stanza) Guru Ram Das

Hari dhanu ratan jaweharī so Guri Hari dhanu Hari pāsuhṇ dewāiyā

The Divine wealth, that equals rubies, diamonds,
Is by the Preceptor's favour from the Lord acquired.
Should any see this wealth, and seek in it a share,
Or seek for another to get it, futile is such attempt :
Not by force is this wealth with another shared.
On whomsoever is conferred devotion to the Lord
by the holy Preceptor,

1. Lit. Wherever they go.
2. Lit. In different lands (where they wander in quest of spiritual merit).
3. Lit. Will not at all arise.
4. Lit. Destroyed.
5. The Divine Essence.
6. Lit. Meeting touch.

In this wealth acquires a share, by the primal Writ in his favour recorded.
None this Divine wealth may share, none bear for this any document;
None may by manipulating boundaries claim it :
Whoever on the Divine wealth cast slanders,
All the world over is his disgrace proclaimed.[1]
Force or intrigue avail not to get Divine favours—
Day by day, ever has it increase. (9)

Sloka (Guru Amar Das)

Jagatu jalaṇḍā rakkhi lai āpṇī kirpā dhāri
Save by Thy grace, the world in flames;
Save it at whatever portal it may be saved.
The holy Preceptor by inspiring contemplation of the Divine Word,
Has conferred bliss.
Saith Nanak : None other beside the Lord,
liberation may confer. (1)

Sloka (Guru Amar Das)

In egoism lies Maya-delusion, attachment to duality;
Neither may it be eliminated nor sold off in the market.
By the Master's Word is it consumed, leaving thus the self.
Thus may body and mind be purified, and the Name in the mind be lodged.
Saith Nanak : The holy Word is Maya's antidote—
This blessing by the Master's guidance is obtained. (2)

Pauri (Stanza) Guru Ram Das

Satigur kī wadiyāī Satiguri ditī dhuruhṇ Hukamu bujjhi nīsāṇu
Greatness on the holy Master[2] by the holy Preceptor[3] was conferred,
On beholding on him the mark of Primal dispensation.
His sons, nephews, sons-in-law, relations—
All made various efforts
All their pride had to shed.
Pervasive everywhere was my holy Master,
By His glance of grace was the world by the Lord liberated.

1. Lit. His face is blackened.
2. Guru Amar Das is implied.
3. Guru Angad Dev is implied.

Whoever in the holy Master reposes faith, in this life
and the next is blessed;
Those denying Him in filthy ways wander.[1]
On Nanak, His servant, has He cast His favour— P. 854
The Lord, loving friend, Being All-wise.
As many behold grain,[2] at the holy Master's feet they fall;
Of their pride He relieved all. (10)
Sloka (Guru Nanak Dev)
Koī wāheį ko luṇai ko pāe khalihāni
One ploughs, another reaps, a third the grain harvests.
Saith Nanak : Who can say who in the end will eat of it ? (1)
Sloka (Guru Nanak Dev)
He alone swims across in whose self He is lodged.
Saith Nanak : All happens as He wills. (2)
Pauri (Stanza) Guru Ram Das
Pār-Brahmi dayāl sāgar tāriyā
The gracious Supreme Being has carried *me* across the ocean;
The holy, gracious Master has my illusion and fear ended.[3]
Lust and violence, of fearful aspect, agents of evil,
All are discomfited.
Wealth of the ambrosial Name have I worn round
my neck and heart.
Saith Nanak : In holy company life and death
sanctified. (11)
Sloka (Guru Amar Das)
Jinnhīṇ Nāmu wisāriyā kuṛei kahaṇ kahanni
Those forgetful of the Name ever utter falsehood.
The Five Thieves their house burgle—
Egoism into it breaks.
God-deniers by their evil thinking are robbed;
They know not the taste of joy in God.
Those that, *caught*, in illusion, have thrown away amrita,
In Maya their pleasure find;
With evil-doers they make friends,
And with men of God are in contention.
Saith Nanak : In hell are God-deniers by Yama bound,

1. Transmigration into lower species is implied.
2. Lit. Feed (n.) as placed before animals etc.
3. Lit. Destroyed.

And undergo suffering.
As are they destined, they act,
By Divine will bound.[1] (1)
Sloka (Guru Amar Das)
Those serving the holy Preceptor, even without worldly
power are mighty :
With each breath and morsel abides in their hearts the Lord;
Yama finds them not :
In their hearts is *borne* the Lord's Name,
Maya their handmaid.
One who is slave of God's slaves,
His is the Supreme Substance[2].
Saith Nanak : I am a sacrifice to such
As the Lord have lodged in their mind and body.
By predestination comes joy in holy company. (2)
Pauri (Stanza) Guru Ram Das

Jo bolei pūrā satigurū so Parmesari suṇiyā

The Lord is attentive to what the holy Preceptor
perfectly-endowed utters,
His utterance in the world operates.
By each one's tongue[3] repeated.
Beyond count are the Lord's merits.
With the holy Precept lies joy in serenity,
And jewels of high worth[4].
Saith Nanak : One to God attuning himself,
By Him is exalted[5]. (12)
Sloka (Guru Amar Das)

Apṇā āpu na pachhāṇaī Hari-Prabhu jātā dūri

The egoist knows not his self, and thinks the Lord is far.
Devotion to the Master has he neglected;
How may his mind live in God's Presence ?
The egoist his life has wasted in pursuit of false avarice.
Saith Nanak : By grace has come union in Divine Presence,
By *listening* to the holy Word. (1)

1. Lit. They live as *He* keeps them.
2. Liberation is meant.
3. Mouth.
4. Lit. Genuine.
5. Lit. One that becomes like the Holy Lord, is by the Supreme Being exalted.

Sloka (Guru Amar Das)
By the Master's guidance *have I chanted* holy
paean of Divine praise,
And the Lord's Name.
Lauding day after day the Name, and meditation on the Lord,
To the heart brings joy.
By supreme good luck is attained the Lord,
Embodiment of supreme joy.
Saith Nanak, servant of God : By laudation of the Name
Destruction grips not mind and body.[1] (2)
Pauri (Stanza) Guru Ram Das

Koī nindaku hovai Satigurū kā phiri sharaṇi Guru āwai

A slanderer of the holy Preceptor, coming to seek his shelter,
His sins forgiven, the holy Preceptor into holy
company initiates him.
As in pouring rain, water from lanes, drains, ponds P. 855
In the Ganga flows and falling becomes holy—
Such is the holy Preceptor's merit, who no rancour bears.
His touch removes hankering after desire
And confers instant peace.
Saith Nanak : Behold this miracle of the Lord, holy monarch—
Whoever the holy Master reveres,
By all is loved. (13.1)
(Found correct.)[2]

In the Measure Bilaval—Composition of the Venerable Kabir

Bani of Bhaktas

In the Name of the Sole Supreme Being, Reality Eternal,
Creator, Immanent Presence, Realized by the holy
Preceptor's Grace

Aiso ihu sansāru pekhnā rahanu na koū paīhai re

Listen, Man[3] ! Such a spectacle is this world : None in this
can last *forever.*
Listen, Man ! Walk you along a straight *path*; else will
you be pushed about. (I-Pause)
Listen, *Brother* ! Yama carries all away—be one child,
old person, or youth.
Listen, Man is *like* a poor mouse; death the cat swallows him. (1)

1. Are not shattered.
2. In the original, Shuddh, to testify as to the accuracy of the text.
3. (Re, second person singular vocative at the end of each line yields this sense).

To those known to be wealthy or indigent no consideration
is shown.
Yama kills all—kings, subjects : so might is death.
Wonderful is the tale of God's devotee,[1] pleasing to Him :
Not transmigrating, they die not;
Ever with the Supreme Being abiding. (3)
Progeny, wife, wealth and subtance—know it in your
inmost mind :
Discard these.
Saith Kabir : Listen, devotees of God ! thus shall the Lord,
Holder of the Bow[2] grant you union. (4) (1)

Bidyā na parhouṇ bādu nahīṇ jānouṇ

I acquire not learning, and so know not disputation.
Discoursing on God's merits, listening to these am I
turned maniac.[3] (1)
Friend ! mad am I; all other creation wise—I *alone* demented.
If I am gone wrong, let not others *follow me*. (1-Pause)
Not by myself am I crazed; God has crazed me.
The holy Preceptor my doubts has burnt away. (2)
By my craze, my senses have I lost.
Let none into similar delusion fall. (3)
Truly mad is he who his self does not realize.
Should one realize the self, the Sole Lord would
one then know. (4)
One not God-crazed in this life, never crazed shall be.
Saith Kabir : *Truly* in love of the Lord am I dyed. (5) (2)

Grihu taji bankhand jāīyai chuni khāīyai kandā

Should one leaving home into forest parts go,
and live on roots;
The mind, sinful and impure, still would not leave
evil-thinking. (1)
How may I find release and swim across the mighty
ocean of existence ?
Lord ! Keep me—with you has this servant taken shelter. (1-Pause)
Hard to leave is desire for poisonous pleasures.
Despite innumerable efforts, *man* again and again
in these is involved. (2)

1. Servants.
2. An attributive name of Vishnu, symbolizing God.
3. Note : Craze, mania or madness herein stands for ecstasy of Divine love.

Arrived is old age, gone is youth; no good have I done.
This priceless life at a cowrie is valued. (3) P. 856
Saith Kabir : Lord, all-pervasive art Thou.
None gracious like you, or sinner great I. (4) (3)
Thus complains Kabir's mother :

Nit uthi korī gāgari ānai līpat jīo gayo

Each day on rising a fresh[1] pitcher he brings;
His life in plastering the place is spent.
Weaving[2] has he put out of mind, and in joy of
God is involved. (1)
In our family who ever contemplated God[3] ?
Since the day that this wretch has taken up the rosary,
No peace[4] have I felt. (I-Pause)
Listen sisters, wives of my husband's brothers,
to this strange happening :
These shaved-pate mendicants have ruined our
weaver's occupation—
Why did not my brat die *rather than this* ? (2)
Saith Kabir to his mother : The Lord is master of all joy :
His Name the Master *to me* has imparted.
He is the same who *saved* of the saintly Prahlad's[5] honour,
And with claws tore apart Harnakash.
His ancestors' household gods he discarded,
And the Master's holy Word absorbed.
Saith Kabir : Annuller of all sins is the Name,
Which repeating, are the holy saved. (4) (4)

Koū Hari samāni nahīṇ rājā

No king is *great* as God :
These monarchs, lasting four days, make false ostentation. (I-Pause)
Your servant no way is shaken; over the three worlds
is his *glory* spread.
None dare raise his hand *to harm God's* servant;
None *his greatness* can estimate. (1)
My thoughtless, forgetful mind !
Note thou; ringing is unstruck music.

1. Unused vessel of clay is implied, for sanctity.
2. Warp and woof; the weaver's trade.
3. Rama.
4. Joy, satisfaction.
5. Prahlad, the child-saint, son of the atheist Harnākash (Harinyakashyapu) mentioned in the next line.

Saith Kabir : Lifted are my fears and doubts
The Lord is *my succourer*, who showed grace to
Dhruva and Prahlad.[1] (2) (5)

Rākhi lehu ham te bigarī

Lord ! Save me; I for my fault am to blame.
Good conduct, righteousness, remembrance of God and
devotion have I not performed—
In my pride at a rakish angle my turban I keep.[2] (I-Pause)
This body I nourished,[3] taking it to be immortal.
Unreal, unbaked pitcher it is.
Forgetting Him who showed us grace, created us
To the other[4] are we attached. (1)
Burglars that we are, holy cannot be called—
So, shelter at Thy feet have we taken.
Saith Kabir : Pray listen to my supplication—
Yama's tidings let me not hear. (2) (6)

Darmāṇdei ṭhandhei darbāri

Exhausted, fatigued at *Thy* Court we stand
Who other than Thee shall cherish me ?
Pray, opening the portal, Thy sight grant. (I-Pause)
Lord of all wealth, generous, unattached are you—
Thus by my ears your laudation I hear.
From whom should I beg *anything in* charity ?
all I see are destitutes—
With you alone my liberation[5] lies. (1)
Jaidev,[6] Nama,[7] the Brahmin Sudama[8]—
On all has your endless grace fallen.
Saith Kabir : The almighty Bestower are you—
Without delay the four boons[9] you grant. (2) (7)

1. Dhruva and Prahlad are famous saints, constantly mentioned in Bhakti lore.
2. Also interpreted as : 'A crooked path I have taken ! The interpretation given above would imply, taking to bad courses like a rake.
3. Gathered up, preserved.
4. Implied Maya.
5. Swimming across.
6. A great poet of Bhakti in Bangal (13th Century).
7. Short for Namdev.
8. A devotee of Krishna.
9. These are : Dharma (right conduct), artha (worldly prosperity), Kama (fulfilment of desires) and moksha (liberation).

Dandā mundrā khinthā ādhārī

Assuming the staff, earrings, the patched quilt and begging-bowl,[1]
Involved in delusion do adherents of ascetic orders
go about. (1)
Madman ! discard *Yogic* poses and breath-control;[2]
Cast off hypocrisy and on the Lord meditate. (I-Pause) P. 857
Maya that thou dost seek after, by the three worlds is
left over after use.
Saith Kabir : Attach thyself to the Lord[3] of the universe,
Truly unattached. (2) (8)

Ini Maya Jagadīsh Gusāīn Tumrei charan bisārei

Lord, Master to the Universe ! Maya of your feet
has made *us* forgetful.
If not a particle of love[4] is aroused, what may poor
mortals[5] do ? (I-Pause)
Cursed be the body, cursed wealth, cursed Maya;
Cursed be clever thinking and understanding.
Lord ! keep Maya under strict control, by your Word bound. (1)
What good cultivation, what trade[6] ?
All is a false show and illusion.
Saith Kabir : Those involved therein in the end are ruined,[7]
At last comes to them death. (2) (9)

Sarīr sarovar bhītarei ākhhai kamal anūp

In the pool of the self is found a unique lotus—
The Supreme Light, the Supreme Being,
without feature or form. (1)
My self ! to the Lord be devoted; discard illusion—
The Lord is true life of the universe. (I-Pause)
Nothing while coming *into the world* is visible, nothing while going :
All that is born, even there ends,
As leaves of water-weeds. (2)
Knowing Maya to be false, seeking joy in poise,
have we discarded it.
Saith Kabir : From your heart the Lord you serve. (3) (10)

1. (These are the Yogi's equipment).
2. Implies various kinds of Yogis and other ascetic orders.
3. Keshav, an attributive name of Vishnu, implying God.
4. Devotion is implied.
5. Human beings.
6. Implies various occupations.
7. (The sense is spiritual).

Janam maran kā bhramu gaiyā Gobind liv lāgī

Gone is illusion of birth and death, as is devotion
to the Lord inspired.
While yet living, into the cosmic void are we absorbed.
As by the Master's teaching is *the consciousness*
aroused. (I-Pause)
From brass arises sound, then into brass is reabsorbed.
Listen Brahmin.' as is brass broken,
Where does the sound disappear ? (1)
In the world, amalgam of Three Qualities,[1]
have I beheld arising
In each being the Divine Light.
Then was absorbed the realization,
Whereby in my being became I a recluse. (2)
As the self by *light of* the self I realized,
Is my light into Divine Light absorbed.
Saith Kabir : Now have I realized the Lord,
In whom is my heart's faith fixed. (3) (11)

Charan kamal jā kai ridai basahi so janu kium dolai Dev

Lord ! how may one be shaken in whose heart
Are lodged the Divine lotus feet ?
Know Him to be possessed of all joys and the
Nine Treasures,[2]
As serenely Divine laudation he chants. (Pause)
Such wisdom comes when in all creation the Lord
such aware beholds.
And undoes the knot of hypocrisy;
Ever[3] from Maya the mind he restrains
And scales in hand, weighs the self. (1)
Wherever he goes, joy he attains; Maya shakes him not.
Saith Kabir ; In faith is my mind fixed,
And in Divine love by the Lord is absorbed. (2) (12)

1. Trikuti is interpreted as Three Qualities as well as the state wherein distinctions based on material considerations prevail, as in knowledge, the knower and object of knowledge which in the mystic vision disappear.

Note : At the end of each line occurs Deva (Lord, Divine Being) which is in the form of an invocation.

2. (See Glossary).
3. Time and again.

In the Measure Bilaval—Composition of the Venerable Bhakta Namdev
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Saphal janamu mo kau Guru kīnā

The Master my life[1] has made fruitful :
Forgetting suffering, in joy am I absorbed. (1) P. 858
The Master collyrium of Enlightenment to me has granted.
Life without *devotion to* the Name Divine is worthless. (I-Pause)
Namdev through remembrance of God realization has attained :
His life in the Life of the Universe[2] merged. (2) (1)

In the Measure Bilaval—Composition of Bhakta Ravidas
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Dāridu dekhi sabh ko hasai aisī dashā hamārī

Everyone beholding my destitution *at me* mocks,
Such is my state.
Now by your grace the eighteen miraculous powers3
In my power lie.[4] (1)
Lord annuller of transmigration ! Thou
knowest I am as nothing;
All creatures under Thy shelther lie—
All their objectives Thou dost fulfil. (I- Pause)
Those seeking shelter with Thee of *burden of sins* are relieved
High and low from you from the world,
House of bondage,[5] find liberation. (2)
Saith Ravidas : What good lengthening the
inexpressible *Divine* discourse ?
Thou art only as Thyself—by what simile
to express Thee ? (3) (1)

Jih kul sādhu baishnau hoi

The family in which *is born* a holy saint[6],
Without distinction of high caste or low, poverty or wealth,
Its pure fragrance over the world is spread.[7] (I-Pause)

1. Birth. incarnation.
2. (Attributive name of God).
3. (These are believed to be attained through Yoga praxis,
4. On my palm.
5. *A laj* is interpreted also as 'shameless' but the sense given above appears to be more appropriate.
6. Baishno (Vaishnava), implies one characterized by purity of life.
7. Known.

Be one Brahmin, Vaishya,Sudras, Khatri.
Scavenger or of the condemned castes
Or one impure in mind[1]—
By engaging in devotion to the Lord is purified;
Liberated himself, such a one liberates his forebears on
the paternal and maternal side.[2] (1)
Blessed such a village, such a spot, such a family and tribe.
Whoever has quaffed the pure elixir, other tastes discards—
Absorbed in its delight, poison of *wordly pleasures* casts off. (2)
Brahmin scholar,[3] hero, monarch bearing umbrella—
None equals in greatness the devotee.
In the world he abides
As water weeds that live close to the water, *yet untouched by it.*
Saith Ravidas : Such alone fruitfully live.[4] (3) (2)

In the Measure Bilaval—Composition of Sadhna

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Nrip kanyā kai kāranai iku bhaiyā bhekhdhārī

For *Love of* a king's daughter *a man* disguised himself *as Vishnu*[5] :
Of this man, lust-seeker, self-seeker, You saved the honour. (1)
Enlightener of the world ! what merit is yours if our
retribution of deeds leave us not ?
Why seek shelter with the tiger if a jackal[6]
is to grip us ? (I-Pause)
The Chatrik for lack of a drop suffers.
If after its life is gone, even the ocean be found, what good ? (2)
Tired, without poise is my life—
How may I delay *supplicating Thee ?*
If after drowning comes the boat, who will then ride it ? (3)
Nothing am I, no pride is mine; nothing is mine.
On this occasion save the honour of Sadhna, The servant. (4) (1)

1. Mlechha (an opprobrious word applied to Muslims).
2. Both sides.
3. Pandit.
4. Are born.
5. (This is a puranic legend).
6. Symbolizes retribution of deeds.

RAGA GAUND

In the Name of the Sole Supreme Being, Reality Eternal, P-859
Creator, Immanent Presence, Without Fear, Without Rancour,
Form Eternal, Unincarnated, Self-Existent,
Realized by the Preceptor's Grace

In the Measure Gaund—Composition of Shri Guru Ram, Das

Quartests

SCORE 1

Je mani chitti ās rakhehṇ Hari ūpari tā mana chindei
anek anek phal pāī

Should any with heart and consciousness in the Lord repose hope,
Fulfilled are innumerable of his heart's desires.[1]
The Lord knows all that in the mind occurs;
Not a sesame grain of anyone's endeavours does He let go waste.
My self ! repose hope in the Lord, who in all Creator
is pervasive. (1)
My self ! in the Lord of the universe, Master of the world,
repose hope.
Hope reposed in other than the Lord,
Proves fruitless, vain (I-Pause)
Repose not hope in Maya attachment, and family that is
visible to the eye—
Lest in hope of these you make waste of life.
Nothing in the hand of these lies;
Poor creatures, nothing in their power lies.
My mind ! in the Divine Beloved repose hope,
Who shall save you, and save all your family. (2)
Shouldst thou repose hope in Maya,
Beware lest Thou think it will stand thee in good stead :
Hope reposed in Maya from duality arises,
That being unreal, in an instant is shattered.

1. Innumerable fruits he obtains.

My mind ! repose hope in the holy Beloved,
Who all thy endeavour shall reward. (3)
Lord ! all *our* hope and desire by Thee is *controlled* :
One desires as Thou dost prompt. P. 860
Lord ! Nothing in the hand of anyone lies—
Thus has the holy Preceptor enlightened me.
To Thee is known what Thy servant, Nanak desires :
By the sight of the Lord he feels fulfilled. (4) (1)

Aisā Hari sevīai nit dhiyāīai jo khin mehn kil-vikh sabhi karei bināsā

Serve the Lord, ever on Him meditate,
Who in an instant all sins annuls.
Should we discarding the Lord, our hope in another fix,
All our endeavour by the Lord is turned fruitless.
My self ! serve the Lord, donor of joy,
Whose service all joy brings. (1)
My self ! in the Lord repose hope.
Wherever we go, is the Lord by us :
The Lord His servants' honour protects. (I-Pause)
Should we narrate to another the state of *our woes*,
His own tale of manifold troubles he narrates :
Your tale of woes to the Lord narrate,
Who in an instant your suffering shall annul.
Discarding the Lord and telling your story of woes to others.
To the mind only brings shame. (2)
My self ! in the world members of one's family, friends,
brothers that you behold,
All for self-interest resort to you.
Without self-interest they approach you not.
My self ! day and night serve the Lord,
Who in suffering and joy shall benefit thee. (3)
My self ! why repose trust in that which at the end we cannont keep ?
Contemplate the Lord as by the Master guided—
At the end shall He liberate those contemplating Him with love.
Saith Nanak : Devotees of God ! ever the Name repeat—
Herein lies true assurance of liberation. (4) (2)

Hari simrat sadā hoe anandu sukhu antari shānti sītal manu apnā

By contemplation of the Lord comes bliss and joy
everlasting in the heart,
And the mind gets peace and poise.
As *objects* by power of the sun *of Maya* intensely burn,

At sight of the moon, the Master, vanishes all their heat.
My self ! ever on the Name Divine meditate and utter it.
Serve the Lord who in all spots shall thy saviour be. (I-Pause)
My self ! contemplate the Lord, repository of all treasures;
By the Master's guidance seek the Divine jewel.
Those meditating on the Lord attain Him—
Touch[1] the feet of such servants of God. (2)
By realization of the holy Word attain joy in the Lord.
Such are noble devotees, greater than the great.
The Lord Himself exalts such a servant— P. 861
None a sesame grain of *his greatness* can diminish. (3)
My self ! ever on Him with folded hands meditate,
From whom comes all joy.
Lord ! to Nanak Thy servant grant in charity
That in my heart ever abide the feet Divine. (4) (3)

Jitne Shāh pātishāh umrāv sikdār chaudharī sabhi mithyā jhūthu bhāu dūjā jāṇu

Know all kings, monarchs, nobles, officials and headmen,
To be *full of* falsehood and feelings of duality.
My self ! Contemplate the Lord eternal, ever immutable, changeless—
Thus of Him be approved. (1)
My self ! contemplate ever the Name Divine, your succourer[2].
None has greater power than one that by the Master's guidance.
The Divine Mansion attains. (I-Pause)
My self ! all these possessed of wealth and high lineage,
lords of estates that thou dost behold,
Shall be shattered as frail Kasumbha[3] dye.
My self ! ever serve the eternal, immaculate Lord,
Whereby at the Court Divine honour to Thee may come. (2)
Four are the castes—Brahmin, Khatri, Sudra and Vaishya;
Four the stages[4] of life—
Out of these whoever on the Lord meditates, is superior.
As the poor castor-plant growing close to sandalwood,
In holy company even the fallen became approved *of God.* (3)
Highest and purest of all is one in whose heart is lodged the Lord.

1. Lit. Rub, caress.
2. Dībān (Divān) a high official to whom the aggrieved could carry complaints.
3. A flower with reddish washable dye.
4. These are the period of receiving education, being a householder, retiring from worldly concerns and being a recluse.

Nanak, servant of God washes the feet of such devotees
As being low-caste, yet serve the Lord. (4) (4)

Hari antarjāmī sabhtai vartai jehā Hari karāe tehā ko karaīyai

The Lord, to whom the inner self is known,
everywhere is pervasive :
Each acts as by Him prompted.
My self ! ever serve the Lord who from all *impediments*
shall grant thee protection. (1)
My self ! ever contemplate the Lord, ever *His name* utter.
None other than the Lord can take away life or grant it—
So why pine ? (I-Pause)
The Lord creating the visible cosmos, His light in it placed.
The Lord is the Sole replicant, the Sole maker
of call to creation—
The Master, perfectly-endowed, *vision of* the Sole Divine
Being has shown. (2)
The Lord is with us, within and without—
Say, what from Him can you conceal ?
Serve the Lord without guile—
Thus, my self ! all joys shall you attain. (3)
Supreme over all is He under whose power lies all :
My self ! ever on Him meditate.
Saith Nanak, servant of God : The Lord is ever by thee;
Ever on Him meditate.
Thus shall He grant thee liberation. (4) (5)

Hari darshan kau merā manu bahu taptai jiuṇ trikhāvant binu nīr

For a sight of the Lord my heart yearns, as one thirsty
without water. (1)
My heart with arrow of love is struck.
The Lord alone my affliction knows, the suffering of
my heart. (I-Pause)
He who discourses to me of the Divine Beloved, P. 862
Is *alone* my loving brother, my true brother. (2)
Sister-friends[1] ! in unison express the Lord's merits,
With poised understanding by the Master granted. (3)
Lord ! fulfil your servant Nanak's desire;
By sight of the Lord alone shall my mind[2] get peace. (4) (6)

1. Symbol for fellow-seekers.
2. Body.

In the Measure Gaund—Composition of Sri Guru Arjan Dev

Quartets

SCORE 1

In he Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Sabhu kartā sabhu bhugtā

He is the Creator of all; joy in all He has.[1] (I-Pause)
The Creator is the Sole Listener, the sole viewer.
He is all that is invisible and visible;
And maker of creation and dissolution.
He is manifest and concealed. (1)
His the utterance, His the expounding.
In creation is He *manifest*, so also in death.
Unattributed is the Creator Himself as also attributed.
Such equable vision, saith Nanak, by the Master's grace comes. (2) (1)

Phākiyo mīn kapik kī niyāīṇ tūṇ urajhi rahiyo kusambhāilei

Man ! like the fish and the ape art thou caught,
In Maya's frail dye[2] entangled.
Ordained are thy steps and breaths :
By chanting Divine laudation mayst thou be saved. (1)
My self ! get realization and discard straying.
A shelter[3] even for thyself thou dost not get—
Why go to others *instructing them* ? (I-Pause)
Like the elephant drawn by pleasure of lust,
Art thou involved with thy family.
Man's life is like birds that come together and are scattered—
Immutability by meditation on the Lord in holy company comes. (2)
Man is like the fish destroyed through pleasure of the palate—
Thoughtless creature, by greed ruined.
So art thou subordinate to the five foes.[4]
How may come release ? By falling under God's shelter. (3)
Lord, shatterer of suffering of the humble, show grace—
All creatures are Thine.
Prayeth Nanak : May I get in charity Thy sight everlastingly, in company of Thy humble servants. (4) (2)

1. Lit. Partakes of.
2. Kasumbha.
3. Place to live.
4. The five sources of evil are implied.

In the Measure Gaund—Composition of Sri Guru Arjan Dev
Quartets
SCORE 2
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Jīya prān kīye jine sāj

Thoughtless man[1] ! He who created life and breath,
And exalting clay, His light into it placed;
He who granted all articles of food for consumption—
Whither goest thou, discarding Him ? (1)
In service to the Supreme Being engage thyself.
By the Master's *guidance* is realized the immaculate
Divine Being. (I-Pause)
He who created numerous hues,[2]
And in the twinkling of an eye *makes* creation and dissolution;
He whose state and extent beyond expression lies—
My self ! ever on Him meditate. (2)
The Divine Master, immune from birth and death, immutable—
Endless His merits, beyond count;
With rubies of the Name[3] are His stores full; P. 863
Of all beings[4] the sustainer. (3)
His name the Eternal Being :
By chanting His Name for an instant are millions of sins annulled.
His devotees' childhood playmate[5] friend.
Saith Nanak : He is life's prop and beloved of our heart. (4) (1.3)

Nām sangi kīno biohāru

With the Name lies our commerce;
The Name is prop of the self.
The Name of the conscious self has given shelter.
By utterance of the Name are annulled millions of sins. (1)
The Lord His Name, sole capital to us has granted
Meditation in the Master's company is my mind's object
of worship. (I-Pause)
The Name is capital of my life;
Ever is the Name our companion, everywhere by our side.

1. This invocation occurs in the last line of this stanza.
2. Implies forms of creation.
3. Implies devotion.
4. Vessels.
5. (An expression of deep love).

The Name is dear to my heart.
On water and land the Name have I beheld pervasive. (2)
By *devotion to* the Name at the Portal Divine the
face grows radiant;
By *devotion to* the Name are all related generations saved.
By *devotion to* the Name are our objectives fulfilled.
With the Name has my heart formed attachment. (3)
Be *devotion to* the Name have we become fearless;
Be *devotion to* the Name from transmigration freed.
The Master, perfectly-endowed, to the Lord, repository of merit,
has united us.
Saith Nanak : In equable joy have we found lodgement. (4) (2.4)

Nimānei kau jo deto mānu

Ever I bow to the Lord,[1]
Who honours the humble,
And to all that are hungry, grants boons;
He who in the frightful womb gives protection. (1)
On the Lord so attributed in *depth of* your self meditate,
Who within and without, everywhere is succourer. (I-Pause)
Beggar[2] and king are to Him alike;
He in the ant and the elephant is *equally* pervasive;
With none else holding counsel,
By His own will accomplishes all. (2)
None His extent knows—
Himself the sole immaculate Being.
Himself is He *all* forms, Himself the formless,
Of all beings[3] the sustainer. (3)
Be *devotion to* the Name are His devotees dyed red;
His devotees lauding Him ever are in bliss.
In joy of the Name are they ever fulfilled :
Nanak the feet of these servants of God touches. (4) (3.5)

Jā kai sangi ehu manu nirmalu

Those in association with whom is the heart purified,
In association with whom is *inspired* remembrance of God,
In association with whom are sins annulled,
In association with whom is the heart illumined : (1)

1. (This line stands at the end of this stanza).
2. One that is destitute.
3. Vessels.

Such of God's devotees *alone* are my friends,
In whose congregations is the Name solely chanted. (I-Pause)
Those by whose teaching is the Lord in the self lodged,
By whose instruction flee doubt and fear,
In whose abodes is chanted pure essence of Divine laudation,
Whose dust *of feet* the world yearns for; (2)
By whose association are millions of the fallen saved,
Whose prop is the Sole formless Being;
To whom the secrets of all beings are known—
Treasure of grace, immaculate Divine Being—
Such be my friends. (3)
As the Supreme Being showed grace,
Was met the compasssionate holy Master. P. 864
Nanak, day and night on the Name thou meditate.
In *devotion to* the Name Divine lies joy in equanimity and bliss. (4) (4.6)

Guru kī mūrati mana mehn dhyānu

Meditate in your mind on the Master's image;[1]
In the Master's Word that teaching enshrines your heart's faith fix;
By *devotion to* the Master's feet is fixed;
To the Master, *image of* the Supreme Being I ever in reverence bow. (1)
Lest any in the world be lost in doubt :
None without the Master's *guidance* liberation finds. (I-Pause)
To one strayed has the Master shown the way;
Inspiring him to discard all else, in Divine devotion has absorbed him,
And fear of transmigration annulled—
Beyond limit is merit of the Master, perfectly-endowed. (2)
By grace of the Master is the upturned lotus of the heart in bloom,
And light in darkness appeared.
The Creator by *guidance of* the Master is realized.
By the Master's grace is the thoughtless mind faith-inspired. (3)
The Master is *image of the* Creator, of the almighty.
The Master, *image of* the Supreme Being, is real, ever shall be.

1. Lit. Form.

Saith Nanak : Thus by the Lord *am I* instructed :
Brother ! none without the Master's guidance
liberation attains. (4) (5.7)

Gurū Gurū Guru kari mana mor

My mind ! repeat thou the Master's name.
For me is no *prop* other than the Master.
In the Master's shelter day and night I live :
None his bounty can efface. (1)
Know the Master and the Supreme Being to be one *in spirit*.
Whatever the Master is pleased *to wish*, is
by the Lord granted. (I-Pause)
Whoever to the Master's feet his heart has attached,
Fled is his suffering, pain and doubt.
By the Master's service is attained exaltation.
To the Master *am* I ever a sacrifice. (2)
By sight of the Master find I joy.
Fruitful is endeavour of the Master's devotee.[1]
No suffering the Master's devotee grips.
In all ten directions is the Master's devotee[1] pre-eminent. (3)
Beyond expression is the Master's greatness.
All-pervasive is the Master, *image of* the Supreme Being.
Saith Nanak : The heart of whoever has perfect good fortune,
To the Master's feet is attached. (4) (6.8)

Guru merī pūjā Guru Gobindu

The Master is my *object of* worship; He to me is the Lord.*
The Master is the Supreme Being, Lord of glory, *being His image*.
The Master is the Divine Being, inaccessible,
of impenetrable mystery.
All worship in serving at the Master's feet lies. (1)
No place of shelter is for me other than the Master.
Day after day the Master's name I repeat *in prayer*. (I-Pause)
The Master is my source of enlightenment,
the object of meditation centred in my heart.
The Master is the Lord, the Supreme glorious Being.
With folded hands under the Master's shelter I abide.
None else, other than the Master is my *succourer*. (2)

1. Servant.

**Note* : In the above hymn is expressed the mystical doctrine of the identity of spirit between the Divinely-inspired Master (Guru) and God.

The Master is the ship carrying beings across the ocean of existence.
By the Master's sevice comes release from Yama.
In the darkness is the Master's Word the light.
In association with the Master are all saved.[1] (3)
By great good fortune is met the Master, prefectly-endowed.
By service to the Master is warded off[2] affliction of suffering.
Inviolable is *power of* the Master's Word.
Nanak is my Guru; Nanak and the Lord
in spirit are the same. (7.9) P. 865

Rāma Rāma sangi kari biohār

With the Lord carry on thy commerce;
The Lord *alone* is sustainer of life.
Sing thou laudation of the Lord.
The Lord immanent in all, is all-pervasive. (1)
Devotees of God ! in unison utter the Lord's Name.
This is the purest, perfect doing. (I-Pause)
Garner treasure of wealth of the Name.
God's Name your sustenance make.
May God's Name never be forgotten :
The Master in his grace this *to us* has revealed. (2)
The Lord is ever our succourer.
With the Lord in devotion be engaged.
By utterance of the Name Divine are *we* purified.
And are sins of multiple births shed. (3)
Contemplation of the Lord's Name transmigration annuls.
Utterance of the Lord's Name takes *one* across the *ocean of* existence.
Highest of all is the light of God.
Nanak, servant of God, night and day
His name repeats. (4) (8.10)

Un kau khasami kīnī thāk-hārei

Those *five evils* has the Lord suppressed,
And from His servant's company torn them apart.
The abode of God's devotee they find not;
God's servants therefore, in unison sing paeans of joy. (1)
Five are *the evils* overlording[3] all creation;
But of God's devotees are they slaves.[4] (I-Pause)

1. Swim across.
2. Does not afflict.
3. Sikdar = Shiqdar, and executive official.
4. Drawers of water.

From the world they collect tribute,
But to God's devotee make obeisance.
The reprobate[1] they rob in dishonour,
But of the holy they wash the feet, rubbing them *clean*. (2)
The five *evils* are the sons of one mother[2] born;
By the processes of birth[3] into the world they came.
With the three qualities[4] are they absorbed.
Those discarding them at an exalted station abide. (3)
In His grace *the Lord* His servants has extricated.
The evils are warded off by Him who is their creator.
Saith Nanak : Devotion to the Lord is noblest of all.
Without devotion all suffer ignominy. (4) (9.11)

Kali kalesh mitei Hari-Nāeṇ

By *devotion to* the Name Divine are all afflictions ended;
Shattered is suffering, and joy *in heart* has taken abode.
By uttering the Name are we fulfilled.
By grace of the holy all boons[5] have we received. (1)
By utterance of the Lord's *Name* are devotees liberated,[6]
And *their* sins of multiple births cast off. (I-Pause)
As the Master's feet in heart we lodged,
Across the ocean of fire were we taken.
Gone is the malady of transmigration,
And *the mind* in spontaneous absorption in the Lord fixed. (2)
In all spots is pervasive one Sole Lord,
To whom is known the inner self of each being.
Whomsoever in grace He so enlightens,
Day and night[7] the Name Divine utters. (3) P. 866
Any within whom abides the Lord,
Has his heart illumined.
With devotional fervour laud the Lord,
And uttering the *Name of* the Supreme Being
find liberation.[8] (4) (10.12)

1. Sakta.
2. Implies Maya.
3. (There are four reorganized process of birth. Of these here *utbhuj*, birth by atmospheric influence is mentioned).
4. See Glossary.
5. Have obtained all fruit.
6. Gone across the ocean.
7. All eight pahars.
8. Swim across.

Gur ke charan kamal namaskāri

At the Master's lotus feet make obeisance;
From the body cast out lust and wrath.
Be you dust *of feet* of all.
The Lord, pervasive in all in each have we realized. (1)
In this wise contemplate the Lord :
The Lord's is our body, wealth and life. (I-Pause)
Day and night laud the Lord.
Such is the real objective of life and breath,
Discarding pride, know the Lord is with you.
By grace of the holy, in the Lord your heart dye. (2)
Realize Him who made thee.
Thus at the Divine Portal shalt thou be honoured.
Body and mind purified, bliss shall you attain,
As by the tongue the Lord's name you utter. (3)
Lord compassionate to the humble, show grace.
My heart for dust *of feet* of the holy yearns.
Lord ! in your grace this boon grant,
That Nanak in *devotion to* the Name Divine find life. (4) (11.13)

Dhūp dīp sevā Gopāl

Burning of incense, *lighting* temple-lamps and serving the Lord
In making obeisance innumerable times to the Creator lies.
Discarding all else, the Lord's shelter have we taken.
As by our great good fortune is the Master grown gracious. (1)
Day and night Divine laudation sing.
Our body. wealth and life is the Lord's. (I-Pause)
In contemplation of the Lord's merits have we found bliss.
And realized the Supreme Being, the *true* Saviour.
In His grace His devotees in service *to Himself* has He engaged,
And effacing their affliction of transmigration,
to Himself has united them. (2)
This alone is true ritual performance and essence
of enlightenment :
In holy company utter the Name Divine.
By the ship of the Lord's feet go across the acean of *existence*—
The Lord almighty is known our inner state. (3)
In His grace has He saved us.
Fled are the five frightful minions of evil.
As the Creator to Nanak's aid has come,
His life on a throw of dice shall not be forfeited. (4) (12.14)

Kari kirpā sukh anand karei

By Divine grace joy and bliss have we attained.
The Master, Divinely-inspired has saved us.
Compassionate and gracious is the Lord,
Saviour of all creatures born. (1)
Lord compassionate to the humble, to Thy shelter have we come.
Contemplating the Supreme Being are we ever in bliss. (I-Pause)
The Lord gracious alone is real, no other—
In all beings pervasive.
His servant in this world and the next He exalts.
Lord ! to purify the fallen is your law.[1] (2)
Millions of medicines in contemplating the Lord lie.
All magical rites and incantations in devotion
to the Lord of Bliss lie.
By meditation on the Lord are effaced maladies and sorrows,
And desires of heart fulfilled. (3)
Almighty, accomplishing all, gracious— P. 867
In His lofty contemplation lie all treasures.
Saith Nanak : The Lord Himself has saved us;
Ever the Sole Lord's Name we utter. (4) (13.15)

Harī Hari Nām japuh mere mīt

Friend ! the Name Divine constantly utter,
That your mind be purified;
All calamities haunting your mind and body be warded off,
And all suffering and darkness of ignorance vanish. (1)
By chanting Divine laudation is crossed the flux of existence :
By great good fortune is attained the Supreme
Being without limit. (1-Pause)
Whoever sings praise of the Lord,
Yama, agent of death dare not touch him
Such a one's coming into the world is approved :
Thy *true* Lord by the Master's guidance realize. (2)
By grace of the holy does man Divine laudation chant,
And are lust, wrath and *maya*-intoxication annuled.
Know the Lord of Glory ever to be by you—
This by the holy[2] teaching of the Master,
perfectly-edowed comes. (3)

1. Bird (Wird, Ar.) Law, customary practice.
2. Perfect.

By earning *devotion to* the Lord, of this have we garnered treasures.
By contact with the Master are all objectives fulfilled.
Nanak's heart to the Divine feet is attached. (4) (14.16)

Bhav sāgar bohith Hari-charaṇ

The ship across the sea of existence are the Divine feet.
By contemplation of the Name comes not death again.
By contemplation of Divine merits is not seen Yama's path.
By lofty *Divine* contemplation are the five
minions of evil suppressed. (1)
Lord perfection incarnate, to your shelter have we come.
To your creature give succour by strength of your arm, (1-Pause)
Simritis, Shastras, Vedas and Puranas,[1]
All on the Supreme Being discourse.
Yogis, celibates, Vaishnavas and those of the Ramdas[2] order,
Of the enternal Lord no estimate can form. (2)
Shiva and the other gods wail in yearning,
Yet the *Lord* inaccessible, of profound mystery
They realize not as much as a sesam-grain.
This by loving devotion comes, to whomsoever this by
Divine grace is granted.
Rare and few are such in the world. (3)
Without merit am I, devoid of good qualities.
All treasures in Thy glance *of grace* lie,
The humble Nanak seeks *solely* to serve Thee.
Lord ! in your grace grant *him* this *favour*. (4) (15.17)
Says the Lord :

Sant kā līyā dharti bidārouṇ

One cursed by God's devotees shall I tear off from earth;
The traducer of the holy from the sky shall I cast off.
The holy close to myself I cherish.
The holy in an instant, in the clap of hand I save. (1)
The true devotee is one winning the Lord's approval.
The devotee and the Lord in the same
task are engaged. (1-Pause)
The Lord the holy with His own hand shelters.
With the holy day and night He abides.

1. These are Scriptures in the Brahminical (Hindu) tradition.
2. A religious order, Bairagîs.

With each breath the holy He cherishes,
The traducer of the holy of worldy glory is deprived. (2)
The holy let none traduce :
Whoever traduces them, must fall.
Against one under the Lord's protection,
The whole world in vain may try. (3)
In the Lord have we reposed faith.
Life and body is all His substance.
Nanak with this faith is inspired : P. 868
The egoists *ever* are losers, the God-directed
ever victorious. (4) (16.18)

Nāmu niranjanu nīri Narāyaṇ

God's immaculate Name is like water,
Whose utterance by the tongue takes away sins. (I-Pause)
In all *beings* is the Lord pervasive.[1]
In each being is th Lord's illumination.
By utterance of the Lord's Name man enters not hell.
By service of the Lord are all objectives attained. (1)
The Lord is sustainer of the mind;
The Lord is the ship across flux of the world.
By utterance of the Lord's Name Yama's *minions* flee.
The Lord's *Name* crushes teeth[2] of the witch *maya*. (2)
The Lord is ever the conferrer of liberation.
By *devotion to* the Lord have *we felt* joy and bliss.
The Lord His glory has manifested.
The Lord is the devotee's mother and father. (3)
In holy company is repeated the Lord's Name,
Where constantly the Name Divine is sung.
This object unknowable by contact with the Master is attained.
Nanak, servant of God, the Lord's shelter has taken. (4) (17.19)

Jā kau rākhai rākhaṇhāru

Whoever by the Divine succourer is protected,
The Creator lends him His support. (I-Pause)
Such a one in the mother's womb by fire is not touched;
Such a one by lust, wrath, avarice and attachment is not gripped.
Whoever in holy company the formless Lord's Name repeats,
Ashes on his traducer's face are thrown. (1)

1. Lodged.
2. In idiom, inflicts a crushing defeat.

The Devine protective spell is the devotee's armour—
Such a one by minions *of evil* and evil-doers is not touched.
Whoever entertains pride is ruined.
The Lord Himself is shelter of the humble. (2)
The servant that with the Divine Monarch takes shelter,
The Lord saves him, clasping him to His bosom.[1]
Should any entertain much pride,
In an instant in the dust in ignominy is scattered. (3)
The Eternal Lord is real and ever shall be
Ever to Him am I a sacrifice.
In His grace His servant has He saved.
The Lord is sustainer of Nanak's life (4) (18.20)

Achraj kathā mahā anīp

This is a wonderful, unique discourse :
The living self is image of the Supreme Being. (I-Pause)
It is neither old nor a child;[2]
Neither suffers it pain, nor in Yama's snare is caught.
It is not shattered nor dies.
In all time is it pervasive. (1)
It feels not heat or cold;
Neither friend nor foe it has.
It feels not joy or sorrow :
All is its own; all might to it belongs. (2)
It neither has father nor mother;
Beyond limits of matter has it ever existed.
Of sin and goodness it feels not the touch—
In each being ever lying awake. (3)
The Three Qualities the power of Maya have created;
She is shadow of the Lord—
The Lord is beyond Maya-delusion, indestructible, of profound mystery, compassionate; P. 869
Compassionate to the humble, ever gracious,
Unknowable His state and extent :
Nanak to Him is a sacrifice. (4) (19.21)

Santan kai balihārai jāoṇ

To the holy may I be a sacrifice.
In unison with the holy Divine laudation I sing.

1. Neck.
2. (According to one interpretation these qualities uptill the third stanza apply to the Lord, the Creator.)

By grace of the holy are all sins annulled.
By great good fortune have we come under shelter of the holy. (1)
By contemplation of the Lord no impediments come.
By the Master's grace is the Lord contemplated. (I-Pause)
Whenever the Supreme Being is gracious,
Does He make man dust *of feet* of the holy.
Then do lust and wrath leave the body,
And the jewel Name in the mind is lodged. (2)
Fruitful and approved is the life of such a one.
Know the Supreme Being to be close *to you*.
With loving devotion should one in Divine laudation engage;
Then is awakened *the mind* since multiple births asleep. (3)
The Lord's lotus feet are the devotee's prop.
The Lord's Name I contemplate—this is the true bargain.
Lord! pray Thy servant's objective fulfil,
That Nanak in dust of feet of the holy find joy. (4) (20.22.6.28)

In the Measure Gaund—Composition of Sri Guru Arjan Dev

Ashtpadiyan (Octets)

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Kari namaskār pūrei gurudev

To the Master, Divinely-inspired, perfectly-endowed bow—
The Master, of sight fulfilling desires, by whose service are objectives achieved,
Image of controller of the inner self, of the supreme creator of the cosmic order;
Day and night in joy of the Name dyed. (1)
The Master, image of Lord of the Universe,
Succourer of His servants. (I-Pause)
Kings, monarchs, nobles with faith has He invested;
Arrogant evil-doers has He destroyed, left to rot.
The calumniator by a malady of the mouth[1] is afflicted.
The Master by the whole world is hailed. (2)
In supreme joy is heart of the holy,
As the Master, Divinely-inspired, master of glory they contemplate.

Note : In this hymn the Preceptor is identified in spirit with the Supreme Being, who has inspired him.

1. Implies his inclination to calumny of others.

Thou the ocean, we swans *disporting on* Thee—
Within you lie pearls and rubies.
In giving you entertain not the least[1] hesitation;
We receiving it are in eternal bliss. (2)
We the children, you our father, putting milk in our mouth.
We are playful, petted;
You eternal store of merit. (3)
Supremely perfect are you; with you are we fulfilled.
Perfectly merged into you are we :
Saith Nanak : Inexpressible is this state. (4) (6)

Kar kari tāl pakhāwaju nainuh māthai wajeh rabābā

Our hands are the cymbals, our eyes the pair of drums,
In our head[2] is played the rebeck.
In our ears is blown the sweet flute; our tongue raises the tune.
The mind in dance-movement indulges,
adding the tinkling bells. (1)
This is the Divine dance-
All this bedecked spectacle the gracious
Divine Viewer witnesses. (I-Pause)
The whole earth is the stage; overhead is the sky the canopy.
The mediator air unites all; all from water are born.
Of five elements is this figure fashioned;
By its previous deeds is it *to others* joined. (2)
Moon and sun are the lamps fixed, placed in all four directions.
The ten senses[3] are the dancing girls, the five senses the chorus—
All in one troupe combined.
All display their art separately, each making a different utterance. (3)
In each home day and night is such dance enacted.
In each being is sounded the trumpet;
One *the Lord* engages in dance, another in gyration,
others caught in transmigration become dust.
Saith Nanak : Nevermore shall he dance who the Master,
perfectly-endowed has contacted. (4) (7)

Oankār ek dhuni ekai rāgu alāpai P. 885

The devout singer's tune centres only in the Sole Supreme
Being, and to His melody gives voice.

1. As much as a sesame grain.
2. Forehead.
3. These are the sources of knowledge.

Note : As in the preceeding hymn, this one too draws its imagery from popular religious mimes called Ras, involving ritual dancing to propitiate Krishna.

The Creator alone knows of it, for what lies in the
creature's thinking ?
His state and extent to Himself known;
Himself the treasure He fills. (3)
The mind an ambrosial joy has tasted, P. 884
That has filled me.
Saith Nanak : By seeking the Master's shelter
Is my desire fulfilled. (4) (4)

Angīkāru kīyā Prabhi apnai bairī saglei sādhei

The Lord to His bosom has clasped me, and all
my foes[1] eliminated :
The foes[1] that the world have robbed, has He bound. (1)
Lord ! The holy Preceptor to me is *giver of bliss*, the Lord :
By uttering Thy Name and reposing faith in Thee
Have I enjoyed delights similar to rulership,
Indulgence in pleasures and delectation. (I-Pause)
Nothing other than God crosses my mind—
As over my head stands *the Lord*, my succourer.
Lord ! one that in the Name finds His prop,
Ever is above need. (2)
As the Lord, provider of bliss has been met,
have we attained perfection—
No lack now remains.
The Supreme state, the substance, the Essence,
have we attained,
That nowhere will depart, deserting us. (3)
Lord eternal, inaccessible, beyond limit,
Inexpressible art Thou.
Saith Nanak : Immeasurable, fathomless, unshaken is our Master,
the Lord. (4) (5)

Tūṇ dānā Tūṇ abichalu Tūṁhī Tūṇ jāti merī pātī

Thou art all-wise, eternal;
Thou my pride of caste—pride and honour.
Thou ever art unshaken firm-fixed; so what torment
can *touch us*. ? (1)
Thou art alone and sole;
Thou the sole monarch.
By Thy grace have we attained joy. (I-Pause)

1. The five sources of evil are implied.

By contact with the Master is the path broadened,
And spontaneously comes union with the Lord.
Blessed are those who in Kali-Yuga to the Lord have attained—
Nanak, servant of God to such is a sacrifice. (4) (2)

Āwat harkh na jāwat dūkha neh biyāpai mana roganī

As comes *anything* to us, pleasure we feel not; as *it goes*, no sorrow,
Nor is the mind by such malady gripped.
By union with the Master, perfectly-endowed have we
found perennial joy;
Gone is *pain of* separation. (1)
Thus is the heart to *the Lord* united.
Should attachment, sorrow, maladies and conventional
feelings not grip,
Does one experience joy in God. (I-Pause)
Such a one in heaven, in the mortal world and in the
nether regions
By detachment from the world abides pure.
Obedient *to the Lord*, joy ever he experiences—
Everywhere beholding the Lord, *repository of* merit. (2)
The holy Preceptor, *master of true* Yoga has his station where
abides the Lord,
Immortal, unknowable—
There *reaches not* Shiva and Shakti, water or air,
Nor forms of creation. (3)
This body, mind, substance—all is the Lord's—
What *power* have I to count the Lord's merits ?
Saith Nanak : The master the *thought of* mine and
thine has eliminated,
And water with water is mingled. (4) (3)

Trai guṇa rahat rahai nirārī sādhik siddha na jānai

In the holy Preceptor's treasure is the chamber *full of* jewels,
Filled with amrita,
That apart from the Three Qualities[1] abides :
Siddhas and Yoga-practitioners know not of it. (1)
Beyond expression is its wonder—
Brother ! beyond knowing by senses is this object. (I-Pause)
Beyond computation its value, so how may one express it ?
In utterance can it not be contained—
Whoever beholds it alone has realization of it. (2)

1. See Glossary.

In the Measure Ramkali—Composition of Sri Guru Arjan Dev

SCORE I

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Kirpā karuh dīn ke dātei merā guṇu avagaṇu na bīchāruh koī

Lord bestower of bounty on the humble ! in your grace
Reckon not my merits and demerits.
Lord ! what good washing clay ? Such is man's state. (1)
My self ! in service to the holy Preceptor lies bliss :
Thereby are all desires fulfilled, and no malady
thereafter grips. (I-Pause)
Unbaked vessels[1] has He embellished and endowed,
Within *them* His light made pervasive.
As recorded by the Creator in primal time,
such are the deeds by us performed. (2)
Mind and body have we reckoned ours—
Thereby is caused transmigration.
He who bestowed them to mind is not brought;
In attachment to these is blind man involved. (3) P. 883
The Lord's illimitable Mansion[2] to the Creator alone is known.
To the Lord may I be devoted, His laudation sing:
Nanak is your slave. (4) (1)

Pawuh charṇā tali ūpari āwuh aisī sev kamāwuh

Render devotion[3] this wise : fall under feet *of all*, thus rise :
Know all to be better than yourself—
Thus will you attain bliss at the Divine Portal. (1)
Devotees of God ! narrate such discourse :
For an instant utter the Master's word,
Whereby are gods, men and deities made holy. (I-Pause)
Discarding all show, in house of poise be settled—
Call no one liar.
By contact with the Lord the Nine Treasures[4] attain—
Thus the Essence you churn out. (2)
Discard doubt; by the Master's guidance your heart *to God* attach;
Brother ! The nature of the self contemplate.
Know the Lord to be near you, present by you—
To whom to do evil ? (3)

1. Symbol for the human body.
2. The Divine Reality, Essence.
3. Service.
4. See Glossary.

Blessed is our good fortune that to the
Master's shelter we have come :
By union with Master the Divine sight have
we obtained. (2)
Nothing else do I view or know—
In contemplating the Lord is my mind engaged.
Those without the Name go about the world shamelessly[1].
In absolute ignominy involved[2]. (3)
Lord, life of the world, grant me life
As the Name in my heart I have lodged.
Saith Nanak : Perfectly-endowed is the Master—
In unison with the holy Preceptor on the
Name have I meditated. (4) (5)

Satiguru dātā waddā wad-purakhu hai jitu miliyai Hari ur-dhārei

The holy Preceptor is supremely bountiful, supreme person,
By union with whom is the Lord in mind borne.
The Master, perfectly-endowed, gift of life has conferred,
As the ambrosial Name Divine in mind is contemplated. (1)
Lord ! the Master the Name Divine in heart has lodged
As from the Master is the *Lord's* discourse listened to,
is it pleasing—
Blessed is our good fortune. (I-Pause)
The thirty-three crore deities[3] meditating on
Him find not His extent :
Such from their hearts seek pleasure womankind;
With hands outstretched seek they miraculous powers[4] (2)
Utter the Lord's supreme laudation—
By the Master's guidance in heart cherish it.
By supreme good fortune comes utterance of the *Lord's Name*,
Who takes *the seeker* across the *ocean of existence*. (3)
The Lord's devotee is close to Him, the Lord
close to *the devotee*—
The Lord keeps clasping him to His bosom.[5]
Saith Nanak : The Lord is father and mother—
We children by the Lord are cherished. (4) (6.18)

1. In idiom, with nose chopped off.
2. Lit. Their nose in bits is chopped off.
3. The traditional number of deities.
4. Riddhi.
5. Lit. neck.

Life of the World ! Supreme Bestower ! show me grace
That at the feet of the holy I fall.
Saith Nanak : My head would I cut off and place on the path,
For God's devotee on it to arrive. (4) (3)

Je wadbhāg hovehṇ wad merei jana mildiyāṇ dhill na lāīyai

Should I with great fortune be endowed,
would union with the holy come without delay.
God's devotees are pools, holy reservoirs of amrita.
In whom by good fortune one takes bath. (1)
Lord ! in service to God's devotees engage me.
God's devotee may I serve with *drawing water*,
waving of fan, grinding of grain ;
Rubbing his feet *their* dust on my forehead may I rub. (I-Pause)
Exalted, supremely lofty are God's devotees—
By the holy Preceptor's grace comes union with them.
None is high as the holy Preceptor.
By whose contact is inspired meditation on
the Supreme Being[1]. (2)
Those seeking the holy Preceptor's shelter to
the Lord have attained—
The Lord their honour has saved.
Some *out of* self-interest to the Master make resort[2].
In a false pose of absorption as the crane. (3)
Company of the low is like the crane's and crow's,
Wherein at carcasses and offal[3] one pecks.
Prayeth Nanak : Lord ! to holy company unite me;
In holy company does one turn swan[4]. (4) (4)

Satiguru dayā karuh Hari meluh merei Prītam prāṇ Hari-rāiyā P. 882

Holy Preceptor ! in your grace to the Beloved of life,
Divine King unite me.
I turning handmaid, the Master's feet shall touch,
Who the Lord's way, His path has pointed. (1)
Lord ! the Name Divine to my heart is pleasing,
No friend other than the Lord have I,
Who to me is father, mother and companion. (I-Pause)
Without the Divine Beloved rests not my life for a moment—
Without His sight, mother ! death grips it.

1. Purakh (Purusha).
2. Come and sit by.
3. Also, evil.
4. Symbol for the pure self.

Cast out is impurity of foul thinking, P. 881
And in holy company true understanding obtained. (1)
Devotees of God by the Master's guidance the Name Divine utter.
Whoever listens to it, utters it, is liberated
And by utterance of the Name Divine embellished. (I-Pause)
Should good fortune on man's face and forehead be inscribed,
The Lord with His devotees grants him contact.
Lord ! in your grace grant sight of the holy,
Whereby may penury[1] and suffering be banished. (2)
Noble are God's devotees, men of God—
To the unfortunate they look not pleasing.
As those of lofty spirit the Name Divine utter,
Their traducers feel stung *as by a snake*. (3)
Cursed are the traducers to whom God's devotees, His companions,
Are not pleasing.
Such are God's thieves, God-deniers,[2] of black visages[3]
To whom the Master's exaltation is not pleasing. (4)
Lord ! in your grace save us, we humble ones
that shelter with you have sought.
Lord ! we are children, you our father ;
In your grace unite to yourself your servant Nanak. (5) (2)

Hari ke sakhā sādh jana nīkei tin ūpar hāth watāvai

Devotees are the Lord's holy companions,
Over whom He extends His hand *of benediction*.
The God-directed, the holy are the Lord's favourites—
In His grace *to Himself* united. (1)
Lord ! with God's devotees grant me union; this pleases my heart.
Delectable, ambrosial is joy in God.
That in company of the holy into the mouth is poured. (I-Pause)
The Lord's devotees, God's servants are exalted—
Whoever meets them, exalted station attains.
Should the Lord be so pleased
Would I be handmaid of God's slaves' slaves. (2)
Supremely fortunate are God's servants that serve Him
With heart, mind and body in His love absorbed.
One babbling much without *true* devotion,
Is a liar —by falsehood, false his reward. (3)

1. Used symbolically.
2. With faces turned away from God.
3. Used symbolically.

Rare *though* is the devotee by the Master's
guidance contemplating the Name. (5)
In all ages is the Name supreme;
This a rare devotee blessed by the Master's guidance realizes.
On the Lord's Name a rare devotee meditates.
Saith Nanak : In all Ages comes exaltation by
devotion to the Name. (6) (1)

In the Measure Ramkali—Composition of Sri Guru Ram Das

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Je wadbhāg hoveh wadbhāgī tāṇ Hari Hari Nāmu dhiyāwai

Should man by good luck be supremely fortunate,
In meditation on the Name Divine he engages.
By contemplation of the Name, joy he obtains.
And in the Name Divine is absorbed. (1)
Creature of God ! ever by the Master's guidance
in devotion be engaged.
Thereby shall thy heart be illumined and deep absorption come,
And by the Master's teaching in the Name Divine
shall *the seeker be* merged. (I-Pause)
With diamonds, jewels and pearls is the ocean *of the self filled*;
Whoever has good fortune on his forehead writ,
By the Master's teaching extracts these. (2)
Diamonds, jewels and rubies is the Name Divine,
That the Master has shown, placed on his palm.
Egoists unfortunate of this are deprived[1]—
A million behind a straw lies hidden. (3)
Should good fortune on forehead since primal
time be inscribed,
Does the Master engage *the seeker* in service to himself.
Saith Nanak : Blessed is one obtaining
these diamonds and jewels—
By the Master's guidance attaining the Lord. (4) (1)

Rāma-janāṇ mili bhaiyā anandā Hari nīkī kathā sunāe

Devotees of God bliss in unison have obtained.
As the Lord's holy[2] discourse *to them* is narrated.

1. Do not obtain this.
2. Pure.

Let the mind wear earrings of seeking
the Divine Master's shelter.
Saith Nanak : Through devotion does the
devotee find liberation[1]. (4) (11)

In the Measure Ramkali—Composition of Sri Guru Amar Das P. 880

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sati-jugi sacchu kahai sabhu koī

In Sati-Yuga[2] all spoke truth;
By the Master's guidance in each home was devotion practised.
In Sati-Yuga[2], Righteousness stood on four legs—
The truth of this a rare one may realize by
the Master's guidance. (1)
In all Four Ages exaltation from the holy Name comes :
Whoever to the Name is devoted, finds liberation.
Without the Master's guidance devotion to
the Name comes not. (I-Pause)
In the Treta[3] Age one of Dharma's powers was lopped off;
Thereby spread false show *of religion* :
God was viewed as being remote.
By the Master's guidance come true
understanding and realization .
As the Name in the self is lodged, comes bliss. (2)
In Dwapar[4] Dharma's two legs only were left :
Then only one God-guided could
inspire devotion to the Name. (3)
In Kali-Yuga[5] Dharma had one power left;
On one leg it moved, with increase of Maya-attachment.
Maya-attachment is great darkness.
By the holy Preceptor's contact comes devotion to the Name
That liberation brings. (4)
In all ages is pervasive the One Eternal Divine Being.
In all creation is immanent holy Truth, none other.
From holy laudation *of God* comes true bliss,

1. Swims across.
2. The first of the four Ages, when all practised righteousness (Dharma).
3. The Second Age.
4. The Third age.
5. The last age, of sin (the present).

By guidance of the Master has holy truth pervaded me,
And to the primal Teacher, immanent Lord have I attained. (2)
The Master's Word is the holy Note[1] and Divine Knowledge,[2]
Whereby is the mind in the Lord absorbed.
Therein are comprehended all holy bathing-spots,
fasts and austerities.
By union with the Master does the Lord grant liberation, (3)
As vanishes egoism, is fear lifted,
And the devotee to the Master's feet is attached.
The holy Preceptor *our* doubt has lifted.
Saith Nanak : By the holy Word
comes union with the Lord. (4) (10)

Chhādanu bhojanu māṇgatu bhāgai

The mendicant runs about begging for clothes and food.
Here by tormenting hunger oppressed,
in the hereafter too suffering pain.
The Master's teaching has he not grasped,
And has by foul thinking lost grace.
Rare is the person by the Master's
teaching attaining devotion. (1)
The *true* Yogi's praxis is in the abode of serenity to abide;
By an equable gaze to view all,
And by the charity of love,
And the holy word to be fulfilled. (I-Pause)
Five are the oxen[3] drawing the cart of the self.
In the strength given by God lies its excellence.
As is broken the axis of *God-given strength*, is the cart upturned,
And its wooden frame amid its load gets scattered. (2)
Yogi ! the Master's Word contemplate;
Treat suffering and joy, grief and sorrow and separation alike.
Let thy food be the holy Name,
realized by contemplation of the Master's Word.
By contemplation of the formless Lord shall the body's
wall from collapsing be immune. (3)
One girding the loin cloth of poise from bondage shall be freed.
By guidance of the Master's Word shall lust
and wrath be annulled[4].

1. Nād.
2. Veda.
3. The five sources of knowledge.
4. Be robbed.

My discourse of the Lord and of the Portal
By Thee is inspired. (4) (8)

Sāgar mehn būnd būnd mehn sāgaru kavaṇu bujhai bidhi jāṇai

In the drop is contained the ocean, the ocean in the drop—
Who will unravel this ?
The Lord who this system understands,
The wonders of creation makes and contemplates;
Himself their essence realizes. (1)
Rare is the person having such realization. P. 879
Thereby comes liberation and *attaining* the supreme state. (I-Pause)
In the day is *quality of* night, in the night *light of* the sun;
Such also is the relationship of heat and cold.
None else His state and extent knows—
Without guidance of the Master comes not such realization. (2)
Try to this unravel, thou who art enlightened on God :
In the male is the female *element*, in the female the male.
By the tune *of holy music is induced* meditation;
By meditaion comes realization—
Such is the inexpressible secret of the Divinely-enlightened. (3)
In the self is Divine light, in His light abides the self—
Then the five[1] *sources of knowledge* live in unison like
disciples of one master.
Nanak is ever a sacrifice to such as in the sole Divine Word
are absorbed. (4) (9)

Jā Hari Prabhi kirpā dhārī

As the Lord assumed grace,
Egoism within us He destroyed.
Such a servant *alone* is loved of God
As by *guidance of* the Masters' Word
contemplation undertakes. (1)
Such a servant of God pleases the Lord
As day and night practising devotion, unmindful of cavilling[2]
Divine laudation sings. (I-Pause)
As is struck tune of *the hymn*, has arisen the
reverberation of unstruck music.
Thereby is my heart in joy in God absorbed.

1. Panch, also interpreted as the elect of God.
2. Of feeling ashamed at the world's cavilling.

Within thee is the fire of desire—restrain it.
Thus will the lamp incessantly within thee burn. (1)
Float on water such a lamp[1]
Whereby all enlightenment mayst thou attain. (I-Pause)
Holy[2] consciousness for *such a lamp* shall be the clay—
Fashioned thus, shall the Lord[3] approve it.
On the wheel of good actions mould it.
Here and in the hereafter shall it stand by thee. (2)
As the Lord shows grace,
Rare ones by the Master's guidance realization have.
Within such a one is the lamp's *flame* unshaken,
Sunk neither in water nor put out.
Such a lamp float thou on water. (3)
This lamp shall neither shake in wind, nor be put out.
Thereby shall be visible the illuminated *Divine* throne.
Khatris, Brahmins, Shudras and Vaishyas,
Despite thousands of calculations, its value cannot find.
Rare are those that such a lamp light.
Saith Nanak, to liberation[4] these attain. (4) (7)

Tudh noṉ nivaṉu mannaṉu Terā Nāuṉ

Putting faith in Thy Name is Thy true worship.
Offering of truth gets a place to sit *by Thee*.
Should one supplicate for truth and content,
Does the Lord listening to it, offer a seat by His side. (1)
Saith Nanak : At the Portal of the holy Eternal
Is none considered worthless. (I-Pause)
Thy grace and Thy boons is the treasures attained by *man*;
For Thy gifts is the beggar's heart full of enthusiasm.
Thereby into the heart[5] is put devotion,
Whose worth from primal time is determined. (2)
He who raised creation, alone does everything—
His value by Himself determined.
As by the Master's guidance is the Divine monarch manifested,
Nothing is *seen* to be born or to die. (3)
The world for the beggar shows contempt—no respect to
beggars is shown.

1. (This is a ceremonial).
2. Good.
3. He.
4. Swim across.
5. Vessel, beggar's bowl.

Nanak gives utterance to the ambrosial word.
Listen Machhindra ! such is the mark of the recluse :
Amid desires should his life pass without desire.
Saith Nanak : Verily must then he attain the Creator. (3)
Nanak humbly expounds this secret text :
Thus will the creature[1] to the Creator[2] be united.
The Master's teaching should be his medicine[3] and food : P. 878
Such a practitioner shall attain knowledge of the
six systems of philosophy[4]. (5)

Ham dolat beṛī pāp bharī hai pawaṇu lagai matu jāi

A boat laden with sins am I—
beware lest shaken by the wind it sink.
Lord attainment incarnate ! to have sight of Thee
Have we approached Thee—
Inevitably *to us* grant exaltation. (1)
Master, saviour ! save us.
Grant us perfect devotion to the Eternal—
To Thee am I a sacrifice. (I-Pause)
True Siddhas, Yoga-practitioners,
Yogis and itinerant mendicants are those
That on the Sole conferrer of attainments have meditated.
Those getting realization[5] touch the Lord's feet
And attain union[6]. (2)
Lord ! I know not the *way of* repetition of texts,
austerity, self-restraint or ritual—
Thy Name solely I utter.
Saith Nanak : As the Master,
image of the Supreme Being was met,
By the holy Word were all doubts set at rest. (3) (6)

Suratī surati ralāīyai etu

To the Master of enlightenment join *your* consciousness
in a manner
That the body may become a raft to cross *the ocean of existence.*

1. Disciple.
2. Master.
3. Also wine certain Yogi sects induced ecstasy through liquor).
4. That is the Shastras. (Also may imply the Six ascetic sects).
5. The Word.
6. Make attainment.

Note : The image of earthenware lamps floated on water by the Hindu women folk is sustained in this hymn.

Thus is crossed the ocean.
And man may die to life.[1] (Second Pause) (4) (3)

Surati shabdu sākhī merī singṇīṇ bājai loku suṇei

Absorption in the word and *the Master's* teaching is my horn;[2]
The world listens to it as it makes sound.
My begging-bowl and pouch is to beg charity of the Name. (1)
Friend ! know, Lord of the universe[3] is ever awake.
The true Lord of earth[3] is He who the earth sustains;
In an instant creation He raises. (I-Pause)
Life-breath by water and air is bound;
Sun and moon are made the great lamps.
To die and to live has He given the earth *to man*—
All these boons has *man* forgotten. (2)
Siddhas, Yoga-practitioners, Yogis,
wandering mendicants and *Muhammadan* Pirs—
As I meet any such, God's laudation I utter :
Thus shall my mind serve *Him*. (3)
Paper and salt in company with *ghee* remain untouched by water;
So does the lotus.
Saith Nanak, servant of God : Thus do God's devotees
also mingle *with mankind*—
What harm can Yama do to them ? (4) (4)

Suṇi Machhindrā Nānaku bolai

Listen, Machhindra[4], to Nanak's discourse.
The true yogi should control the
five passions and not shake therein.
By such praxis of Yoga,
Shall man be liberated himself and liberate his forebears. (1)
He is the true recluse who such wisdom acquires.
Day and night in complete absorption would he
remain immersed. (I-Pause)
His begging should be loving devotion and living in fear of God.
By invaluable content should he feel fulfilled.
His cushion should be becoming the very image of meditation.
In the Name eternal should his mind be completely absorbed. (2)

1. See note 1 ante.
2. Yogis blow a deer-horn for prayer.
3. Gorakh, the founder of hatha-yoga. Gorakh literally means Lord of the Universe.
4. Name of a Yogi, the Guru's interlocutor.

Sarab joti Terī pasari rahi

In all *creation* is spread Thy light :
Wherever I look, the mighty Lord[1] I behold. (1)
Lord ! pray end life's desires.
In the dark well of Maya is *my* heart fixed. (I-Pause)
As in the body He is lodged, so also is He outside.[2]
The Lord cherishes those ever in mind bearing them. (2)
Himself is He near, Himself far,
Himself all-pervasive.
By contact with the holy Preceptor is darkness lifted. P. 877
Wherever I look, is the *Lord* pervasive. (3)
Doubt within, Maya outside
Strikes the eyes like arrows.
Saith Nanak, God's slave of slaves, in humility :
Creature ! much suffering shalt thou have. (4) (2)

Jitu dari waseh kavanu daru kahīyai darāṇ bhitari daru kavanu lahai

What is the door called where your abode is ?
Who to that door of all doors attains ?
Would someone tell me of the door.
In whose quest detached from the world I wander. (1)
How to cross the ocean ?
Impossible it is to die to life[3]. (I-Pause)
Suffering's is the door, wrath its door-keeper;
Desire and anxiety are the door-panels fixed in it.
Amid moat of maya-water[4] is this house built—
The Lord abides therein settled on the immutable cushion. (2)
Numerous are your names, yet unknowable is your extent—
None like to you, Lord.
Forbidden it is to voice *one's suffering*, proper it is to keep the utterance to oneself.
The Lord knows all and does everything *as he thinks best.* (3)
When desire and anxiety *assail the mind,*
how may man utter *God's* Sole Name ?
Saith Nanak : By living desireless among desires comes union with the Sole Lord. (4)

1. Narhari = Vishnu's man-lion incarnation.
2. Lit. Why is He not apprehended outside ?
3. Lit. Die while living. (This is an expression of man's helplessness in transcending his lower nature. The answer is at the end.
4. The water of desire is meant.

RAGA RAMKALI

In the Measure Ramkali—Composition of Sri Guru Nanak Dev P. 876

Quartets

SCORE 1

In the Name of the Sole Supreme Being, Reality Eternal;
Creator; Immanent Presence;
Without Fear; Without Rancour; Timeless Form; Unincarnated;
Self-existent; Realized by the holy Preceptor's grace.

Koī paṛhtā sahsākritā koī Paṛhai Purānā

One studies Sanskrit[1] *texts*, another Puranas;
Another still on the rosary repeats the Name,
fixing his meditation.
Never at any time know I aught else;
The Sole Name I realize. (1)
Lord ! I know not what my *end* shall be.
Master ! thoughtless, ignorant that I am,
to Thy shelter am I come—
In your grace my honour save. (I-Pause)
Sometimes the self ascends high, at other times to
nether regions descends.
The greedy self, unstable, all four directions scours. (2)
With death recorded in our destiny into
the region of the *world* have we come;
Yet, mother ! our life's possesions are we expanding.
Others depart; this, Lord we see.
A blazing fire is approaching. (3)
None is another's friend, brother, father or mother.[2]
Saith Nanak in humility : Shouldst Thou grant
devotion to the Name,
That alone at the end shall our helper be. (4) (1)

1. Sahaskrit may also imply the Prakrits.
2. (The implication is, these leave us at some time.)

As has arisen enlightenment, has illumination come.
In His grace worms *like us* has He made His servants.
Saith Ravi Das : Now is assuaged our thirst.[1]
As uttering the Lord's Name, Him we serve. (4) (1)

Je ohu athsath tīrath nhāvai

Should anyone bathe at sixty-eight holy spots;
And the twelve stone-figures[2] worship;
Should make wells and tanks—
With utterance of calumny all this is wasted. (1)
How can calumniator of the holy be saved ?
Know, in hell must he inevitably fall. (I-Pause)
Should anyone bathe at Kurukshetra during the *solar* eclipse;
Should give away in charity his wife with all her bedecking;
Should he listen to all the Simritis[3]—
With utterance of calumny, no merit to him attaches. (2)
Should any offer endless food to the holy;
Should give away gifts of land, and erect fine temples;
Should he neglecting his own affairs, accomplish those of other—
With utterance of calumny into numerous
births must he wander. (3)
People of the world ! Why utter calumny of others ?
The calumniator gets all exposed.
The calumniator's end after much thinking have we determined,
Saith Ravi Das : The sinner to hell goes. (4) (2.11.7.2)
(Total 49 hymns)*

1. Used symbolically.
2. (These may be the twelve famous Shiva-lingams or the twelve figures of deities).
3. Codes of Brahminical law.

* Note in the original.

With a rod he broke her leg—so limping[1]
she was sttepping on. (1)
Brahmin ! your Shiva I saw riding the white bull :
In Parbati's home was food cooked; her child he killed.[2] (2)
Brahmin ! I also saw your Ram Chander;[3] P. 875
Entering into conflict with Ravana, his wife[4] he lost. (3)
The Hindu is blind of both eyes, the Muhammandan of one.
The God-enlightened are wiser than either.
The Hindu worships in the temple of deities,
the Mohammandan in the mosque.
Nama has worshipped Him who is contained.
Neither by the temple nor the mosque. (4) (3.7)

In the Measure Gaund—Composition of the Venerable Ravi Das

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Mukand Mukand japuh saṇsār

Listen world ! the Name of the Lord,
conferrer of liberation[5] repeat
Without the Lord[6] shall this body be ruined.
The Lord alone is *Mukand*, conferrer of liberation,
The same *Mukand* is our father and mother. (1)
Living and dying, as *Mukand* he contemplates,
His servant ever is in bliss. (I-Pause)
Mukand is our very life.
By repeating *Mukand's name* is our forehead marked
with Divine approval.
One is the state of dispassion to the world alone serves the Lord.
The Lord to the weak is wealth. (2)
As *Mukand* confers favours,
What can the world do to us ?
With our caste effaced,[7] His court have we entered :
Lord ! Thou alone in each age art liberator. (3)

1. (Because of the fourth line not being complete).
2. This is a Puranic myth.
3. Rama, hero of the Ramayana.
4. Sita is meant.
5. Mukand, (Mukand, an attributive name of Krishna, implying God, is repeated several times in this hymn).
6. Mukand.
7. (This Bhakta was of a low-case, cobbler).

By uttering the Lord's Name was Putana[1] saved :
Who was child-murderess, full of guile.
By contemplation of the Lord was saved Draupadi;[2]
And saved was Gautam's wife[3] turned stone. (3)
Nama makes supplication to the Lord,
Who destroyed Kesi[4] and Kamsa,[5]
And to Kali granted the boon of life :
By utterance of whose Name is turned away
fear and suffering. (4) (1.5)

Bhairon bhūt sītalā dhāvai

Whoever runs after Bhairon,[6] goblins or
the goddess of small-pox,[7]
Mounted on an ass,[8] kicks dust. (1)
Lord ! Thee solely do I adopt,
And other deities *give away* in exchange, (1-Pause)
Anyone offering worship to Shiva by repeating his name,
Shall riding a bull, play on a hand-drum.[9] (2)
Whoever, worships the Great Mother.[10]
Shall though man, be incarnated as woman. (3)
Thou who art known as the Primal Goddess[11]—
Where art hidden at the time of granting liberation ? (4)
Friend ! by the Master's guidance grasp at the Name Divine.
States Nama[12] humbly : This too is Gita's teaching, (5) (2.6)

Āju Nāmei Bīthalu dekhiyā mūrakh ko samajhāū re

Today Nama has beheld the Lord[13]—how this to the ignorant
I shall explain. (Pause).
Listen Brahmin ! your Gayatri[14] was grazing in Lodha's field.

1. A witch-murderess sent to poison the infant Krishna by her suck.
2. Drupad's daughter, wife of the Pandavas, whose honour was saved by Krishna as she called on him in her affliction.
3. Ahalya, who sinned with the moon-god.
4. A Rakshsa, who took the figure of a horse.
5. Krishna's tyrant uncle, destroyed by him.
6. An incarnation of Shiva, terrible in shape, controlling goblins and evil spirits.
7. Sitala.
8. (The ass is Sitala's mount).
9. (This is how Shiva is figured).
10. Implies Durga, the goddess or Devi with numerous names.
11. An attributive name of Durga.
12. Short for Namdev.
13. Bithal, See note to hymn 3 *ante*.
14. A sacred Brahminical text, of three and a half lines.

As Dhruva[1] and Narada[2] *in devotion* have you fixed,
Pray fix me thus too for a while.
Many by support of Thy Name are saved—
Such is Nama's[3] firm thinking (2) (3)

Mohe lāgatī tālābelī P. 874

Restless am I, as the cow left alone without the calf. (1)
As writhes the fish without water.
Even thus without the Nāme Divine is Nama helpless. (I-Pause)
As the cow's calf loosed *to her*.
Sucks at the udder, gulping butter; (2)
In such ecstasy[4] has Namdev attained the Lord.
By contact with the Master has he realized the Inaccessible. (3)
As the philanderer passionately desires another's wife,
Such is Nama's love for the Lord. (4)
As in naked sunshine burn *creatures*.
Thus is poor Nana[5] without the Name Divine. (5) (4)

In the Measure Gaund—Composition of the Venerable Namdev

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Hari Hari karat mitei sabhi bharmā

By utterance of the Lord's *Name* are all doubts dispelled.
Utter the Lord's Name—this is the noblest religious practice.
By utterance of the Name Divine are effaced
disabilities of caste and family.[6]
The Lord is as stick to the blind. (1)
To the Lord I bow, to the Lord make obeisance.
In uttering the Lord's Name is not *felt* Yama's terror. (I-Pause)
The Lord took Harnakasha's[7] life;
To Ajamal[8] gave place in heaven.
Coaching the parrot did Ganika[9] find liberation.
The Lord of such merits is the pupil of my eye. (2)

1. The saint turned pole-star.
2. Brahma's son.
3. Short for Namdev.
4. In the original this is implied.
5. See note *ante* on this.
6. (This Bhakta came of Chhīpā caste reckoned low. Chhīpā = Dyer, tailor).
7. The demon-king, Prahlad's father.
8. A sinful Brahmin saved by uttering the Lord's Name in his last moments.
9. A countesan.

None of these equals laudation of the Name Divine[1].
My sluggish mind !
contemplate with devotion on the Lord. (I-Pause)
Offering rice-balls[2] at Gaya;
Living in Varanasi on Assi[3] bank,
Reciting the four Vedas from memory; (2)
Performance of all religious rites,
Discoursing on religious philosophy and strict control of senses;
Engaging in performance the six ritual acts;[4] (3)
Engaging in discoursing of dialogue between Shiva and Shakti[5]—
My self : discard all distinctive *rituals*—
The Lord contemplate ever.
To the Name be devoted, whereby the ocean of
exitstence thou mayst cross. (4) (1)

Nād bhramei jaise mirgāe

As is the deer attracted by sound *made by the hunter.*
Gives up life but turns not its attention away; (1)
Even thus do I behold the Lord.
Discarding the Lord, nowhere else do I turn my mind. (I-Pause)
As the heron keeps watch over fish;
As the goldsmith fashioning ornaments watches for *gold*; (2)
As the voluptuary looks at other's womenfolk,
As the gambler casting cowrie-shells takes them away (3)
Even thus, wherever I look, the Lord I behold.
Nama[6] ever on the Lord's feet meditates. (4) (2)

Mo kau tāri lei Rāmā tāri lei

Lord ! Save me, save me[7] !
Ignorant that I am, I know not swimming—
Father, Lord[8] ! give me prop of Thy arm. (I-Pause)
By the wisdom taught by the Master,
In an instant man turns into god.
Though born of man, heaven have I conquered—
Such is the medicine that *from the Master* I have received. (1)

1. The classical name of Allahabad, where the famous Tribeni is situated.
2. Pind = Sweet rice-balls.
3. A rivulet, tributary of the Ganga.
4. These relate to the prescribed duties of the various orders.
5. (This dialogue is believed to be the origin of Tantras—*agam* and *nigam*).
6. Short for Namdev.
7. Take me across the ocean.
8. Bithal, (lit. one squatting on a brick) a name of Vishnu, here symbolizing God.

The true whore-master is one that the
market *of the self* improves,
And the five impure impulses instructs,
Who realizes devotion of the Master of the world[1].
Such a whoremaster we acknowledge as Precepter. (3)
The true thief is one that is above calumny,
And to control the senses the Name repeats.
One with such qualities, saith Kabir,
We hail as Master divinely-inspired, and all-wise. (4) (7.10)

Dhannu Gopāl dhannu Gurudev P. 873

Hail the Lord; Hail the Master, Divinely-inspired.
Hail holy food, that makes starved lotuses[2] bloom.
Hail the devotees who this have realized :
Such with the Lord have attained union. (1)
From the Primal Supreme Being comes food.
By consuming[3] food, contemplate the Name. (I-Pause)
Contemplate the Name; praised be food.
Mingled with water, nobly it tastes.
Any person that discards food,
in the three worlds forfeits respect. (2)
Those discarding food, practise hypocrisy.
Such are neither *like* married women, nor widows.
The world over are they reputed as milk consumers;[4]
But in secret substantial qualities *of food* consume. (3)
Without grain does not the season grow plentiful.
By discarding of food is not attained union with the Lord.
Saith Kabir : Thus have I realized—
Hail food, whereby our faith in the Lord is fixed. (4) (8.11)

In the Measure Gaund—Compositon of the Venerable Namdev

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Ashumedh jagne

Horse-sacrifices,[5]
Giving away in charity valuables equal to oneself in weight.
Bathing at holy Paryag : (1)

1. Nine Continents.
2. Symbol for heart.
3. Enjoying.
4. (Certain sects enjoin upon their followers to abjure cereals and to live solely on milk).
5. A great sacrificial rite of the ancient Aryans.

Jaise mandar mehn balhar nā thāhrai

As *without* the middle beam would an edifice not stand;
So without *devotion* to the Name how may man
get liberation[1] ?
Without the pitcher stays not water;
So, without *guidane* of the holy is man's state lamentable. (1)
I would burn one remembering not God.
Who in this field of the world in his body and
ego is absorbed.[2] (I-Pause)
As without the ploughman is the field not sown,
As without thread are not beads strung,
As without the twist is not a knot made firm,
So without *guidance of* the holy is man's state lamentable. (2)
As without mother and father is not *born* a child.
As without water are not clothes washed.
As without a horse is no riding possible.
So without *guidance of* the holy is not attained
the court Divine. (3)
As without a musical instrument is not dancing done.
As the abandoned woman leaving husband is dishonoured.
So saith Kabir, make the Sole Lord your own :
One that is God-directed,
never into transmigration falls. (4) (6.9)

Kūtan soi jo mana kau kūtai

The true procuror is one pounding[3] the ego :
By pounding the ego comes escape from Yama.
After pounding the ego should it to the touchstone be put.
By such pounding[4] is attained liberation. (1)
What does the world express by procuror ?
In different tongues has it to be considered. (I-Pause)
The true dancer is one dancing with the heart,
With falsehood not satisfied, in truth absorbed.
To the mind should the tune be played.
Of such a heart is God Himself the cherisher. (2)

1. Swim across.
2. Also rendered as : I would burn one remembering no God, who in this field in body and mind is pervasive.

Note : Herein by figures drawn from the world of frivolity spiritual instruction is imparted.

3. In *Kūtan* (n) and *Kūtai* (vb) there is a pun.
4. Here a double sense is yielded by *kūtan*—Procuror and pounding.

Wife to all beings. (I-Pause)
The gold chain decorating the wedded woman's neck,
To God's devotee is poison, but the world at its sight is delighted.
A harlot, she displays herself[1] bedecked,
But cursed by the holy wanders along helpless. (2)
The devotee of God shuns[2] her, she follows him,
Afraid of the curse *pronounced* by the Master's grace.
She is life-prop of the reprobate[3].
But to us she appears a blood-thirsty vampire. (3)
Her secret we realized
As in grace the master, Divinely inspired met us.
Saith Kabir, Now is she cast out *by us*.
And to the world's sash clung. (4) (4.7)

Grih shobhā jā kai re nānhi P. 872

From the house of one without glow *of* wealth—
Wayfarers depart unfed—
With minds dissatisfied they go away.
Thus are the poor without wealth held to blame. (1)
The wedded woman *Maya* is praised and considered holy.
For whom the minds even of great recluses are restless. (I-Pause)
This wedded woman is daughter of a curmudgeon.
That discarding God's servant, with the whole world goes to bed.
At the court of the holy stands she in *obedience*.
Praying, thy shelter I seek; pray save me. (2)
This wedded woman is of great beauty possessed;
With ankle-bells tinkling.
With man she *abides* while he be alive.
Else soon leaves him in *hurry* unclad.[4] (3)
This wedded woman the three worlds[5] has possessed.
The eighteen Puranas and bathing-spots have joy of her.
Brahma, Vishnu and Shiva has she pierced.
Great kings and monarchs has she wounded. (4)
This wedded woman is without limit or restraint;
To the five puckish[6] senses is she attached.
As of the five puckish senses is the earthenware pot smashed—
Thus, saith Kabir, by the Master's grace are we released. (5) (5.8)

1. Sits.
2. Runs away from.
3. Sakta.
4. (This is to emphasize her hurried departure.)
5. Lit. Abodes.
6. Narad in the original, implying clever devices.

By grace of the Master have I found the path,
Whereby are annulled birth and death.
Saith Kabir : Immortal, of the Divine essence is it,
Like ink on paper that erased cannot be. (4) (2.5)
Complained Kabir's mother :

Tūtei tāgei nikhutī pāni

Broken is the yarn, dried up the starch :
At our door are glistening *bare* reeds.
Scattered are hair of the carding comb.[1]
Death appears to haunt this mendicant. (1)
These mendicants have wasted all our property.
As more and more mendicants come and go,
are we fed up. (I-Pause)
The beam and the shuttle has he forgotten;
In God's Name is his heart absorbed.
While the children[2] have nothing to eat,
These close-shaved mendicants daily eat their fill. (2)
One or two are in the house; another one or two are
arriving and on the way.
We sleep on straw, they on cots.
They caress their heads, religious books tied to their waist.
We get only parched grain to munch, while they get bread. (3)
In the end will our mendicant and these will be one.[3]
Saith Kabir : Know, these close-shaven ones are the shelter
of the drowning[4].
Saith Kabir : Listen thou Loi, purblind, uninstructed in faith.
To these mendicants be devoted;
With them seek shelter. (4) (3.6)

Khasamu marai tau nāri na rowai

As dies her Lord, the woman, *wealth* weaps not.
Another becomes her custodian.
Her custodian gets ruined—
In the hereafter *for him* is hell, here indulgence in pleasures. (1)
Wealth is *a wife* of everlasting wedding bliss,
beloved of the world—

1. This is a description of Kabir's indifference to his weaver's occupation.
2. Daughters and sons.
3. That is, he will leave house and home to join their order.
4. Also, what support to the drowning can they give ?

The elephant[1] violently was goaded in the head.
The elephant ran *away* trumpeting—
Declaring, to this *prostrate* figure am I a sacrifice. (1)
Lord ! in you alone lies my strength.
The Kazi was urging the *mahout to* goad on
the elephant. (I-Pause)
Threatening *mahout* ! I shall cut thee to pieces :
Goad and drive the elephant.
The elephant moved not, and went into meditation.
In his heart was lodged the Lord. (2)
The people quaried : What offence has this holy man done,
That in bonds he is thrown to the elephant ?
The elephant, picking up the bundle, made obeisance to it—
The Kazi purblind, realized not this. (3)
Three times was this tried fully,
But his hard heart still was not softened. P. 871
Saith Kabir : The Lord is my *guardian.*
In absorption in Him[2] lies His servant's life. (4) (1.4)

nā ehu mānasu nā ehu deo

Neither is *the self*[3] human not divine,
Neither celibate nor Shiva-worshipper.
It is neither a Yogi nor a recluse,
Neither the mother of any nor anyone's child. (1)
Who abides in this temple of *the body* ?
None His extent knows. (I-Pause)
It is neither a householder nor one indifferent to worldly concerns;
Neither a ruler nor a beggar.
Neither has it a body nor has a grain of blood[4].
Neither a Brahmin nor a Shudra.[5] (2)
It neither is one given to austerities nor a Muslim holy man[6].
Neither is it born nor seem to die.
Whoever wails over its death,
Only his respect forfeits. (3)

Note : This brief narrative tells the story of Kabir's persecution by religious bigots.

1. (Kabir was sentenced to be trampled under foot by an elephant. Another interpretation : The elephant violently on the earth struck its head.
2. The fourth state (turiya).
3. This.
4. Also, is not blood-stained.
5. Carpenter.
6. Shekh. Also, an anchorite.

Talking with such, leads to the evil of *wrath.*
Should you be silent, what can the poor fellow do ? (3)
Saith Kabir : an empty vessel makes noise.
On that is full, unshaken remains. (4) (1)

Narū marai naru kāmi na āwai

When man dies, of little use is he.
An animal dead, is useful in ten *different* ways; (1)
What know I of the consequences[1] of my deeds ?
What, friend ![2] do I know ? (I-Pause)
Our bones burn as a bundle of faggots.
The hair burns as a sheaf of hay. (2)
Saith Kabir : Man is awakened only then,
When Yama's rod on his head falls. (3) (2)

Ākāshi gaganu pātāli gaganu hai chahun disi gaganu rahāilei

In the upper world and the nether world is pervasive the
Divine Universal consciousness;[3]
In all ten directions abides the Divine Universal consciousness.[3]
The Divine Universal consciousness,[3] essence of bliss,
Supreme Being eternal,
Even when our life's vessel breaks, vanishes not. (1)
The state of detachment arisen within impels me
To learn whence the living self comes, where it goes. (I-Paurs)
Of five elements is the body made—
By whom are these elements made ?
You say the self is bound by its deed—
Who placed the self under power of deeds ? (2)
The self[4] is in the Lord, the Lord in the Self[4]—
In all *creation* does He abide.
Saith Kabir : Devotion to the Name Divine shall I not forsake—
In God's will[5] let all happen as it may happen. (3) (3)

In the Measure Gaund—Composition of the Venerable Kabir

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Bhujā bāndhi bhilā kari dāriyo

Hands pinioned, in a bundle was I thrown down.

1. State.
2. Baba.
3. Gagan : Lit. Sky. Implied sense, universal, pervasive Divine mind.
4. Body.
5. Sahje (spontaneously).

Of the holy congregation are faces made radiant.
The calumniator all shelter has lost. (3)
God's servant with each breath lauds.
The Master, image of the Supreme Being, above need.
In his shelter are all fears effaced.
The calumniators all are destroyed, thrown down to the earth. (4)
Let no one calumniate God's servant :
Whoever in it indulges, to suffering must come.
Day and night[1] God's servant on the Sole Supreme
Being meditates—
So, Yama approaches him not. (5)
God's servant is without rancour; the calumniator pride-filled,
God's servant wishes them well; calumniators to
evil courses take.
By the Master's teaching on the Divine Preceptor
have we meditated.
God's devotee is saved; the calumniator into hell cast. (6)
Listen, my noble, beloved friend,
To the holy Word that at the Divine Portal is pervasive.
As are man's deeds, so is his attainment.
The root of the proud inevitably must be destroyed. (7)
Thou, holy Preceptor, art shelter of the shelterless.
In Thy grace save Thy servant's honour.
Saith Nanak : To the Master am I a sacrifice,
By whose contemplation is my honour exalted. (8) (1.29)

In the Measure Gaund—Composition of Bhaktas P. 870

By the Venerable Kabir

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sant milai kichhu sunīyai kahīyai

Should a God's devotee be met, *with him* enter into a dialogue.
Should a person of bad ways be met, better maintain silence. (1)
Friend[2]! *with a devotee* what should one speak ?
That by which the Name Divine would be repeated. (I-Pause)
One conversing with the holy does good to others.
Speaking to an ignorant person is meaningless utterance. (2)

1. All eight pahars.
2. Baba.

This one sole melody He raises; of one sole
Supreme Being granting vision,
Who is solely pervasive in the universe.
On Him alone is the singer's mind fixed, Him solely he serves—
By the Master's guidance realized (1)
Shouldst thou be such a chorister, art thou good,
Sing thou laudation of the Lord all-pervasive.
Discard Maya's concerns and interests. (I-Pause)
The five noble qualities, such as content,
should he make his instruments,
And with these produce the seven notes.
His instruments and melody discarding of pride and aggressiveness,[1]
Straight[2] his foot-movements.
Be his gyration cessation of transmigration;[3]
To one sole Word should he cling. (2)
Be His mime realization of Divine immanence;
His sound of ankle-bells, discarding of pining;
His emotional acting joy in poise—
With such dancing does one not take birth again. (3)
Should any win the Lord's pleasure,
Would he be one among millions such music to perform,
Saith Nanak : With holy company seek shelter,
Where solely is such music performed. (4) (8)

Koī bolai Rāma Rāma Koī Khudāe

Some utter His name as Rama,[4] others as Khuda;[5]
Some serve the Lord of the universe,[6] others Allah. (1)
Gracious Lord almighty,
Compassionate,[7] show grace. (I-Pause)
Some bathe at *Hindu* holy spots, others perform Haj;
Some perform pūjā,[8] others bow their heads in *namāz*.[9] (2)
Some study Vedas, others the Koran;
Some wear blue,[10] others white.[11] (3)

1. Power.
2. Implies following the straight path of godliness.
3. Here is a pun on pheri and pher, each implying gyration, moving in a circle.
4. These are the Hindus.
5. These are the Muslims.
6. Gosain, one of the Hindu attributive names of God.
7. Karim and Rahim (both Ar.) occur in this couplet, signifying the Gurū's broad tolerance and goodwill towards Islam.
8. The Hindu worship.
9. The Muslim prayer.
10. These are the Muslims.
11. These are certain Hindu sects.

Some are called Muhammadans, others Hindus.
Some seek bihisht[1] others swarga.[2] (4)
Saith Nanak : Whoever the Divine will realizes,
The Lord's mystery has understood. (5) (9)

Pavanai mehṇ pavan samāiyā

At death is air mingled with air,
Light into Light merges.
Dust from dust becomes indistinguishable :
On what does wailing for the dead rest ? (1)
Man ! who do you think has died ?
Thou enlightened one ! consider : This is the
Divine wonder. (I-Pause)
No tidings of the hereafter come.
The mourner too *one day* shall depart.
Man in bonds of illusion and attachment is bound.
In dream are the blind babbling. (2)
This is the Creator's enacted show.
Beings by God's illimitable Ordinance come and go.
Neither does one die, nor is mortal.
The self dies not; mortality touches it not. (3)
The self is not what you conceive it to be.
To one who has realization of *this* am I a sacrifice.
Saith Nanak : The Master our illusion has lifted :
None ever dies nor in transmigration is caught. (4) (10)

Japi Gobindu Gopāl lālu

Repeat thou Name of the Lord, preserver of the universe
Divine Beloved.
Bring to mind the Name Divine.
Then shalt thou by mighty death be not
consumed. (I-Pause) P.886
After wandering over millions of briths *in this life* have I arrived,
And by great good fortune to holy company have attained. (1)
Without guidance of the Master, perfectly-endowed,
comes not liberation.
The patriarch[3] Nanak this after contemplation declares. (2) (11)

1. The Muslim heaven.
2. The Hindu heaven.
3. Baba (father, grandfather), is an honorific applied to respected elders. It has become customary so to designate Guru Nanak Dev. Here it is applied by Guru Arjan Dev to himself, in a state of Divine abandon.

In the Measure Ramkali--Composition of Sri Guru Arjan Dev
SCORE 2
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Chāri pukārehṇ nā tūṇ māneh

In what the four *Vedas* proclaim hast thou reposed no faith;
The six *Shastras* too the same truth expound.
The eighteen *Puranas* too to the Sole Lord have given expression.
Yogi ! still the Divine mystery hast thou not realized. (1)
Playing is a unique harp,
Yet Yogi ! in thy intoxication art thou indifferent to it. (I- Pause)
In the first *Yuga*[1] was set up the settlement of righteousness.
In Treta appeared a crack.
In Dwapar did half of it vanish.
In the last age was seen only one of *its feet*. (2)
On one string are all beads strung,
Yet are the knots and strands differing.
As is the rosary moved, manifold pleasure its *sight* gives.
As is pulled the string, *beads* in their place fall. (3)
In all four ages is one same cloister[2] *for God.*
In this are inaccessible spots and numerous windows.[3]
After long search at the *Divine Portal* have I arrived.
Then Nanak, seeker of union, to his true Mansion at home[4]
has attained. (4)
Thus plays the unique harp.
Listening to it, does the Yogi now find
it delectable. (I-Second Pause) (1.12)

Tāgā kari kai lāī thiglī

The bodily frame with threads[5] is patched;
Veins and arteries the thread and bones the needle.
Of water is the staff.[6]
Yogi ! then of what art thou so proud ? (1)
The Lord[7] day and night contemplate.
The quilt shall last only two days. (I-Pause)

1. In this stanza the four ages figures (See Glossary).
2. The human self is implied.
3. Senses and desires.
4. That is, without the praxis of hatha.
5. Implies veins and arteries.
6. (Yogis carry a staff with them).
7. Nath = the Yogic name for the Supreme Being.

Rubbing ashes thick *over the limbs*, in absorption art thou seated.
Of thoughts of mine and thine the earrings thou dost wear.
In begging for food art thou unsatiated.
Leaving the Lord from others dost beg—
aren't of this ashamed ? (2)
Yogi ! on the cushion of the restless mind art thou seated.
Blowing the horn still art thou dejected.
Of the Divine Preserver,[1] Master hast thou no realization.
Thereby in transmigration art thou involved. (3)
Whoever has the Lord's grace,
To him is addressed our supplication—the Master,[2]
preserver of the world.
Whoever has made the Name his quilt and robes,
Saith Nanak, servant of God, in the *Supreme Being*,
is firmly merged. (4)
Thus, by contemplation of the Lord day and night,
Is attained the Divine Master, preserver
of the world, (I-second Pause) (2.13)

Karan karāwan soī

The Lord[3] is sole cause of all that happens,
No other is visible.
The Lord is wise, knowing—
By contact with the Master have I enjoyed bliss. (1)
Friend ! such is the delectable joy in God,
That a rare one alone by the Master's
guidance has experienced. (I-Puase)
The Name Divine is the pure light, amrita,
Which quaffing, of desire is one relieved, P. 887
Joy-cooled are thereby body and mind, their fire[4] assuaged,
And while engaged in worldly pursuits, to one is
manifested the Divine incarnation of joy. (2)
What *to Thee* shall I dedicate ? All is Thine.
To Thee may I ever be a sacrifice million-fold.
My body, mind and the lving frame hast thou made,
And by the Master's grace this lowly one exalted. (3)

1. Gorakh = Lit. Preserve of the world, was the founder of hatha-yoga. the word also implies the Supreme Being.
2. Here implies the Guru.
3. He.
4. Used symbolically.

Opening the door, into the Mansion hast called *me*,
And shown Thy true manifestation.
Saith Nanak : Shattered is the veil.
Thine am I, Thou in my mind lodged. (4) (3.14)

Sevaku lāiyo apunī sev

The Master Divinely-inspired in his servant's mouth
amrita of the Name has poured,
And in his service engaged him,
All *his* anxiety has he annulled—
To the Master *with such merit* am I a sacrifice. (1)
The holy Preceptor our objectives has fulfilled;
Resounded are trumpets of unstruck music. (I-Pause)
Deep and profound is repute of the Lord.
Whomsoever in His grace poise He grants,
The bonds of whosoever the Divine Monarch snaps,
Nevermore enters birth. (2)
Within whomsoever Himself has He manifested,
Never any suffering or agony feels.
Into his lappet falls a ruby and a jewel :
Along with his family does such a one find liberation. (3)
Such a one neither doubt nor duality feels.
The sole immaculate Lord he worships.
Wherever then I look, the gracious *Lord* I behold.
Saith Nanak : With the Lord, source of
joy have I found union. (4) (4.15)

Tan te chhutakī apanī dhārī

From my mind[1] is dropped egoism by it assumed;
And the Lord's command delectable is rendered.
All that He does, now to my mind appears sweet—
Thereafter such wonder with my eyes have I beheld. (1)
Now I realize, gone is my affliction.
Ended is my thirst,[2] annulled acquisitiveness,
By instruction of the Master, perfectly-endowed. (I-Pause)
In his grace has the master in his shelter kept me.
The Master to the Lord's feet has attached me.
As fully is the mind put in poise,

1. Body.
2. Used Symbolically.

The Master and the Supreme Being transcendent have
I realized to be one *in spirit*. (2)
Of all the Lord's creation am I servant :
Within all is the Lord's lodgement.
None to me is evil-doer or foe.
With all now in unison I step as brother. (3)
On whomsoever the Lord joy has conferred.
Nevermore into suffering falls.
Himself of all is He cherisher.
Nanak in joy of the Lord is dyed. (4) (5.16)

Mukh te parhtā tīkā sahit

With his[1] tongue does he study scriptures with their gloss,
Yet in his heart is not perfected discipline of *devotion* to the Lord.
By his sermons others he *seeks* to confirm *faith in the holy texts*,
Yet to his own preaching is he indifferent.[2] (1)
Brahmin ! the Vedas contemplate,
Cast off the wrath in thy mind. (I-Pause)
In frond of him has he placed the Vishne stone;[3]
Yet is his mind in ten directions moving. P. 888
Drawing the paste-mark, at the feet of the stone he falls;
To impress the world falsely[4] he acts. (2)
The six-fold ritual[5] and the act of cleansing bowels[6] *he performs*,
Yet in the homes of the prosperous the scriptures he recites.[7]
Telling beads of the rosary, yet wealth he seeks.
Friend ! none by such devices liberation has found. (3)
The true Brahmin is one who the Master's Word lives.
From Maya of three qualities is he released.
Devotion to the Name Divine equals study of the four Vedas.
Saith Nanak : Fall thou under shelter of the Lord. (4) (6.17)

Koti bighan nahīṇ āwaeh neri

Whoever has the Creator's grace,
A million impediments touch him not;
Maya of numberless forms is his handmaid;
Numberless sins are his slaves. (1)

1. (As clarified below, refers to the Brahmin posing piety).
2. Does not follow.
3. Shaligram.
4. Blindly.
5. The Brahminical ritual is implied.
6. Dhoti , an act in hatha-yoga praxis.
7. That is, on hire.

Whoever has the Lord for helper,
Numberless of his endeavours find fulfilment. (I-Pause)
Should the Creator be preserver, what is the creature's
power to harm ?
Even an ant the whole world[1] can conquer.
Endless His glory— how far may it be recounted ?
To His feet am I a sacrifice. (2)
Whoever by the Lord is exalted,
In recitation of texts, austerities and meditation engages,
Performs charities of various kinds;
And in Kali Yuga is his devotion alone approved. (3)
By joining holy company came illumination,
Joy in poise and fulfilment of desires.
This assurance the Master, perfectly-endowed has given,
To whom is Nanak a humble slave.[2] (4) (7.18)

Doshu nā dījai kāhū log

Lay not on anyone else the blame;
One consumes what one has earned.[3]
By one's own actions is one bound.
By involvement in Maya-concerns comes transmigration. (1)
Such is the realization of the holy :
By teaching of the Master, perfectly-endowed,
has come this illumination. (I-Pause)
The body, wealth, woman all are a Maya-show.
Man's steeds, elephants, all are evanescent.
Pleasures of kingship, delights of beauty-all are false.
Without *devotion to* the Name all shall turn to dust. (2)
Those lost in doubt are vainly proud.
Know, all this expanse[4] *with you* shall not go.
Involved in sorrow and joy has the body turned old.
Thus is the reprobate's[5] life passed. (3)
In Kali-yuga is the Name Divine life-giving.[6]
This treasure with the holy[7] lies.

1. Abode, shpere.
2. Slave of slaves.
3. That is, man's reward is according to his deeds.
4. Show of things, objects, paraphernalia.
5. Sakta.
6. Amrita.
7. That is, the Guru.

Saith Nanak : Whoever has pleasure of the Master,
Divinely-inspired,
In each being the Lord beholds. (4) (8.19)

Panch shabad teh pūran nād

In the holy congregation[1] are heard the full note of
five sounds of music;[2]
There is played the unstruck melody, unique, wonder-working.
God's devotees, *absorbed in* the immaculate Supreme Being,
Are there disporting. (1)
There is joy-in-poise, abode of bliss.
Those seated in company of the holy
From maladies, grief and transmigration are exempt. (I-Pause)
There the Name solely is contemplated.
Rare are those that such poise obtain :
Love their food, Divine laudation their sustenance. P.889
Beyond computation is *greatness of* that immutable station. (2)
One that is there shakes not, nor in various directions runs.
A rare one by the master's grace this station attains.
There is neither doubt or fear nor attachment or Maya snare.
In unshaken absorption in the gracious Lord they abide. (3)
Unknowable His extent;
Himself is He hidden, Himself the *visible* expanse.
Whoever joy in the Lord has tasted,
Saith Nanak, Wondrous, beyond expression is *his praise*. (9.20)

Bhetai sangi Pār-Brahmu chitti āiyā

By joining holy congregation came the Supreme
Being into *our* consciousness.
By holy company was content put in *our* mind.
At feet of the holy rests my forehead.
Numerous times to God's devotees make I obeisance. (1)
My self to God's devotees is a sacrifice,
Under whose shelter joy I have attained.
In their grace have they saved me. (I-Pause)
Feet of the holy may I wash and their wash sip.
By sight of the holy find I life.
My mind's hope in the holy is fixed.
God's devotees my holy substance are. (2)

1. There.
2. Used symboically for spiritual ecstasy.

God's devotees my *faults* have covered;
By grace of the holy feel I no pain.
By the gracious Lord is company of the holy granted me.
The holy my succourers are and gracious *to me* have turned. (3)
Illumined is my understanding, intellect and realization.
The Lord profound, mighty, repository of merit
Cherisher of all beings
In holy company, saith Nanak, have I beheld
and felt blessed. (4) (10.21)

Terai kāji na grihu rāju mālu

Home, royal authority, wealth—none of these to thee is any good.
Nor is the mighty snare of maya-poison any good to thee.
Know thy loved ones and friends all to be *figures of* deception:
The Name Divine alone shall accompany thee. (1)
Friend ! chant laudation of the Name Divine
By contemplation of the Lord shall thy honour be saved.
By contemplation of the Lord is Yama rendered powerless. (I-Pause)
Other than *devotion to* the Lord are other concerns worthless :
Gold, silver, copper[1] are as *dust*
Repeat the Master's Word—thereby shall thy mind be joyful.
In this world and the next shall thy face *thus* be radiant. (2)
Our forebears that did these to exhaustion,
Maya-concerns no way have completed.
Of the rare one that the Name Divine utters,
Are the objectives fulfilled. (3)
To God's devotees is the Name the prop.
God's devotees endless life have won,
Whatever God's devotee does, is approved
To such is Nanak, servant of God, a sacrifice. (4) (11.22)

Sinchehi darabu dehi dukhu logu

The wealth that thou dost hoard, causing affliction to people,
To thee shall not be any good; others shall put it to use;
In blind pride dost thou act :
In the hearafter in Yama's thongs shalt thou be bound. (1)
Thoughtless man ! discard envy of others.
In this world shalt thou live for a night[2] only.
Thou who art maya-intoxicated, inevitably must depart :
To a dream art thou attached. (I-Pause)

1. Dām= a small copper coin, a farthing.
2. Used metaphorically for life's brief space.

In childhood art thou a blind infant.
In fullness of youth in foul[1] deeds art thou involved. P. 890
In the third stage dost hoard wealth,
When grown old , in regrets must thou desert *it all.* (2)
After a long time hast thou obtained the
Human incarnation, hard to get,
Deprived of the Name to dust is it turned.
Worse it is than beast's, goblin's and thoughtless creature's,
In not realizing Him who fashioned it. (3)
Creator, Lord, cherisher of the earth,
Thou who art compassionate to the humble, ever gracious,
To my supplication listen !
You alone from bonds grant freedom.
In your grace grant union to Nanak, in the
world that is blind. (4) (12.23)

Kari sanjogu banāī kāchhi

By great devices[2] is the structure *of the body* made.
Man *like* a child to it is attached.
Man cherishes and ever embellishes it,
Yet at the end must it depart. (1)
Man ! all other than the Name is false.
Those attached to other than the Lord,
all by Maya are deluded. (I-Pause)
By bathing at holy spots is not washed off impurity;
Ritual deeds all are tricks of egoism.
By pleasing the world is liberation not attained.
Those without the Name lamenting shall depart. (2)
Without the Name Divine is not shattered the veil of *illusion.*
This after study of Shastras and Simritis *is learnt.*
Such alone contemplate the Name as by Him are so inspired.
These all their objectives attain and are joy-absorbed. (3)
Divine Saviour ! save us in your will.
All joys in Thy hand lie.
Lord ! as Thou dost prompt, we engage ourselves.
Saith Nanak : To the Lord is known secret
of the inner self (4) (13.24)

1. Foul smelling.
2. Implies ingenious planning.

Jo kichhu karai soī sukhu jānā

In all He does have we known our happiness *to lie*.
The thoughtless mind in company of the holy faith has acquired.
From shaking is it stopped, and found poise;
Putting faith in truth, in the holy Eternal absorbed. (1)
Gone are suffering and maladies.
By entering company of the supremely holy[1] to the Lord's
command have we become obedient. (I-Pause)
The mind now is holiest of all, purified completely.
All that the *Lord* does, appears good.
Wherever He keeps us, is spot of liberation.[2]
Whatever utterance He inspires, is the holy Name. (2)
Wherever the holy place their feet, is equivalent to
sixty-eight bathing-spots.
Wherever the Name is uttered, is Paradise.
In having sight of the holy lie all joys.
In their company is ever chanted laudation of the Lord. (3)
In each being[3] is He manifest—
The gracious Being, of visible glory.
Opened is the door, fled far are doubts.
As Nanak the Master, perfectly-endowed
has contacted. (4) (14.25)

Koti jāp tāp bisrām

As by guidance of the Preceptor the Name in the heart is lodged,
Merit of performance of millions of holy recitations
and austerities in it are lodged.
To it come miraculous powers, realization,
perfection, godly realization,
And joy of endless[4] delectation of objects of beauty. (I)
Beyond expression is the greatness and value
of the Name Divine. (I-Pause)
Any in whose heart is lodged the Name Divine
Is a true hero, poised and of perfect wisdom; P. 891
In perfect poise absorbed, deep and profound,
Ever liberated, successful everlastingly. (2)

1. Refers to the Guru.
2. Implies Baikunth (Paradise).
3. Vessel.
4. Innumerable.

Any in whose mind is lodged the Name
With all joys and bliss is endowed, free from maladies;
Viewing all existence equably, perfectly emancipated,
From transmigration liberated, free from shaking. (3)
As by the Master's guidance is contemplated the Lord,
Compassionate to the humble is all anxiety gone.
The Master on Nanak *blessing of* the Name has conferred,
And *exhorted him* to serve the holy, in
their tasks to engage. (4) (15.26)

Bīj mantru Hari kīrtanu gāo

Chant the basic spell of Divine laudation.
Whereby in the here after the shelterless shelter will obtain.
Touch the feet of the master, perfectly-endowed
Whereby the self, asleep for multiple births
may get awakened. (1)
As is chanted *name* of the Lord,
By the Master's grace in the heart is it lodged,
And is the ocean of existence crossed. (I-Pause)
My mind ! on the eternal treasure of the Name meditate.
Thus shall Maya-veils be lifted.
Quaff the Master's Word, delectable amrita,
Whereby may thy mind be purified. (2)
After great search and study came this conclusion :
Without devotion to the Lord no liberation can come.
As is the Lord in holy company contemplated in devotion,
Are mind and body in Divine love dyed. (3)
Clever cogitation and devices discard;
Without *devotion to* the Name is no resting-place found.
As has the Lord shown compassion,
Nanak in Him has found his prop. (4) (16.27)

Sant kai sangi Rāma-rang kel

In company of the holy comes disporting in joy in God,
And in the hereafter is Yama's encountering avoided.
Shattered is egoistic thinking,
And foul understanding completely destroyed. (1)
Brahmin, chant laudation of the Name Divine.
No good in ritual acts lies—
In weal reach thy *true* home.[1] (I-Pause)

1. Imples resting in God.

The treasure of Divine laudation have *we* found,
And are all our objectives fulfilled.
Gone is suffering and joy entered our home[1] :
By grace of the holy is lotus *of the heart* abloom. (2)
Anyone that in charity jewel of the Name has obtained,
To him have come all treasures.[2]
By perfection of *realization* has content come :
Why should such a one wander about begging[3] ? (3)
By listening to Divine discourse comes purity;
By uttering it is found the supreme state.
Whoever has lodged it in heart, is approved *of God.*
Saith Nanak : Brother ! such are the exalted ones. (4) (17.28)

Gahu kari pakrī na āyee hāthi

Firmly was Maya[4] grasped, yet was it not gripped,
Despite attachment *to it, man* has it not accompanied.
Saith Nanak :When discarded, has it fallen at *our feet.* (1)
Listen to the pure view of the holy :
Without *devotion to* the Name Divine comes not liberation;
By contact with the Master, perfectly-endowed,
is man saved. (I-Pause)
When someone gives *Maya* honour and regard, P. 892
Is she full of self-esteem;
When someone's mind from her is turned away.
Then she as a maid-servant serves him. (2)
To begin with does she wear a pleasing aspect, later deceives.
In no single spot has she stable stay.
Numerous universes has she deluded;
But God's devotees to pieces have *torn* her. (3)
Whoever seeks *her*, unsatisfied remains.
One attached to her, nothing attains.
Whoever discarding her, into holy company goes,
Saith Nanak. liberation finds. (4) (18.29)

Ātam-Rāmu sarab mehn pekhu

The Lord immanent in all thou behold.
The Sole Lord fully pervades all.

1. (The self or mind).
2. Used symbolically.
3. Implies wandering after false creeds.
4. Implies matter as well as wealth here.

This valuable jewel know in thy heart to lie.
Thy own substance shouldst thou realize. (1)
By grace of the holy quaff amrita.
By great good fortune is this attained—
What knows the tongue of its taste ? (I-Pause)
Why is one listening to eighteen Puranas and the Vedas still deaf ?
With million *blazes of* light is he still in darkness.
Like an animal to fodder is he attached :
Whomsoever illumination the Lord does not grant.
By what device realization may attain ? (2)
The Lord all-knowing knows all.
Completely[1] is He with *His* devotees.
In bloom of heart the Lord's *praise* they sing.
Saith Nanak : Yama approaches not such. (3) (19.30)

Dīno Nāmu kīyo pavitu

By granting *devotion to* the Name has He made *us* pure.
Divine wealth is *our* capital; For those without
hope is it *bringer of* wealth.
By attaching *ourselves* to service to the Lord
are our bonds snapped.
In devotion to the Lord have we sung Diving laudation. (1)
Sounded is unstruck music;
As God's devotees, cherished by the holy Preceptor
In great joy sing Divine laudation. (I-Pause)
Now is primal good fortune made fruitful;
And awakened is *the self* asleep for multiple births.
In holy company is ended decline,
And body and mind in joy in God is dyed. (2)
Without our service and endeavour[2]
Has the compassionate Divine saviour saved *us*
In His grace has the Lord shown compassion,
And me, sinking in suffering has He extricated. (3)
Listening to *Divine laudation* is may heart yearing-filled,
Day and night Divine laudation to sing.
By constantly singing Divine laudation the Supreme
state have *we* attained.
By the Master's grace is Nanak *in the Lord* absorbed. (4) (20.31)

1. In warp and woof.
2. (This is an expression of grace).

Kaudī badalai tiyāgai ratanu

Man for a cowrie-shell a jewel discards.[1]
What he has to leave, he endeavours after;
What is worthless He garners.
Maya-deluded, a crooked path he takes. (1)
Unfortunate man, no shame has thou :
In thy mind hast thou not contemplated
The *Divine* Ocean of bliss, the Lord
perfection incarnate. (I-Pause)
Bitter-tasting *to him* is amrita, sweet is Poison—
Such is the reprobate's[2] state that with our eyes we have beheld.
To falsehood, deceit and pride is he attached.
Listening to the Name is *to him* like scorpion's sting. (2) P. 893
For wealth is he ever anxiety-ridden—
The egoist never Divine laudation utters.
Stupid man ! he forms not attachment
To the Lord above fear, formless, benevolent. (3)
Lord ! eternal King over all kings;
Above desire, supreme monarch !
Man involved in attachment, in bonds of delusion entangled,
Saith Nanak, by Thy grace alone liberation finds. (4) (21.32)

Rayṇi dinasu japou Hair-Nāum

Night and day the Name Divine contemplate.
Thereby at the Divine Portal in the hereafter
shall you obtain a place.
Ever shall you be joy-filled, grief-stricken never.
Never shall malady of egoism grip you. (1)
Devotees of God ! seek out those enlightened on
the Lord, the Supreme Being.
In ecstasy of wonder would man thus fall—
By contemplation of the Lord does man
attain liberation. (I-Pause)
Deeply consider[3] all thinking :
Nothing other than *devotion to* the Name, liberation can grant.
No devices shall accompany man—
By devotion to the Lord is crossed the ocean of existence. (2)

1. (Cowrie-shell and jewel used symbolically).
2. Sakta.
3. Lit. Calculate.

By washing the body goes not impurity *of mind.*
Thus grip egoism and deceits of duality.
Whoever takes medicine of Divine *devotion.*
Are all his maladies cured. (3)
Supreme Being compassionate, show grace.
Lord ! from my mind be away never.
May I turn dust of feet of Thy servant—
Lord ! fulfil *this* desire of Nanak. (4) (22.33)

Teri saraṇi pūrei Gurudev

Divine Master, perfection incarnate,
With Thee we seek shelter.
None other than Thee is *our succourer.*
Thou art almighty Supreme Being, perfection incarnate.
Such alone on Thee meditate as have perfect good fortune.[1] (1)
Lord ! conferrer of liberation[2] is Thy Name.
Thy sole shelter has my mind grasped—
No shelter other than Thee is for me. (I-Pause)
In uttering Thy Name find I life,
Whereby in the hereafter at the Portal Divine
A place I may find;
My suffering and darkness from my mind be lifted;
Shattered be foul thinking and *the self* in the
Name Divine be absorbed. (2)
In the Divine lotus feet is my love fixed,
Which is the tradition of purity *taught* by the Master,
perfectly endowed.
Fled is fear; the Lord above fear in the mind is lodged.
The tongue the ambrosial Name ever utters. (3)
Snapped are nooses of millions of births;
Attained is gain and profit of the Name Eternal.
In this inexhaustible treasure occurs no decrease.
Saith Nanak : At the Divine Portal devotees
in splendour shine. (4) (23 34)

Ratan jawehar Nām

The Name is diamonds and jewels,
Source of purity, content, enlightenment;

1. God fortune made by deeds (Karmas) of previous births is implied.
2. Swimming across.

Treasure of bliss, poise and compassion—
To God's devotees consigned. (1)
This treasure of Lord.
As expended, no decrease knows;
Is without end, of unknowable extent. (I-Pause)
Singing Divine laudation is a gem invaluable,
Source of bliss, store of merit,
Capital of the equable untruck Word—
With God's devotees lies its key. (2)
These in absorption in the cosmic void rest; P. 894
In the Supreme Being solely their abode.
With His devotee the Lord holds dialogue.
In that state occurs neither joy nor sorrow,
nor birth or death. (3)
Whoever by Divine grace is this granted,
In holy congregation the Divine wealth receives.
Supreme Being compassionate ! such is Nanak's supplication :
May devotion to the Lord *ever* be my doing,
the Lord be my substance. (4) (24.35)

Mahimā na jāneh Bed

Vedas know not of *the Lord's* glory ;
Nor does Brahma[1] His mystery realize.
Incarnations His extent know not—
The Lord is supreme, transcendent, limitless. (1)
His state He Himself *alone* knows—
Others only on hearsay state it. (I-Pause)
Shiva knows not His secret.
Gods to exhaustion have sought after it.
Goddesses His mystery have not realized.
Supreme over all is the transcendent Diving Being,
Unknowable. (2)
At His pleasure He disports.
Himself makes separation, Himself union[2] grants.
Some are straying, some to devotion attached—
Of His doing Himself granting realization. (3)
Listen to the true narrative[3] of the holy,
Who utter what with their eyes they have beheld.

1. The first in the Hindu trinity.
2. (Separation and union of the self with the Absolute are implied).
3. Also interpreted as 'teaching'.

Nanak's Lord His own master is,
Above touch of good and evil. (4) (25.36)

Kichhahū kāju na kīyo jāni

Nothing with wisdom have *we* done;
Without awareness, understanding and realization *are we—*
Unendowed with repeating of holy texts, austerity,
nobility of conduct or religious observance.
I know not anything of sacred actions.[1] (1)
Beloved Lord, Divine Master !
Other than Thee none *our cherisher is* :
Even though full of errors, still are we Thine. (I-Pause)
Neither have we power to effect miracles,
nor light of realization,
In village of evil passions and maladies abiding.
Sole Doer of all, Lord!
My mind in Thee finds its prop. (2)
Listening to this find I life and poise,
That Thy Name is annuller of suffering.
Thou art Provider of endless number of beings.
Such alone have Thy realization as by Thee so guided. (3)
All creation in Thee its hope reposes.
All to the Lord, repository of merit make supplication.
Nanak, Thy servant, to Thee is a sacrifice.
The Lord beyond limit, ever is gracious. (4) (26.37)

Rākhanhār dayāl

Gracious Divine saviour !
Within an instant of thought millions of *sojourns*
into existence dost Thou annul.
All creation devotedly *to Thee* makes supplication ;
With the Lord, by the Master's teaching[2]
received comes union. (1)
The Lord is bestower of boons on creation.
The Lord, perfection incarnate, in each being[3]
is pervasive. (I-Pause)
As the mind His shelter has taken,
From bonds is it freed.

1. Ritual actions are implied.
2. Mant=Mantra (spell).
3. Vessel.

By contemplating the Supreme Bliss[1] incarnate from the heart,
Has joy entered *our* heart. (2)
The Lord's shelter is the saviour.
Image of eternal life is *devotion to* the Lord's feet. P. 895
Of His devotees' life is He the prop—
Higher than the highest, beyond extent. (3)
Pure is the understanding whereby is the Lord contemplated :
This in His grace He grants to whomsoever He pleases.
In the Name Divine lies joy, poise and bliss.
Nanak by union with the Master, the
Name has repeated. (4) (27.38)

Sagal siyānap chhādi

All clever devices discard.
Making thyself His slave serve the Lord.
Whoever effaces completely his ego,
His heart's desire obtains. (1)
To the Master be devotedly attentive :
Then shall thy hopes and desires be fulfilled,
And all treasures from the Master shalt thou obtain. (I-Pause)
Recognize not any other.
The holy Preceptor is *image of* the immaculate Lord.
Know him not to be human :
Through humility shall come honour from Him. (2)
Grasp shelter with the Master, *image of* the Divine Being.
All other *Manner of* hope discard.
Beg for treasure of the Name Divine;
Then at the Divine portal shalt obtain honour. (3)
Repeat spell[2] of the Master's teaching[3]—
This alone is essence of devotion.
As has the holy preceptor shown grace
Has Nanak, servant of God, attained bliss. (4) (28.39)

Hovai soī bhal mānu

Know all that happens to be good.
Thy pride discard.
Day and night sing Divine laudation—
This is life's perfect achievement. (1)

1. A periphrastic expression of idea of the Divine Being.
2. Mant, Mantra.
3. Word.

By contemplating the Lord through guidance
of the holy[1] attain bliss.
All clever devices and suppleness of thinking discard—
The holy spell[2] repeat. (I-Pause)
Within thy self repose hope solely in the Lord.
Repeat the Lord's Name immaculate.
At the Master's feet make obeisance,
That the ocean of existence thou cross. (2)
To the Divine Bestower's boons
No limit or extent may be fixed.
He in whose abode lie all treasures
Is the ultimate saviour. (3)
Nanak treasure of the immaculate Name has obtained.
Whoever utters it, liberation attains.
Saith Nanak : This by grace is obtained. (4) (29.40)

Dulabh deh sawāri

Enoble *thy* human birth, hard to attain,
That at the Divine Portal be thou not disappointed.
Thereby in this world and the next shalt thou be exalted,
And at the end will this obtain thee liberation. (1)
Sing the Lord's laudation.
On the wondrous Divine Being meditate,
That in this world and the next bliss thou shouldst attain. (I-Pause)
In all states[3] the Lord contemplate.
Thereby shall all thy affliction be annulled.[4]
All foes shall turn friends,
And thy heart be purified. (2)
This of all actions is the noblest;
The holiest among creeds.
By contemplating the Lord shalt thou be saved,
And burdens of multiple births be cast off. (3)
Fulfilled shall thy hopes be,
And Yama's noose be snapped.
To the Master's teaching give ear :
Thus, saith Nanak, comes absorption in serene joy. (4) (30.41)

1. Implies the Guru.
2. Implies the Guru's teaching.
3. Rising and while sitting.
4. Shattered.

Jis kī tis kī kari mānu

Acknowledge Him whose is the substance, P. 896
And thy pride cast off.
Whomsoever Thou[1] dost *cherish*, all are for him.
In devoted supplication to Him lies joy everlasting. (1)
Ignorant man ! why wander about in doubt ?
Nothing other than the Name is any good—
Many through acquisitiveness[2] into regrets fall. (I-Pause)
To all that the Lord does, submit.
Without such submission is *the body* into the dust mingled.
To find His will sweet,
Rare spirits by the Master's grace are inspired. (2)
He that is above need, unknowable —
Him, my self ! day and night contemplate.
Shattered are sufferings of any whose mind He enters—
In this world and the next will *thus* thy face be radiant. (3)
Many[3] by chanting His praise are saved—
Beyond count and estimate of value they lie.
Sinking iron in company of the holy is made to swim.
This by His special grace is granted. (4) (31.42)

Mana māheṇ jāpi Bhagavantu

With your heart's *devotion* contemplate the Lord—
This spell[4] the Master, perfectly-endowed has taught.
Thus shall be effaced all fear and terror,[5]
And all hopes fulfilled. (1)
Fruitful is service to the Divine Master.
Of the Lord unknowable, of mystery impenetrable,
Inexpressible is the value. (I-Pause)
Himself is He Almighty.
My Self ! Him ever contemplate ;
Ever serve Him.
Friend ! thus shalt thou attain truth and joy in poise. (2)
Of immense worth[6] is the Lord.
In an instant making and unmaking.

1. God is herein apostrophized.
2. Crying 'mine, mine'.
3. Who and who ?
4. Mant=Mantra (holy spell).
5. Fear of Yama's chastizement is implied.
6. lit. Of Immense weight.

None other than He is real :
He is His servant's protector. (3)
Lord ! in your grace to my prayer lend ear;
To Thy servant grant Thy sight.
May Nanak continue repeating the text,[1]
Whose glory is highest above all. (4) (32.43)

Birthā bharvāsā lok

Worthless is *placing* reliance on the world.
Lord ! Thy Shelter alone *I seek.*
All other hope have I discarded,
As spontaneously[2] the Lord,
store of merit I have encountered. (1)
My self ! on the Sole Name *Divine* meditate.
My self ! sing Divine laudation,
that thy objectives be fulfilled. (I-Pause)
Solely almighty are you.
With the Lord's lotus feet *I seek* shelter.
With devotion of heart and body on the Lord have I meditated.
Thereby is manifested the Lord, incarnation of bliss. (2)
Ever His shelter *I seek,*
Who of all beings is creator.
Treasures in contemplation of the Lord lie,
Who is the saviour ultimately. (3)
Be you dust of *feet of* all.
Efface egoism : thus shall you find union.
Ever on the Name meditate.
Saith Nanak : Thereby are all objectives fulfilled. (4) (33.44)

Kāran karan karīm

Almighty, gracious,
Cherisher of the universe, compassionate;
Allah inaccessible, of unknown extent;
His own Master, beyond computation. (1)
To the Supreme Being, Lord of felicity,
Lord of the universe, P. 897

1. Jāp=a text prescribed or selected for constant repetition and contemplation.
2. Without thought.

Note : In this hymn occur a number of attributive names of God, some of which are drawn from the Muslim tradition, indicative of the holy Guru's universal goodwill. This attitude is given definitive expression in the last line where Allah (Muslim name of God) and Par-Brahm (the transcendent Supreme Being in the Hindu tradition) are declared identical.

The Creator all-pervasive.
I make obeisance.[1] (I-Pause)
Divine[2] Lord of the universe, life of the world,
Shatterer of fear,
Controller of senses, Lord of the universe,
Ever-perfect, donor of liberation,
In my heart I supplicate. (2)
Thou the sole benign Lord,
Inspirer of the holy.[3]
He the ruler of the heart, beyond scriptures,[4]
Makes call *to the seeker*. (3)
Lord puissant[5] and compassionate,
All-pervasive, prop of all hearts;
Immanent in all, in all spots residing.
Thy marvellous play beyond comprehension. (4)
Lord-Creator ! show Thy grace and mercy;
Grant gift of devotion and obedience *to Thee*.
Saith Nanak : The Master my illusion has shattered.
Identical are Allah and Par-Brahm.[6] (5) (34.45)

Koti janam kei binasei pāp

Shattered are sins of millions of births.
By contemplation of the Lord no affliction touches.
As in the mind are lodged the Master's lotus feet,
From the self are fled mighty evils. (1)
Thou creature of God ! sing the Lord's praise,
The holy discourse beyond expression,
Whose perfection brings merging of *the self's*
light into the Divine Light. (I-Pause)
Gone is all thirst and hunger,[7]
As by grace of the holy is the Eternal contemplated.
Night and day to serve the Lord
Is the mark of union with Him. (2)

1. Onamo from the Sanskrit.
2. Madho is thus rendered in emphasis. It is one of the periphrastic name of Vishnu, symbolizing the Supreme Being.
3. Here three Islamic orders of holy men (Pir, Paighanbar, Sheikh) are mentioned.
4. Koran, Kateb = (Kitab) Kitāb (book) too in the theological context implies and Koran.
5. Narhari = the Man-Lion incarnation of Vishnu.
6. (These terms explicated in the opening note).
7. Used symbolically for desire.

As is the Lord grown gracious,
Effaced are all our entanglements.
By sight of the Master have we entered bliss.
Fruitful is our former, primal good fortune,[1]
As by our tongue ever the Lord's praise we chant. (3)
The Lord's devotees ever are approved *of Him*;
On their forehead the holy bear mark of *His grace*.
Should anyone attain dust of *feet of* the holy,
Saith Nanak, the Supreme state[2] would he *enter*. (4) (35.46)

Dashan kau jāīyai kurbānu

To sight of *the Master* may I be sacrifice.
In thy heart on the Master's lotus feet meditate.
Dust of feet of the holy to your forehead apply—
Thereby shall vanish impurity of foul thinking
of multiple births : (1)
The holy, by whose contact is effaced pride,
The Supreme Being's vision becomes manifest,
And the Lord's perfection of grace is attained. (I-Pause)
To exalt the Master is to contemplate the Name Divine.
By devotion to the Master sing ever Divne laudation.
By the absorption inspired by the Master,
know the Lord to be near.
In the Master's teaching your full faith repose.[3] (2)
By absorbing the Master's teaching joy and suffering become alike :
Never do *then* afflict thirst and hunger.
The mind enters content, and by the Master's
teaching feels fulfilled.
By contemplation of the Lord are all blemishes[4] covered. (3)
The Master is *image* of the Lord, Master of the universe.
The Master is bestowers of *bliss*, compassionate, liberator.
Whoever has his heart to the Master's feet attached,
Saith Nanak, servant of God, perfect
is his good fortune. (4) (36.47)

Kisu bharvāsai bichreh bhavan

By whose reliance dost thou move about in *this* abode ? P. 898
Forgetful, thoughtless man ! who is thy helper ?

1. Karma (action) implying good fortune made by good actions of pervious births.
2. Implies liberation.
3. Believe to be true.
4. Curtain, screen (implies blemishes that are sought to be concealed).

God who is thy helper, His truth[1] thou dost not realize.
The five robbers[2] dost thou take to be *thy* friends. (1)
Friend ! serve the house whereby thou mayst be saved.
Day and night Divine laudation contemplate;
To holy congregation attach thy heart's love. (I-Pause)
Thy life in pride and disputation is passed.
With pleasures of passions art thou never satiated.
In wandering[3] hast thou undergone terrible suffering.
Maya that is impassable hast *thou found* hard to cross. (2)
In worthless tasks art thou involved.
Know, thou shalt consume only what thou sowest.
No saviour is there, other *than God.*
By His grace alone mayst thou be saved. (3)
Lord ! purifier of the fallen is your[4] Name.
This pray grant in charity to your servant.
In your grace Lord, grant me *the exalted* state.[5]
Nanak Thy shelter has grasped. (4) (37.48)

Ih lokei sukhu pāiyā

In this world have I found joy,
And no encounter with the celestial judge[6] has occurred.
Exalted is the Divine portal :
Thereafter one falls not again into the womb.[7] (1)
In their grace the Name Divine have they imparted—
By fortunate conjunction[8] primally made has
this union come about. (I-Pause)
My heart to the Master's feet is attached.
Blessed is this auspicious conjunction.
Dust of feet of the holy my forehead has touched;
Thereby have all my sins and suffering vanished. (2)
By devoted service to the holy
Does man purity of heart acquire.
Sight of God's servant, bringer of blessings have I beheld,
And acquired the Name Divine, within each being[9] lodged. (3)

1. State.
2. The five sources of evil are implied.
3. Transmigration is implied.
4. Thy.
5. Liberation is implied.
6. Dharmaraja.
7. That is, is rid of transmigration.
8. Refers to astrological conjunction of auspicious stars.
9. Vessel.

Effaced are all torments and afflictions,
As in *the Lord* from whom we emanated, are we absorbed.
Manifested is the Lord of the universe, of unique merit.
Saith Nanak : He is the Lord perfection
incarnate, donor of liberation. (4) (38.49)

Gaū kau chārei sārdūlu

The lion of *pride* now takes the kine of *senses* to pasture;
A cowrie-shell[1] at a million is evaluated.
The goat of *true understanding* by elephant of the
gross mind is cherished :
Should the Lord cast a glance of grace. (1)
Beloved Lord, treasure of grace !
Beyond expressing by me are Thy innumerable[2] merits. (I-Pause)
The cat of desire now touches not the flesh of
senses, though visible;
The terrible butcher *wrath* now has cast off the knife,
The Lord Creator in *our* heart is settled :
Thus is snapped snare of fish of *the self.* (2)
Shrivelled wood of the self now is turned green and red in bloom;
High sandy mounds with lotus of unique quality
have blossomed forth;
The holy Preceptor, Divinely-inspired, *our* fire has assuaged,
And this servant in his service *engaged.* (3)
The Lord saves even the ungrateful,
And is ever gracious.
Ever to the holy is He aidant.
Nanak with *His* lotus feet has taken shelter. (4) (39.50)

Panch singh rākhei Prabhi māri

Teh Lord the five tigers *of evil passions* has destroyed; P. 899
The ten she-wolves *of senses* has he eliminated.
Whirlpool of the three *qualities* is stilled.
In holy company are ended whirlings in transmigration. (1)
In contemplation of the Lord find I life.
The eternally holy Lord, bestower of liberation,
In His grace His servant has saved. (I-Pause)
Mountains of sins like straw are burnt away,

Note : In this hymn some images expressive of spiritual states are employed.
1. Refers to the self in the unregenerate state.
2. Many.

As uttering the Name at the Lord's feet *we* have worshipped.
The Lord, embodiment of joy in all spots is manifest.
By absorption in loving devotion is experienced joy. (2)
The ocean of existence is crossed as a calf's hoof-print;
No sorrow of suffering is now felt.
The ocean *of the Lord* in the vessel *of the self* is contained :
Nothing for the Creator, is impossible.[1] (3)
As from Thee am I alienated, into the nether regions feel I *fallen*.
By Thy glance of grace therefrom extricated.
Doing evil and good lies not in our power.
Nanak with great delectation Divine laudation sings. (4) (40.51)

Nā tanu terā na manu tohe

Neither is *Thy* body thine, nor *thy* mind :
By Maya-attachment in illusion art thou caught.
Man with her disports as lamb with the dam sheep;
All unknown the snare of death entangles and drags him. (1)
My self ! with lotus of the Divine feet take shelter.
Repeat the Name Divine, the companion and succourer;
Thus by the Master's guidance shalt thou
attain wealth of truth. (I-Pause)
Deeds imperfectly-planned now are completed.
Those intoxicated with lust and wrath ever into pining are caught.
Man for his own self does evil—
Know, thoughtless one, not a title with thee shall go. (2)
Man practising fraud, of Many tricks is aware;
For petty gains in exhausting labour engages.[2]
He who has given *all this*, he totally forgets.
By involvement in false greed, suffering goes not. (3)
By grace of the Supreme Being
Does the mind turn dust of *feet of* the holy.
One by the Divine lotus hand attached *by God* to Himself,[3]
Saith Nanak, in eternal Truth is absorbed. (4) (41.52)

Rājā Rāma kī Sharṇāe

With the Divine Monarch have we taken shelter.
While singing Divine praise are we made free from fear;
In holy congregation is removed our suffering. (I-Pause)

1. Strange, unusual.
2. Throws dust over his head.
3. To His lappet.

In the mind of whomsoever the Lord abides,
Sees never the impassable ocean of existence.
By repeating with tongue the Name Divine
Are all objectives fulfilled. (1)
Whoever by the Master is granted protection,
Into anxiety need not fall.
Gone is his obligation to be born and to die;
To the Master perfectly-endowed am I a sacrifice. (2)
By contact with the Master, Divinely-inspired am I in bliss—
His sight comes to whomsoever grace he shows.
To whosover the Supreme Being grace shows,
In holy company the ocean of existence crosses. (3)
Beloved saints of God ! quaff amrita—
At the eternal court shall your faces be radiant.
Such by discarding evils experience bliss.
Saith Nanak : By contemplation of the Lord
the ocean of existence they cross, (4) (42.53)

Īndhan te baisantaru bhāgai P. 900

Fire from fuel flees;
Water *surrounding* earth from ten directions yet leaves it alone.
Of the Divine tree the roots are above; the head[1] beneath,
In the individual being[2] is visible the Divine ocean : (1)
Such is the Lord's might.
For an instant is he not put out of His devotee's mind—
My self ! day and night contemplate Him. (I-Pause)
First was milk in the mother's breast[3] *thick* as butter,
Then it became *thin* milk
The infant that lay in impurity of the womb,
Has become pure as soap.[4]
The *self* above fear is in fear of terrors of the world.
Maya that is unreal, draws to itself *the self* that is real. (2)
What is truly existent[5] is invisible, what is unreal is visible,
All these are the Lord's marvels.
Delusive Maya deludes the self that is above guile.

Note : In this hymn spiritual truths are expressed in the form of a riddle.

1. Implies branches, i.e. creation.
2. Vessel.
3. Also rendered as : Impurity of mother's milk has made the *Infant life* pure as soap.
4. Sabun (Soap, Ar.) is used elsewhere also in Gurubani.
5. That is, the self.

The self, destitute of *the Name* in worldliness is
again and again involved. (3)
In holy company discourse *of the Lord.*
Simiritis, Shastras, Vedas and Puranas declare,
Saith Nanak : Whoever discourses of the Supreme Being,
Alone liberation attains. (4) (43.54)

Jo tisu bhāvai so thīyā

All happens as He wills.
Ever *seek we* the Lord's shelter; no other *shelter*
is there than the Lord. (I-Pause)
Progeny, wife, wealth—nothing of these lasts *with man*
Man swallowing poisonous Maya-drug is deluded;
At the end departs the world, leaving wealth and
mansion behind. (1)
By much slander of others falls he in great ignominy.
And by his actions into births is involved.
Deeds of former lives leave him not :
Thereby terrible Yama's minions grip him. (2)
Falsehood he utters, but acts contrarily.
His thirst unquenched, again and again he dies.[1]
By slandering the holy arises in him an incurabe malady;
His body shattered by terrible death. (3)
He by His grace has created and cherished the holy,
Who are the true victors.
Saith Nanak, servant of God : The Supreme Lord in His grace,
To His bosom clasping, has cherished them. (4) (44.55)

Aisā pūrā Gurudeo Sahāī

The Divine Master, perfection incarnate, is a helper,
Whose contemplation goes waste never. (I-Pause)
From His sight comes bliss;
Dust of His feet Yama's snare snaps.
His lotus feet in my heart are lodged :
Thereby are all my objectives fulfilled. (1)
Whomsoever the Lord cherishes,
Though a destitute, by Him is owned up.
Saviour of the fallen, treasure of grace—
Ever to Him am I a sacrifice. (2)

1. *Haiya* appears to be a transfiguration of hatah (Skt. killed). Another rendering of the last part of the line—'This is great shame', if Haiya is interpreted as 'shame' (Ar.).

To whomsoever the holy spell[1] He grants,
Evil courses discards, his pride annulled.
In holy congregation on the sole Lord meditate :
Shattered are sins by devotion to the holy Name. (3)
The Divine Master is immanent in all—
Repository of Merit, in each being[2] pervasive.
Lord ! I cherish *fervent* hope Thy sight to have.
Nanak ever this holy supplication contemplates. (4) (45.56)

In the Measure Ramkali—Composition of Sri Guru Arjan Dev P. 901

Duos

SCORE 2

In the name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Gāwuh Rāma ke guṇa gīt

Sing ever lays of Divine laudation.
Friend ! By utterance of the Name is attained the Supreme Bliss,
And transmigration annuled. (I-Pause)
By chanting *Divine* laudation comes illumination,
And lodgement at the Divine lotus feet found. (1)
In holy congregation comes liberation.
Saith Nanak : *Thereby* does *the self* cross the
ocean of existence. (2) (1.57)

Guru pūrā merā Guru pūrā

Perfectly-endowed is the Master.
By contemplation of the Name Divine comes everlasting joy,
And malady of falsehood entirely annulled. (I-Pause)
Make devoted supplication to the soul eternal Lord,
By seeking whose shelter is attained joy everlasting. (1)
With hunger for the Name *Divine* comes joyful sleep.
By contemplation of the Lord is all suffering annulled. (2)
Brothers ! find you joy in poise,
As the Master, perfectly-endowed all *our* anxiety
has effaced. (3)
Day and night[3] the Divine text[4] repeat.
Saith Nanak : Himself *our* protector has He become. (4) (2.58)

1. Mant = Mantra, refers to the holy Word.
2. Vessel.
3. All eight pahars.
4. Japa.

In the Measure Ramkali—Composition of Sri Guru Arjan Dev
In recurring rhythm (Partāl)
SCORE 3
In the name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Nar-narah namaskāram

To the Supreme among mighty Beings[1] I make obeisance—
Immanent in water, on land, over the earth and sky,
The Sole Supreme Being. (I-Pause)
To Him I *bow* takes away life, who cherishes, and
again and again raises creation,
Who has no abode nor takes sustenance. (1)
Profound, supremely poised, of the Name precious as jewels,
Supremely lofty, of unknowable extent;
Disporting ever, of invaluable merit—
To Him is Nanak a sacrifice. (2) (1.59)

Rūp rang sugandh bhog tiyāgi chalei Māyā chhalei Kanik Kaminī

Beings deluded by gold and woman,
After enjoyment of beauty, *the world's* colourful variety and
fragrant *pleasurers, ultimately* depart. (I-Pause)
On viewing stores of wealth running into
thousands of millions and even a hundred fold that[2]
Is man's mind confidence-filled.
Yet these go not with him. (1)
In Progeny, wife, brothers, friends is man involved,
Caught in delusion— yet are all these like tree—shadows.[3]
Saith Nanak : In shelther of the *Divine* lotus feet and
reservance for the holy.
Lies joy. (2) (2.60)

In the Measure Ramkali—Composition of Sri Guru Tegh Bahadur
Triptychs
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Re mana oti lehu Hari-Nāmā

My self with the Name Divine take shelter,
By whose contemplation foul thinking flees,

1. Lit. *Supreme* male among the males.
2. Here are mentioned *Arb*, a thousands million and *kharb*, a hundred *arb*.
3. That is evanescent.

And *the self* the state of liberation[1] attains. (I-Pause)
Know such a person to be fortunate as Divine laudation chants.
Such a one shedding sins of multiple birth,
to heaven departs. (1) P. 902
At the last moment did Ajamal[2] think of the Divine Lord :
Thereby the state sought by supreme Yogis
in a moment he attained. (2)
The elephant[3] no merit had nor learning;
What ritual piety did he perform ?
Saith Nanak : Behold the Lord's law of grace[4]—
The gift of fearlessness[5] was to him granted. (3) (1)

Sādho kaun jugati abi kījai

Holy friends ! what device should now be employed,
Whereby may foul thinking flee, and the mind
to devotion to the Lord be attuned ? (I-Pause)
In Maya is the mind entangled, acquiring not enlightenment.
What is that Name by whose contemplation
the world the state of release attains ? (1)
As the holy became gracious, this secret they imparted :
One singing Divine laudation may be reckoned
to perform all acts of piety. (2)
Whoever even for an instant the Name Divine
puissant[6] in heart lodges,
Saith Nanak : his fear of Yama effaced,
His life ennobled, (3) (2)

Prănī Nārāyan sudhi leh

Thou creature of God ! contemplate the Lord.
Each instant night and day is thy time of life running out,
And thy life going waste. (I-Pause)
Thy youth in evil courses hast thou wasted,
thy childhood in ignorance,
Now in old age still art thou thoughtless—
In what foul thinking art thou involved ? (1)

1. Nirbana (Nirvana).
2. A Brahmin of Kannauj, a sinner who 'by uttering 'Narayan' (God) at the last moment, which was his son's name, got liberation.
3. The elephant released from the grip of the crab on supplication to the Lord, is a well-known Puranic story.
4. Bird (Ar, Wird).
5. Freedom from fear of Yama's retribution is implied.
6. Nara (Male): implied meaning, mighty, puissant.

Why hast thou put out of mind
The Lord who on thee the human incarnation has bestowed ?
For an instant hast thou not sung of Him,
By whose remembrance to man comes liberation. (2)
Why be intoxicated with wealth ?
This no one shall accompany.
Nanak exhorts thee to contemplate the Lord, fulfilled of desires[1]
Who at the last thy helper shall be. (3) (3.81)

In the Measure Ramkali—Composition of Sri Guru Nanak Dev

Ashtpadiyan (Octets)

In the name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Soī chandu charheh se tārei soī dinīyaru tapat rahai

The same moon rises *now*, the same stars *appear*,
the same sun blazes;
The self-same earth is now, the same breeze blowing :
The effect of *Kali*-Yuga must be on minds:
Not on places. (1)
Eliminate desire in life.
Know this to be the sign of *Kali*-Yuga,
That the aggressor therein finds approval. (I-Pause)
Kali Yuga is not heard of as having descended upon any land,
Nor as sitting near a sacred bathing-spot.
Nor is it heard of as being close to someone dispensing charity,
Or settled in a house that it has built. (2)
Signs of *Kali* Yuga are, that anyone *resolving* to do good declines,
Austerities are not properly performed,
And any contemplating the Name Divine gets a bad Name. (3)
Anyone in a position of authority[3] meets dishonour—
Subordinates *of him* have no fear.
As the chief is put in chains, at the hands of
his servants is he ruined.[4] (4)
Utter Divine laudation now that *Kali*-Yuga has arrived. P. 903
Piety[5] *appropriate* to the other three Yugas now is cancelled;

1. Chintamani= a stone all whose possessor's desires are fulfilled.
2. Burns.
3. Sikdar (Shiqdar = astate official).
4. Dies.
5. Justice.

Now is liberation attained, should the Lord grant
inclination to Divine laudation. (I-Pause)
In the distressful *Kali Yuga* the shariat law is operative,
And the Kazi is exalted as a deity.[1]
Of Brahma's Vedas the Atharva[2] reigns supreme;
Now by actions is achieved repute. (5)
How is worship possible without faith, self-restraint without purity,
And assuming the sacred thread without continence ?
Bathe ritually as much as you may,draw paste-mark—
Know, without truth no purity can come. (6)
In Kali-Yuga are Koran and the Mohammadan
scriptures approved;
Discarded are Hindu sacred books and Brahmins.
Saith Nanak : Now God's *approved* name is Rahman.[3]
Know the Lord to be one and the same
despite differences of names. (7)
Saith Nanak : By *devotion to* the Name comes
exaltation; no nobler deed is there.
Should anyone that is provided,[4] go out still to beg.[5]
Whould he be open to blame. (8) (1)

Jagu parbadheh marī badhāweh

The false ascetic while instructing the world,
his own body[6] embellishes—
How while discarding poise, may he attain the truth ?
One caught in possessiveness and attachment and
attraction towards woman,
Is neither an ascetic nor a householder. (1)
Yogi ! settle in poise; thus shall malady of dualism flee :
Begging from door to door don't you feel shame ? (I-Pause)
Man may sing *songs of devotion*, but without
contemplating the self,
How may his burning agony be assuaged ?
Should man with devotion of heart to the
Master's Word be attached,
Serene contemplation shall his alms-food be. (2)

1. Krishna.
2. The last and fourth Veda, 'dark' in its teachings.
3. Compassionate (Ar.) This name occurs in the Koran.
4. Implies the immanence of God in all beings.
5. That is, worship deities other than God.
6. Room, house (used metaphorically).

Should man smearing limbs with ashes practise hyprocrisy,
Caught in Maya-attachment, Yama's chastizement shall he suffer.
Broken is thy *heart's* begging-blow; into it pours
not charity *of love*.
Such a one caught in bonds, in transmigration is caught. (3)
Such a one not restraining lust, yet is reputed as continent :
Caught in grip of three qualities worldly substance he begs.
Devoid of compassion, is he without light of enlightenment,
And caught in various[1] snares, sinks. (4)
With show of his *patched* quilt a false disguise he assumes,
And like a juggler enacts false mimes.
Within the fire of anxiety consumes him :
How without good fortunes[2] may he swim across ? (5)
On ears he wears earrings of glass,
But without enlightenment no liberation is attained.
Attracted by pleasures of palate[3] and senses,
Is he an animal, the records of earlier deeds uneffaced abide. (6)
Householders[4] and also Yogis in three qualities are caught—
By contemplation of theWord would their
sorrowful state be ended.
By the holy Word comes purity and truth—
Such a Yogi performs *true* Yoga-praxis. (7)
Lord ! with Thee lie the Nine Treasures;[5] thou art almighty;
Thou dost make and unmake and all happesn as by Thee willed.
One that practises continence, truth and self-restraint,
And bears a truthful mind,
Saith Nanak, is a true Yogi, friends of the three worlds. (8) (2)

Khatu matu dehī manu bairāgī

In the body bearing the six lotuses[6] *abides*
the mind that is an ascetic;
Within that is aroused tune of absorption in the holy Word.
As rises the unstruck music, is my mind in it absorbed,
And by *guidance of* the Master's teaching in the
holy Name is fixed in faith. (1)

1. All.
2. Fortune made by deeds of previous births is implied.
3. Tongue.
4. The world (that is , the lay world).
5. See Glossary.
6. These are the six ganglions according to hatha-yoga which the Kundalini by praxis may penetrate.

Listen, man ! by devotion to God comes joy :
By the Master's guidance God's *Name* tastes sweet,
And absorption in the Name Divine comes about. (I-Pause) P. 904
Such absorption by stopping Maya-attachment comes.
By contact with the holy Preceptor comes about union *with God.*
By absorption in the Divine jewel, invaluable gem
In poise is mind put. (2)
Thereby is man immune from malady of
egoism and acquisitiveness.
By devotion to God is Yama's fear fled.
Brutal Yama would not grip me,
As the Name immaculate in the heart *shines* in glory. (3)
By contemplation of the Wrod are we turned
devotees of the Formless;
As is aroused holy[1] wisdom, cast off is foul understanding.
By absorption in God constantly are we awake—
Turned jivan-mukta,[2] within the self have
we achieved the supreme state. (4)
In the cave of the pure *self* unpolluted *by maya* we abide.
The five robbers[3] by *power of* the holy Word are destroyed.
In shaking of mind to alien homes we go not,
And constantly in the state of poise remain absorbed. (5)
One awakened *in mind* by the Master's teaching is the
true anchorite;
Ever from the world detached, to the Divine Essence joined.
The World in Maya-sleep dies and in transmigration is involved.
None realization wihtout the Master's guidance attains. (6)
In such state day and night rings unstruck *mystic* music.
By the Master's guidance is realized mystery[4] of the Eternal.
By the holy Word comes this realization,
And the Divine Being immaculate is *beheld* solely pervasive. (7)
The mind in absorption in the cosmic void is involved,
And by discarding egoism and avarice, of the Sole Lord
has realization.
As the disciple in the Master's *teaching* puts faith,
Saith Nanak, effacing duality, in the Supreme Being
is absorbed. (8) (3)

1. Wisdom imparted by the Master.
2. One liberated while still living.
3. The five sources of evil are implied.
4. State.

Sāhā gaṇeh na kareh bīchāṛu

Let man not think of auspicious days and such thoughts entertain.
The sole Supreme Being is higher than *considerations* of
auspicious days.
Whoever the Master has contacted, alone this practice
understands.
By the Master's guidance alone comes realization of the
Divine Ordinance. (1)
Brahmin ! utter not falsehood; state what is true.
With egoism gone, is the Divine truth in the self realized. (I-Pause)
The astrologer by calculations casts the horoscope.
This he studies and reads out, but of Divine truth[1] is ignorant.
Supreme over all is contemplation of the Master's Word.
Nothing else do I utter—all that is ashes. (2)
One may take ritual baths, wash oneself and worship stones,
But without absorption in the Lord remains foul.
By casting off of egoism comes union with the Divine essence.[2]
By contemplation of God is life emancipated and
fulfilment comes. (3)
The scholar studies disputation and contemplates
not the Scriptures[3]—
How may any sinking himself, save his forebears?
Rare is the person realizing in each being the Supreme Lord :
Such realization by contact with the Master comes. (4)
By calculations of merit of rituals is the self by agony
of doubt gripped.
By taking shelter with the Master *alone* comes joy.
After involvement in sin, to *the Lord's* shelter am I come.
In consequence of deeds of earlier births
The Master, Divinely-inspired have I contacted. (5)
Without seeking shelter with the Master is the Lord not attained.
By being lost in doubts comes involvement in transmigration.
Such a one bound at Yama's door dies in vain—
His heart devoid of the Name ; of non *attachment* to way
of the Word. (6)
Some are known as Brahmin priests and scholars[4]—

1. Essence.
2. Substance, reality.
3. Veda.
4. (Pāndhā, Pandit, Mishar are here mentioned).

These dyed in duality, from the Divine Mansion remain away.
Whoever by the Master's grace gets prop of the Name, P. 905
Is one among millions, a man of incalculable *merit*. (7)
Inauspicious, auspicious and holy *occasions*[1] from the Lord alone arise—
This, thou who art seeking enlightenment, by the Master's guidance realize.
Rare are those that by the Master's guidance the sole Lord have realized—
Their transmigration annulled, *in the Lord* are they absorbed. (8)
Those that the Sole Lord in heart bear,
Are of all merits possessed, and have the right contemplation.
Whoever by the Master's instruction acts,
Saith Nanak, in Divine truth is wholly absorbed. (9) (4)

Hathu nigrahu kari kāyā chhījai

By restraints of hatha does the body decline;
By fasts and austerities is the mind left hardened[2] :
Nothing equals *devotion to* the Name Divine. (1)
My self ! in holy congregation serve the Master :
Thus shall not brutal Yama seek you;
Nor *Maya the* she-serpent sting.
Quaff elixir of joy in God. (I-Pause)
The world studies for disputation, and through music seeks to attract others.
Abiding in Maya-poison in *grip of* three qualities is it born and dies.
Without *devotion to* the Name Divine it undergoes suffering. (2)
His breath the Yoga-practitioner draws upward,
And by the lion-pose reaches the tenth door.
He practices bowel-rotation and the six-fold Yoga-praxis[3] undertakes :
Without *devotion to* the Name Divine is all breathing in vain. (3)
Man should assuage the five fires of *passion* within;
With robbers abiding within, how may holy joy come ?
Let man turning Godwards subdue fort of the self. (4)

1. This refers back to the opening line of this hymn, which sets the theme.
2. Is not softened.
3. These are six actions to control breath and to keep the bowels clean. (See Glossary).

With impurity within may one wander over holy bathing-spots—
With the mind impure, what purification *is possible* ?
All happens as in previous deeds recorded—why blame any ? (5)
By starvation[1] may one torture the body :
Without enlightenment by the Master given, content comes not.
Egoists are born, again and again take birth and die. (6)
By guidance of the Master should one join company of the holy.
Should the mind to the Lord be attuned,
occurs not transmigration.
Without *devotion to* the Name Divine, what
good ritual actions ? (7)
Let the mind, noisy rodent be cast aside :
The ultimate service lies in contemplating the Lord.
Lord ! show grace that to Nanak *gift of* the
Name may come. (8) (5)

Antari utbhuju awaru na koī

Within the *Divine might* lies *origin* of creation, none other.
All that can be described, from the Lord emanates.
In all ages is the holy Lord manifest.
From none else comes creation and destruction. (1)
Deep and profound is the Lord—
Whoever contemplates Him joy obtains;
By *devotion to* the Name Divine Yama's barb strikes not. (I-Pause)
The divine jewel is an invaluable gem.
The holy Lord is eternal, incalculable.
Holy the tongue uttering Him, holy its sound.
Within the self abides the holy Eternal—no guile in this. (2)
Some live in forests and mountains—
Forgetful of the Name, burning in pride.
Without *devotion to* the Name what other
enlightenment and devotion is possible ?
The God-directed at the holy Portal are honoured. (3)
Anyone indulging in hatha-Yoga and its pride
attains not *the Lord*;
He may recite holy texts and to others declaim these; P. 906
May wander over holy bathing spots—yet his
mind's malady goes not :

1. That is, prolonged fasting.
2. Expressed.

Without the holy Name how may he attain joy ? (4)
With all efforts, yet passion[1] he would not be able to restrain.
With mind unstable, into hell would he be cast.
Bound in Yama's demesne chastizement would he receive.
Without *devotion to* the Name would the self be ever burning. (5)
Numerous Sidhas, Yoga-practitioners, sages and deities—
By restraints of hatha with attaining secret of
the self are not fulfilled.
Should such after contemplating the holy Word
take to service of the Master,
Would have mind and body purified, and be shorn of pride. (6)
The holy Name by grace is attained.
Under your shelter spontaneously may I abide.
By you is inpired loving devotion.
By guidance of the Master the Name Divine I utter. (7)
With egoism and pride gone, is the heart drenched in devotion :
This by falsehood and fraud is not achieved.
Without prop of the Master's Word no abiding
place[2] is for man.
Saith Nanak : By the Master's guidance
the essence contemplate. (8) (6)

Jiuṇ āiyā tiuṇ jāweh baurei jiuṇ janamei tiuṇ maraṉu bhaiyā

Madman ! as art thou born, so must thou depart;
As surely as has been thy birth, so must thy death be.
As great as the pleasures enjoyed by thee shall thy suffering be—
Forgetful of the Name, into the ocean of
existence art thou fallen, (1)
At sight of thy body and wealth art thou pride-filled.
With gold and woman is thy attachment increased;
Why in forgetfulness of the Name into
illusion art thou fallen, (I-Pause)
Continence, chastity, restraint and noble
conduct hast thou not maintained—
In this goblin-like frame hast thou become *insensitive* as wood—
Good deeds, charity, holy bathing or self-restraint
hast thou not done;
Devoid of holy company, fruitless has been thy birth (2)

1. (The carnal fluid).
2. Home and Portal.

In grip of avarice, of the Name art thou forgetful;
In meaningless actions is thy life wasted.
As Yama gripping thee by the hair throws thee down,
Struck unconscious, into death's mouth must thou fall. (3)
Day and night in calumny and envy of others caught;
Thy heart devoid of *devotion to* the Name and compassion for all—
Without *listening to* the Master's Word shalt thou not
attain liberation and honour;
Devoid of devotion to the Name; into hell must thou fall. (4)
In an instant like a juggler dost thou change disguise—
Into attachment and sin sunk.
Seeing material[1] expanse in various directions,
In Maya-attachment art thou involved. (5)
Much evil-doing hast thou expanded; devoid of absorption in the
holy Word,
Into illusion art thou fallen.
In the great malady of egoism art thou gripped—
Learn *true* wisdom of the Master, whereby shall this
malady go. (6)
The reprobate,[2] on beholding approach of pleasure
and substance
In his mind is pride-filled.
He whose is this body and wealth must claim it back—
By this is thy mind with doubt and pain filled. (7)
Nothing at the end shall accompany *man*; know,
all that is visible is by His grace.
The Lord, primal Being, of immeasurable extent—
By harbouring His Name in the heart does one swim across
the ocean of existence. (8)
To whom those wailing over the dead seek to carry their voice ?
The departed one into the terrible ocean of existence is fallen.
The materialist[2] viewing wealth, house, mansions,
into snare of worthless actions is fallen. (9)
As sent by Him we came; and depart at His call. P. 907
He does as be His will;
Should He be gracious, in His grace He pardons us. (10)
I seek company of those tasting of elixir of joy in God.

1. Of Maya (also implies wealth here).
2. Sakta.

As from the Master are attained miraculous powers,
fulfilment, enlightenment.
The boon of liberation *with us* has sought shelter[1]. (11)
By the Master's guidance have we felt sorrow and joy
to be alike,
And from joy and sorrow are detached.
By suppressing egoism by the Master's guidance,
is attained the Lord :
Saith Nanak, thus in serene poise are we absorbed. (12) (7)

In the Measure Ramkali Dakhni—Composition of Sri Guru Nanak Dev

Jatu satu sanjamu sāchu ḋriṛhāiyā sāch shabadi rasi līṇā

The Master who *in us* confirmed continence, purity,
self-restraint and truth,
In joy of the holy Word ever remains absorbed, (1)
The Master gracious ever in ecstasy of joy abides :
Day and night in devotion solely absorbed.
In sight of the Eternal fixed his faith. (I-Pause)
In the realm of super-consciousness[2] abiding,
his gaze viewing all equably,
In *joy of* the unstruck sound dyed. (2)
Girding up loin-cloth[3] of purity in the Lord solely absorbed,
His tongue[4] tasting of joy in God. (3)
The holy Guru with the Creator has found union,
And contemplating the Lord's doing in Him has fixed faith. (4)
The holy Preceptor this vision has granted :
All creation abides in the sole Creator and the One
manifest in all. (5)
Unknowable is the Lord who the lands, continents and
the world has created. (6)
From the lamp *that is the Master* is lit the lamp *in all*,
And the Divine Light spread in three worlds is
made manifest. (7)
God's seekers seated on the throne of truth in the
holy mansion[5]
In absorption beyond fear abide. (8)

1. That is, has come of itself.
2. Gagan-Mandal (The heavely sphere), a team signifying Dasam-Duār, the seat of super-consciousness.
3. (Here is a touch of the Yogic terminology, used symbolically).
4. (Palate is meant).
5. Symbol for the Divine Essence.

The Yogi[1] dispassionate towards the world has charmed us,
And *then* in each being is played the mystic harp.[2] (9)
Saith Nanak : By *guidance of* the holy Preceptor, true friend,
By *seeking* shelter with the Lord have we found
liberation. (10) (8)

Auhathi hast marhī gharu chhāiyā dharaṇi gagan kal dhārī

Blessed is the yogi who makes of his heart the begging-bowl,
Abides in his own self[3], *and has sight of the Lord*,
Whose might the earth and heavens props. (1)
Devotees of God ! what *vast* numbers the master by the
holy Word has saved ! (I-Pause)
Such suppressing avarice, their egoism dry up,
And in the three worlds, Lord ! your light behold. (2)
Such also by contemplation of the holy-Preceptor's word,
Suppressing desire, in their mind confine it. (3)
Their horn-pipe is their devoted absorption,
Wherein the unstruck sound they hear ringing,
And in each being[4] your light behold. (4)
Such also looking upon the visible universal expanse,
in their heart as the flute,
The Divine flame *within them have lit*. (5)
Of such *the body made of* five elements is a lamp burning
day and night,
Shedding endless pure light. (6)
He makes his sun and moon passages[5] the harp-gourd,
His body the harp,
Emitting the unique *mystic* music. (7)
Listen thus, recluse ! *of such a Yogi* the seat is in the
city of the Lord,[6]
Where the Lord unknowable, inaccessible, limitless he beholds. (8)
In the city of the body the mind is king,
And his five sources of knowledge abide therein
thought-absorbed. (9)
This king settled on his throne the holy word contemplates
And praiseworthy justice maintains. (10)

1. Implies the Guru.
2. (Another term from the Yoga-tradition, used symbolically).
3. That is, does not wander about in wild places in search after spiritual light.
4. Vessel.
5. The passages Pingala and Ida.
6. Shiv-Nagari, in the Yogic parlance the seat of super-consciousness.

What *pain* can poor death and birth inflict on him, P. 908
Who suppressing the ego is dead while living ? (11)
For him the trinity of the Brahma, Vishnu and Shiva is one almighty[1] Divine form *are comprehended.* (12)
Such a one purifying the body and contemplating the essence of self,
Swims across the ocean of existence. (13)
From service to the Master ever he obtains joy,
And within him pervades the holy Word, bringer of merit. (14)
The Lord, donor of merit, annulling his egoism and desire,
To Himself unites him. (15)
Effacing the three qualities[2] and abiding in the fourth[3]
Is his unique devotion. (16)
Scuh a one by the Master's guidance practises Yoga of the holy Word.
Realizes the self—in his heart the sole Lord abiding. (17)
Keeping the mind at rest, in the holy Word dyed,
Is the purest action, (18)
Listen thou recluse ! such a one studies not scriptures[4] for disputation or fraud,
But by the Master's guidance the holy Word contemplates. (19)
Listen thou recluse ! such a one by the Master's guidance *such* Yoga practises,
And by contemplating the holy Word practises continence and purity. (20)
Listen thou recluse ! to die in the Word, to suppress the ego,
Is true conception of Yoga-praxis. (21)
Listen thou recluse ! Maya-attachment is *source of* transmigration[5]
By *devotion to* the Word man swims himself
And to his forebears brings liberation. (22)
Listen thou recluse ! the holy Word is sun of the four Ages,
As is the Word of devotion contemplated. (23)
Listen thou recluse ! the mind by Maya is deluded;
By contemplation of the Word *therefrom* released. (24)
Himself the Lord grants liberation, to Himself unites the *seeker*,
Nanak your[6] shelter seeks. (25) (9)

1. Doing as He pleases.
2. See Glossary.
3. The state of absorption in the Absolute.
4. Vedas.
5. The ocean of existence.
6. (Herein the Lord is apostrophized).

In the Measure Ramkali—Composition of Sri Guru Amar Das
Octets (Ashtpadiyan)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sharmai dīyaṇ mundarān kanīṇ pāe jogī khinthā kari tuṇ dayā

Yogi ! put on thy earrings of modesty,[1]
Assume the quilt[2] of compassion;
Smear thy limbs with ashes of realization of the
life and death circle—
Then mayst thou conquer the three worlds. (1)
Strum thou such a harp,
That its sound may raise the mystic music, fixing thy
mind in the Lord. (I-Pause)
Yogi ! make purity and contentment thy begging-bowl and pounch;
And receive sustenance of the Name immortal;
Make meditation thy staff,[3] and blow the horn of
absorption in *God*. (2)
Yogi ! assume thy posture on thy seat with mind firmly fixed,
Then may the wandering mind be stilled.
Shouldst thou go to beg in the city of the body,
Mayst thou get alms of the Name. (3)
Yogi ! this harp fixes thee neither in meditation,
Nor does it bring thee truth;
This harp brings not peace, nor banishes pride. (4)
Yogi ! make fear of God and loving devotion the gourd-bowls[3]
of thy harp,
Thy body string-rod.
By obedience to the Master shall thy harp-strings make music—
Thus is desire annulled. (5)
One the Divine Ordinance realizing, with mind fixed on the
sole Supreme Being is truly a Yogi :
His doubt shattered, his mind purified—
Thus may he realize true Yoga-praxis. (6)
All that is visible shall one day be destroyed;
Fix on the Lord thy mind;

1. *Sarm*, may be the Persian *Sharm* (modesty) of *Sram* (Skt. endeavour). This term occurs also in Japuji, 28. There are differing interpretations.
2. In the present text the various articles of the Yogi's equipment are mentioned, and invested with spiritual significance, as against the ritual of the Yogic orders.
3. Carried by Yogis.

In the holy preceptor fix thy faith—
Thus may come to thee such realization. (7)
Yogi ! yoga lies not in leaving family P. 909
And wandering abroad :
In the house of the body lies the Lord's Name;
By the Master's grace seek *theirin* the Lord. (8)
Yogi ! out of clay is the world cast,
Afflicted with malady of desire for Maya;
Despite all praxis and garbs, this malady goes not. (9)
The Name Divine is the true medicine, should it in the mind be lodged;
One obeying the Master's guidance alone, this realization has,
And the true Yoga-praxis performs. (10)
Yogi ! hard is the Yoga-path;
By grace alone is it found.
The true Yogi is one who within and without beholds the Sole Supreme,
And sheds his illusion. (11)
He should strum the harp that needs not touch of fingers—
Saith Nanak : Yogi ! thus mayst thou find liberation and in holy Truth be absorbed. (12) (1-10)

Bhagati khazānā gurmukhi jātā satiguri bīẏhi bujhāī

By the Preceptor's guidance is the treasure-house of devotion discovered;
This by the holy Preceptor is revealed. (1)
Devotees of God ! *The Lord* by the Preceptor's guidance confers exaltation. (I-Pause)
Live ever in the *way of truth*; thereby shall serene joy arise,
And lust and wrath be discarded. (2)
As is egoism discarded, devotion to the Name is fixed;
In the holy Word is egoism consumed. (3)
By the *Creator* that made it, is egoism shattered—
At the end the Name Divine is our *true* friend. (4)
Behold the Creator of all, ever-present with you—
Think Him not distant. (5)
Let the devotee contemplate ever in mind the Divine Word,
With devotion on the holy Eternal fixed. (6)
In holy company is found the Name beyond all value—
By supreme good luck attained. (7)

Be not lost in doubt; serve the holy Preceptor,
And keep your mind from wandering.[1] (8)
Without *devotion to* the Name, in illusion is the creation lost,
Its life gone waste. (9)
The Yogi, in false practice involved,[2] wanders about—
By hypocrisy comes not Yoga. (10)
By meditation in the City Divine[3] and *absorbing* the holy Word
in Yoga attained. (11)
By the holy Word should he end wandering of the mind.
Thus would the Name Divine in his mind be lodged. (12)
Devotees of God ! the self is the *holy* Pool:
Let the true seeker in it with devotion immerse himself. (13)
Those in the Name immersed are truly pure—
By the holy Word is impurity shed. (14)
Man unenlightened, in the Three Qualities caught,
meditates not on the Name Divine :
Without devotion to the Name does death grip him. (15)
Brahma, Vishnu and Shiva, the Three Deities,
In delusion of Three Qualities are lost. (16)
By the Master's grace comes release from the Three states,[4]
And the self in the Fourth State[5] absorbed. (17)
Brahmins the Scriptures study and thereby enter into disputation—
To them has enlightenment not come. (18)
With poison intoxicated, in delusion lost—
To what purpose their preaching[6] ? (19)
The holy Word uttered by devotees, in all ages is pervasive. (20)
Whoever to the holy Word is devoted, the supreme
state attains, P. 910
And by the holy Word in Truth is absorbed. (21)
Should *the seeker* in the city of the body with the holy
Word make search,
Shall he find the holy Name, source of the Nine Treasures.[7] (22)
By conquest of desire is the self in the serene state absorbed,
And without utternace comes *Divine manifestation*. (23)

1. Lit. Keep your mind fixed in one place.
2. Lit. Losing the true praxis.
3. *Shiva-nagari*, in the Yogic parlance stands for the state of supreme enlightenment. Herein implies meditation on God.
4. (These are the states wherein the knower, knowledge and the object of knowledge are apprehended as distinct).
5. The state of absorption in the Absolute.
6. Lit. Brother ! to whom do they preach ?
7. See Glossary.

The eyes on beholding everything are wonder-struck,
And the mind in the Invisible is absorbed. (24)
Ever abides He invisible, immaculate :
In His Light is our light immersed. (25)
Ever laud I my Master, who the true enlightenment
has imparted. (26)
Saith Nanak in supplication : Exalted state and true honour
from devotion to the Name comes. (27) (2.11)

Hari kī pūjā dulambh hai santuh kahṇā kachhū na jāī

Devotees of God ! Hard to attain is devotion to the Lord—
Inexpressible is its glory. (1)
Devotees of God ! By the Master's guidance is attained the Lord,
in whom perfection abides :
The Master devotion to the Name inspires. (I-Pause)
Devotees of God ! all other than the Lord is impure :
What offering to bring to Him ? (2)
Devotion is inspired by the holy Lord's grace,
In the mind by lodging His will. (3)
Devotees of God ! All offer worship,
Yet the egoist finds not acceptance[1] *with the Lord.* (4)
Devotees of God ! should the self by absorption in the Word
become desireless[2] and pure—
Such worship with the Lord finds acceptance. (5)
Holy and pure are those by truth inspired,
That to the Divine[3] word are devoted. (6)
Nothing beside the Name merits worship—
The world *in mere* illusion is straying[4]. (7)
Devotees of God ! one God-directed his self realizes—
And to the Name Divine is devoted. (8)
The Lord Himself guides him to worship the Immaculate
Essence—
By devotion to the holy Word finds he acceptance. (9)
Some that worship, know not the true way;
In duality caught, gathering impurity. (10)
Only the God-directed know the way to worship,

1. Lit. Place.
2. Lit. Die.
3. Lit. The One, sole Word.
4. That is, the illusion of other worship.

And to the Divine will are obedient[1]. (11)
Devotees of God ! in obedience to the Divine will lies bliss—
At the end the Name Divine to such is a true friend. (12)
Devotees of God ! One not realizing the self only praises
falsehood. (13)
By hypocrisy release from Yama is not attained;
In ignominy he *drags* away such. (14)
Those that to the holy Word are attuned and their self realize,
Alone the supreme state attain and have the true
measure *of liberation*. (15)
Then does the self enter the state of meditation unbroken,
Its light into the Divine Light merged. (16)
By the Master's guidance *such seekers* abrorb[2] the holy Name,
And in holy company expound it. (17)
By the Master's guidance they laud the Lord, their egoism shed,
And at the holy Portal are exalted. (18)
Holy their utterance, holy their discourse—
To the holy Name are they devoted. (19)
The Lord, annuller of fear, destroyer of evil utterly,
At the end is our true friend. (20)
Himself the universe He pervades :
Saith Nanak : From devotion to the Name comes
exaltation. (21) (3.12)

Ham kuchal kuchīl ati abhimānī mili shabdei mailu utārī

Utterly impure that we are, with vanity filled—
By attaining the holy Word is our impurity shed. (1)
Devotees of God ! by the Master's guidance, through
devotion to the Name comes liberation.
As is the holy Name in the heart lodged,
The Creator Himself exalts it. (I-Pause)
One touching the philosopher's stone is into its self P. 911
By the holy Lord's grace turned. (2)
Some that assume *false* garbs and go about with pride in their hearts,
Their lives on a *false* throw are lost. (3)
Others day after day are in devotion engaged night and day—
The Name Divine in their hearts lodged. (4)
Ever in God dyed, by serene contemplation[3] inspired,
By poised serenity is their egoism annulled. (5)

1. Lit. Lodge in mind the will.
2. Lit. Listen.
3. Original, Sahaj.

No devotion without fear of God may be performed.
By fear and love is devotion exalted. (6)
The true devotee in the holy Word,
And contemplation and realization of the essence absorbed,
His Maya-illusion consumes. (7)
Such devotion the Creator Himself inspires
And such treasure confers. (8)
Endless are His qualities, that by the holy Word
I contemplate and laud. (9)
Banishing egoism, the Lord I contemplate,
And the Lord laud. (10)
From the Master is obtained blessing of the Name,
And treasures inexhaustible found. (11)
With His devotees is He pleased,
And by grace His might has manifested. (12)
For the holy Name they ever hunger,
And the holy Word contemplate and sing. (13)
Mind and body all is His—
Of this truth hard in the contemplation and expression. (14)
Those to the Word devoted are liberated,
And across the ocean of the world ferried. (15)
Without grace of the holy Lord none finds liberation—
Rare is one that realization and contemplation has obtained. (16)
What is recorded in primal Time is by man attained—
By union with the Lord is one's illumination[1] exalted. (17)
In devotion to the holy Name is the body in the holy Word dyed
And like pure gold shines. (18)
Such a self with amrita is filled;
This by contemplation of the holy Word is attained. (19)
Those seeking the Lord alone such blessing obtain :
Others in their pride burst and are destroyed. (20)
To the disputatious comes death;
God's devotees to service in ecstasy of devotion to the
Master abide. (21)
The true Yogi is one that the Essence realizes,
And egoism and desire subdues. (22)
Such alone realize the holy Preceptor bountiful,
As by Your grace are visited. (23)

1. Original Shabda. (Elsewhere too this term is used in this sense in Japuji. 38. Anandu, 7).

Those serving not the holy Preceptor, in Maya absorbed,
By their egoism are drowned. (24)
While life lasts, in service be engaged—
Thus shall you to the Lord[1] attain. (25)
Ever be wakeful day and night,
For love of the Beloved Lord. (26)
May I sacrifice body and mind—
To the Master may I be a sacrifice. (27)
Those contemplating the holy word shall be liberated,
Their Maya-illusion shattered. (28)
Only those by the Lord awarkened shall wake,
By contemplation of the Master's Word. (29)
Saith Nanak : Those neglecting the Name shall be dead;
God's devotees by contemplation shall find the life
eternal. (30) (4.13)

Nāmu khazānā Guru te pāiyā tripti rahei āghāī

From the Master is the wealth of the Name obtained,
Fulfilment and satisfaction has thereby come. (1)
Devotees of God ! by the Master's guidance have we found
liberation and the supreme state :
The Sole Name of God, by the holy Master's grace in the
self is lodged. (I-Pause) P. 912
Himself is the creator and Himself the enjoyer—of all is He
provider. (2)
By His own will is He doing what pleases Him —
None other has any power. (3)
Himself has He created all existence,
And to a task set each one. (4)
Serve Him ; thereby get joy :
By the holy Preceptor's guidance is union
with the Lord obtained. (5)
His own creator, beyond our understanding He lies. (6)
Destroyer and Resuscitator Himself, without desire
and want. (7)
Some has He made bestowers of charity, other beggars :
To devotion some He inspires. (8)
Supremely fortunate are those that none but He worship[2],
And in the holy Eternal are absorbed, (9)

1. Original, Rama Murari (name of two avatars of Vishnu, used here as in common parlance, to express the idea of God.)
2. Lit. Know.

Himself the Supreme Beauty; Himself Supreme Wisdom :
Beyond contemplation in His greatness[1]. (10)
Himself He sends suffering and joy;
Himself casts misguiding delusion. (11)
The great Bestower, by the Master's guidance is realized—
The world without the Master in blindness is gone astray. (12)
Those tasting of God this joy have experienced—
From the holy Preceptor comes such realization. (13)
Some He strikes with forgetfulness of the Name;
On others by the holy Preceptor's guidance realization
He confers. (14)
Devotees of God ! laud Him ever :
Supreme over all is His greatness. (15)
None other than He is the *true* monarch;
The cosmic order has He made on foundations of justice. (16)
Eternally holy His justice;
Rare are those obeying His Ordinance. (17)
Man ! meditate on Him ever,
Who by the Master's guidance the holy device *of devotion* has set up. (18)
Those seeking the holy Preceptor's contact[2] alone find fulfilment.
With the holy Name in the heart lodged. (19)
Holy, holy eternally :
In the holy Word His *truth* He reveals[3]. (20)
With wonder is Nanak struck on listening to Him,
beholding Him[4]—
Everywhere is the Lord pervasive. (21) (5.14)

In the Measure Ramkali—Composition of Sri Guru Arjan Dev

Octets (Ashtpadiyan)

In the name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Kin hī kīyā parvirti pasārā

Some have arranged multiple[5] worldly concerns;
Some the accessories[6] of worship-offering,

1. Lit. Value.
2. Lit. Meeting.
3. Lit. His utterance through the Word He communicates.
4. Lit. Listening and beholding.
5. Expanse of.
6. Expanse.

Others praxis of bowels and Kundalini have undertaken—
I, humble one, to the Lord have made devoted supplication. (1)
Divine Beloved ! in Three my trust I repose :
I know not any other garb.[1] (I-Pause)
Some renouncing home, to forests have made resort;
Others observers of vows of silence and asceties are designated;
Some are called devotees solely of Krishna.[2]
I, humble one with the Lord alone have sought shelter. (2)
Some have proclaimed themselves settled at holy bathing-spots;
Others renouncing food, from the world are turned away;
Some over the earth have wandered :
I, humble one, at the Divine Portal am fallen. (3)
Some claim to be of high lineage; P. 913
Some claim to have large number of helpers and associates;[3]
Some claim to have large heaps[4] of wealth :
I, humble one, in the Lord alone have my prop. (4)
Some wearing ankle-bells, make ritual dances;
Some wear rosaries indicative of vows;
Some put on paste-mark of Gopis' immolation clay[5]:
I, humble one, solely on the Lord have meditated. (5)
Some attaining miraculous powers, numerous marvels have shown;
Some wearing various garbs much display have made;
Some magic and incantation much have practised :
I, humble one, only the Lord have served. (6)
One is styled as a learned Pandit;
Some performing six ritual acts[6], propitiate Shiva;
Some perform ritual meritorious acts :
I, humble one, with the Lord seek shelter. (7)
All ritual acts of various Yugas have I studied :
Without *devotion to* the Name is the mind not enlightened.
Saith Nanak : On joining the holy congregation
Is desire assuaged and great joy attained.[7] (8) (1)

1. Sectarian garb is implied.
2. Bhagauti (Bhagavat), devotee of Krishna.
3. Brothers.
4. Expanse, excess.
5. Gopi-chandan = earth of spot where Gopis (milkmaids) immolated themselves in separation from Krishna.
6. These are prescribed by the various traditions for their followers.
7. *The mind* is cooled.

Isu pānī te jini tūṇ ghariyā

He who made thee from the *seminal* fluid,
Fashioned thy body from clay;
Conferred on thee light of thought and discrimination,
And in mother's womb protected thee— (1)
Man ! that Protector *ever* shouldst thou recollect,
And banish from mind all other thoughts . (I-Pause)
He who with father and mother provided thee;
He who provided thee with brothers and sons for help;
He who provided thee with wife and friends—
That Lord keep *ever* in mind. (2)
He who granted thee invaluable air,
He who granted water above value;
He who gave thee burning fire—
My self ! ever under shelter of that Lord abide. (3)
He who granted thee thirty-six viands amrita-like,
And within *the body* made resting-places *for these*;
He who gave thee the earth to use and enclose—
Keep *ever* that Lord's feet in mind. (4)
He who gave eyes to see and ears to hear,
Hands to work and nose and tongue;
Feet to walk and the head high above all—
Myself ! worship at the feet of that Lord. (5)
He who from the impure state made thee pure,
And among all species pre-eminent—
Whether thou make *thy life* fruitful or no—
Know, success to thee by meditation on the Lord shall come. (6)
In this world and the next is His Sole Presence.
Whenever we behold is He present.
My self ! in serving Him art thou sluggish,
Whom not for an instant must thou forget. (7)
Sinful, devoid of merit that we are,
Devoid of service and *good* deeds—
The Master, ship *of our life* by good fortune was met,
And Nanak, servant of God, a stone, along with him did swim across. (8) (2)

Kāhū bihāwehṇ rang ras rūp

Some pass *life* in delights and pleasures of beauty;
Some amid attachment to mother, father and progeny. P. 914
Some pass *life* involved in royal authority, estates and trade :
God's devotee passes *life* with prop of the Name Divine. (1)

Holy is structure of the cosmos—
One Sole *Lord* is master of all. (I-Pause)
Some pass *life* in study of scriptures[1] and disputation;
Some in tasting pleasures of palate.[2]
Some pass *life* involved in woman :
God's devotees solely in the Name Divine are absorbed. (2)
Some pass *life* in gambling;
Sone in addiction *to intoxicants*.
Some pass *life* stealing others' property :
God's servant passes *life* meditating on the Name Divine. (3)
Some pass *life* in Yoga-praxis, austerity or worship;
Some in involvement in maladies and suffering.
Some pass *life* in breath-control[3] :
God's devotee in singing Divine laudation passes *life*. (4)
Some pass *life* wandering day and night.
Some in keeping a fixed spot.
Some pass *life* in instructing children :
God's devotees pass *life* singing Divine merit (5)
Some pass life in enacting acrobatics, mimes and dances;
Some in taking others' life.
Some pass *life* in harbouring fear while seated *on throne* :
God's devotees pass *life* expressing Divine laudation. (6)
Some pass life in discussing schemes;
Some in serving *others* out of compulsion.
Some in investigating life's *unknown future*[4] pass life :
God's devotee in quaffing Divine elixir passes life. (7)
Each is engaged as *by the Lord* directed—
None is *to be reckoned* foolish or wise.
To such as in grace with devotion to the Name He blesses,
Saith Nanak, am I a sacrifice. (8) (3)

Dāvā agni raheī hari būt

As in forest-fire are some plants left standing green,
And in the mother's womb from affliction is *the infant* freed—
So the Divine Monarch by the Name Divine saves His devotees.
Whose fear *by devotion* to the Name is annulled. (1)

1. Vedas.
2. Tongue.
3. Yogic pranayam is meant.
4. This implies palmists, astrologers and occultists etc.

The Lord compassionate is Saviour in this wise :
Wherever I behold, are you the Cherisher. (I-Pause)
As by drinking of water is thirst quenched,
And by the husband's coming home is the woman delighted;
As is wealth the greedy person's life's prop—
Thus is God's devotee with the Name Divine in love. (2)
As the watchman protects the sown field.
As mother and father compassionate to the child,
As at sight of the beloved the lover *goes out to* meet—
Thus *the Lord* cherishes the devotee clasped to His bosom. (3)
As the blind man at *getting* sight is in delight,
As one dumb acquiring speech sings songs profusely;
One disabled of limb at crossing the mountain *is happy*—
Thus are all by the Name Divine saved. (4)
As by the side of fire is cold eliminated,
So are sins in holy congregation destroyed.
As by *use of* soap[1] are clothes bleached—
Thus by contemplation of the Name is annulled all
doubt and fear. (5)
As the Chakwi[2] for the sun yearns,
As the Chatrik[2] for the drop thirsts,
As the deer in the sound is absorbed—
Thus the Name Divine to God's devotees brings delight. (6) P.915
By your grace is formed devotion;
By his compassion is He into the mind brought.
That gracious *Lord* compassion has shown,
And from bondage are *we* freed. (7)
All spots with wide gaze[3] have I beheld—
None other than *He* is *sustainer.*
By grace of the Master are *we* of doubt and fear relieved;
All that Nanak beholds is marvels (8) (4)

Jīya jant sabhi pekhīyeh Prabh sagal Tumārī dhārnā

All creatures, Lord ! by you are seen to be sustained. (1)
This self by the Name Divine is saved. (I-Pause)
In an instant by His might He makes and unmakes—
All is the Creator's doing. (2)

1. *Sābun* (Arb. for soap) is used elsewhere also in Gurubani (Cf. Japuji 20). This is a very early use of this word in literature.
2. Name of birds, famous in romantic lore.
3. Eyes wide open.

Lust, wrath, avarice, falsehood, calumny—in company of the holy are cast off. (3)
By contemplation of the Name is the mind purified,
And life passed in joy. (4)
Any creature seeking shelter with God's devotee,
In this *life* and the next never is discomfited. (5)
The mind's state of joy and sorrow, before you alone is to be laid. (6)
Thou art Provider of all creation, sustaining Thy creatures. (7)
To God's devotee innumerable times, million times am I a sacrifice. (8) (5)

In the Measure Ramkali—Composition of Sri Guru Arjan Dev

Ashtpadi (Octets)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Darshanu bhetat pāp sabhi nāsehn Hari siuṇ dei milāī

At sight *of the Preceptor* flee all sins and with the Lord *he* brings about union. (1)
The Master, *image of* the Supreme Being is bestower of joy :
The Name Divine *in the mind* he confirms, and at the last moment is the helper. (I-Pause)
By touching dust of *feet of* the holy to *my* face is shattered abode of all suffering. (2)
In an instant are the fallen purified, and darkness of ignorance lifted. (3)
With the Lord almighty has Nanak sought shelter. (4)
With snapping of *worldly* bonds is *devotion* to the lotus feet confirmed,
And devotion to the Sole holy Word fixed. (5)
As *the Master* from the dark well of Maya-poison has extricated *us*,
With the holy Word have we formed accord. (6)
Lifted is fear of birth and death,
And nevermore anywhere[1] we stray. (7)
The mind to elixir of the Name is devoted
And quaffing amrita, is fulfilled. (8)
In holy congregation Divine laudation have we sung,
And at the immutable station abided. (9)

1. That is, in transmigration

The Master, prefectly endowed, this perfection of wisdom
has conferred :
Nothing other than the Lord is *worthy of worship.* (10)
By great good fortune is obtained treasure of the Name,
Whereafter to hell one goes not. (11)
Not my endeavour of thought avails—
Teaching of the Master, perfectly endowed is all my
attainment. (12)
True contemplation. austerity, self-restraint and purity comes
by guidance of the Master. (13)
In the great poison of attachment to progeny and wife
The holy Preceptor *alone* grants release[1]. (14)
His creation He Himself cherishes, and to His lappet
attaches it. (15) P. 916
On the ship of truth and righteousness
Is the ocean of existence crossed. (16)
Nanak to the Lord, beyond computation and extent
Is a sacrifice. (17)
The Lord Form Eternal, Unincarnated, Self-Existent[2]
The darkness of Kali-Yuga has illumined. (18)
At sight of the controller of the inner self,
bestower *of boons* to creation
Is the self completely fulfilled. (19)
The Sole Supreme Being[3], immaculate, above fear
Over water and land is pervasive. (20)
On His devotees has He conferred boon of devotion :
Mother mine ! Nanak for the Lord[4] yearns. (21) (1.6)

Sikkhuh shabadu piyāriho janam maran kī tek

Sloka

Cherished ones ! in the holy Word receive instruction.
That over multiple births shall sustain you.
Saith Nanak : By contemplation of the Sole Lord shall *your*
face be radiant and everlasting joy come. (1)
Devotees of God ! *our* mind and body in *love of* the
Beloved Lord are dyed,
And *our* loving devotion fulfilment finds. (1)

1. Carries across the water.
2. These are phrases from Mul-Mantra. *Sambhau* is there given as *Sai-bhang.*
3. *Ekankār* (Ek Onkar)
4. Also interpreted as : Nanak yearns for the Lord, master of Maya.

Devotees of God ! the holy Preceptor our merchandize
has made profitable :
Profit of the Name Divine to *this* servant has he granted,
And all *my* thirst[1] assuaged. (I-Pause)
Devotees of God ! after long quest one jewel have I found—
Beyond expression is the Lord's worth. (2)
Devotees of God ! in the Divine lotus feet is our
contemplation fixed. (3)
Devotees of God ! with singing Divine laudation have
we become joy-filled;
By remembrance of the holy Eternal am I fulfilled. (4)
Devotees of God ! The Immanent supreme self that in all
creation is pervasive, neither has beginning nor end[2]. (5)
Devotees of God ! primal, eternal, real, everlasting is He[3],
on all creatures conferring joy. (6)
Devotees of God ! limitless is He : unknowable His limit,
in all spots pervasive (7)
Devotees of God ! The Divine Lord is my friend, companion,
substance, beauty, progeny.
Saith Nanak, To me is He father and mother. (8) (2.7)

Mana bach krami Rāma-Nāmu chitārī

By *power of* the mind, word and action the Name Divine have
I contemplated.
Saith Nanak : In the mighty terrible whirlpool,
By the Master's guidacne are we carried across. (I-Pause)
By Divine contemplation is felt joy within and without,
And are evil *tendencies* crushed. (1)
These evils by Him are removed from whom they originated,
As the Lord showed grace. (2)
Devotees of God fallen under Divine shelter have been saved;
Rotten, destroyed are the greatly arrogant. (13)
In holy company *our* reward[4] has been
In the Sole Name to seek *our* prop. (4)
None is a hero or devoid *of strength* —
In all is your light manifested. (5)

1. Symbol for desire.
2. Neither comes nor anywhere goes.
3. Words taken from Sloka following Mūl-Mantra.
4. Fruit.

Almighty, inexpressible, unknowable are you—
All-pervasive is the Lord. (6)
Lord-Creator : who may evaluate Thee ?
Without end or limit art Thou. (7)
Pray, on Nanak confer charity and exaltation of the holy Name,
And dust of feet of Thy devotees. (8) (3.8.22)

In the Measure Ramkali—Composition of Sri Guru Amar Das P. 917

Anand (u) (*Bliss*)

In the Name of the One Indivisible Supreme Being, Realized by the holy Preceptor's Grace

Anandu bhayā merī māe Satigurū maiṇ pāiyā

Mother mine ! bliss have I obtained,
By the holy Preceptor's touch.[1]
With poised mind the holy Preceptor have I found;
The mind in jubliation revels :
Fairy songsters of the jewel music have descended the holy Word to sing.
Sing you all the Lord's Word who in the self have lodged it :
Saith Nanak : Bliss have I found, by the holy Preceptor's touch. (1)

Ei mana meriyā tūṇ sadā rahu Hari nālei

My self ! abide ever with the Lord—
Abide with the Lord ever, who all suffering effaces.[2]
Thy succourer shall He be, and all thy purposes[3] fulfil.
The Lord, mighty to accomplish all—why art thou forgetful of Him ?
Saith Nanak ! My self ! abide ever with the Lord. (2)

Sāchei Sāhibā kyā nāhīṇ ghari Terai

Master all-holy ! nothing in Thy Mansion is lacking;[4]
All in Thy mansion lies; those blessed by Thee obtain *Thy grace* :
Thy grace obtain those that lodge
The laudtation of Thy Name, ever in the self.
Those bearing the Name, in the mind, with the holy Word's rich melody are blessed.
Saith Nanak : Master all holy ! nothing in Thy Mansion is lacking[4] (3)

1. Lit. The holy Preceptor have I found.
2. Lit. Brings about forgetfulness of.
3. Lit. Tasks.
4. What is lacking in Thy house ?

Sāchā Nāmu merā ādhāro

The holy Name is my prop—
My prop the holy Name, annuller of all desire.
In serenity and joy is it in the self lodged, all desire fulfilling.
May I ever be a sacrifice to the Master in whom such powers are reposed.
Saith Nanak : Listen my devotee friends ! in the holy Word repose your love.
My prop is the holy Name. (4)

Vājei panch shabad titu ghari sabhāgai

In the blessed abode *of the self* resounds the five-fold mystic music—
In the blessed abode resounds the music that the Lord's might has filled.[1]
The Five Demons hast Thou subdued, torment of Death[2] annulled.
Those in th Primal Time by Thee blessed,
To the Lord's Name are devoted.
Saith Nanak : Joy resides in the self
Wherein resounds the mystic music. (5)

Sāchī livai binu deh nimāṇī

Poor is the body devoid of true devotion.
Devoid of devotion in the body poor,
Helpless, powerless.
Lord ! none beside Thee has power : Show Thy grace.
For the self no other shelter is;
By devotion to the Word alone is it ennobled.
Saith Nanak : Without devotion is the body poor, helpless. (6)

Ānandu ānandu sabhu ko kahai ānandu gurū te jāṇiyā

All talk of bliss; from the Master's *teaching* alone is its essence realized.
From the Master is realized eternal bliss, should he, my beloved friend ! show grace.
In his grace sins he annuls, and collyrium of enlightenment applies.
Those that through bliss have their worldly attachment. annulled, the holy Lord their utterance[3] ennobles.

1. Lit. In which the Lord in His might has assumed.
2. Lit. The thorn of death.
3. Original, Shabada (Cf. Japuji, 38).

Saith Nanak : Such is Bliss; from the Master's
teaching realized. (7)

Bābā jisu Tūṇ dehi soī janu pāwai

Our Master ! such alone *this blessing* achieve as
Thou dost favour ;
Such achieve it as by Thee are favoured—
What in their helplessness can others do ?
Some lost in illusion, stray in all directions; P. 918
Some by devotion to God's Name are exalted.
Those submitting to the Lord's will,
Have by the Preceptor's grace their selves purified.
Saith Nanak : This blessing only such find as by
Thee are blessed. (8)

Āwuh sant piyāritho akath kī karehṇ kahāṇī

Come, beloved devotees ! let us of the Inexpressible discourse.
Discourse of the Inexpressible ! at what Portal to attain Him ?
This by surrendering body, mind and possessions
to the Preceptor,
By submission to his will may be achieved.
To the Preceptor's will submit, chant the holy Word.
Saith Nanak : Listen, devotees of God ! of the
Inexpressible discourse. (9)

Ei mana chanchalā chaturāī kinai na pāiyā

My restless mind ! none the Lord by ingenuity has attained.
Listen my mind ! None by ingenuity has Him attained.
The deluding Maya that in delusion leads astray—
By Him is the deluding Maya created : By Him is this drug cast.
May I be a sacrifice to Him who this fascinating[1]
delusion has cast.
Saith Nanak : My restless mind ! None by ingenuity has
Him attained. (10)

Ei mana piyāriyā tūṇ sadā sachu samālei

My beloved self ! ever on the Eternal Truth meditate;
The family that pleases thy sight, with thee shall not last.
With thee shall is not last; why to it hast attached thy heart ?
Avoid totally what in the end regret shall bring.
Listen to the Master's teaching that with thee shall abide.

1. Lit. Sweet.

Saith Nanak : My dear self ! ever on the Eternal
Truth meditate. (11)

Agam agocharā Terā antu na pāiyā

Inaccessible, unknowable Lord ! none Thy extent has known.
None Thy extent has known ! to Thee alone is this known.
All creation is Thy play—who *this wonder* may express ?
Thou who the universe hast created, all utterance and
sight to Thee belongs.
Saith Nanak : Ever art Thou inaccessible—
Unknowable is Thy extent. (12)

Suri nar muni jan amritu khojadei su amritu Guru te pāiyā

Godlike men, savants seek amrita—
Amrita from the Master is obtained.
By the Master's grace is amrita obtained,
As the holy Eternal in the self is lodged.
Vast and multiple is Thy creation;
A rare one to venerate the Master may come.
His covetousness, greed, pride discarded,
The holy Preceptor to him has appealed.
Saith Nanak : One favoured of the Lord
Alone from the Master obtains amrita. (13)

Bhagatāṇ kī chāl nirālī

Different *from the world* is the way of God's devotees—
Different the devotees' way, traversing a hard path.
Discarding covetousness, greed, pride, desire—
Restrained their utterance.
Sharper than dagger-point, finer than hair-breadth
Is the way they traverse.
Those that by the Master's grace have egoism discarded,
Their desire into the Lord is absorbed.
Saith Nanak : Age after age God's devotees tread way
from the world different. (14)

Jiūṇ Tūṇ chalāch tiv chalenh swāmī horu kyā jāṇāṇ guṇa terei

Lord ! I follow as Thou dost guide— P. 919
Little know I of Thy qualities.[1]
Those guided by Thee along the path
Follow as Thou dost guide.

2. Lit. What know I . . . ?

Those whom by Thy grace Thou dost inspire with
devotion to the Name,
Meditate ever on the Lord's *Name*.
Those from Thee listening to Thy discourse[1]
By the Master's guidance[2] find bliss..
Saith Nanak : Lord holy and immaculate ! as is Thy will dost
Thou guide me. (15)

Ehu sohilā shabadu suhāwā

Beautiful is this song of Divine laudation.
In words beautiful has the holy Preceptor ever delivered
the Divine laudation.
In the mind of such is it lodged as primally with this are blessed.
Some wander about much, talk plentifully;
None by wagging of tongue has to the Lord attained.
Saith Nanak : In words beautiful has the holy Preceptor
The paean of Divine laudation delivered. (16)

Pavitu hoe se janāṇ jinnhīṇ Hari dhiyāiyā

Those meditating on the Lord have holiness attained :
Those, who have meditated on the Lord, by the Guru's
grace become holy.
Holy their mother, father, family, friends;
Holy all those with them associated.
Holy those *on the Lord* discoursing;
Holy the listeners; holy those in the heart lodging the
Lord's contemplation.
Saith Nanak : Holy are those that by the Master's guidance
In the Lord's contemplation engage. (17)

Karmīṇ sahaju na ūpjai viṇu sahajai sahsā na jāe

By ritual acts comes not serenity;[3] without serene
contemplation[3] is not doubt lifted :
By ritual discipline is doubt not lifted, all ritual gone waste.
In doubt is the mind made impure; by what discipline
is it washed pure ?
By devotion to the holy Word wash the mind;
In devotion to the Lord be engaged.
Saith Nanak : By the Master's favour arises serenity;
Thus is doubt from the self banished. (18)

Jiyuhṇ mailei bāharuhṇ nirmal

Those with mind impure, their outside *washed* pure;

1. Lit. Those to whom Thou dost discourse (narrate).
2. Lit. Through the Master.
3. Original, *Sahaj*.

Washed pure without and impure within,
On a gamble have they their life forfeited.
Gripped by the great malady of desire, death have they forgotten.
Unmindful of the merit of *devotion to*[1] the Name in
Scriptuers[2] related.
Like goblins they wander about.
Saith Nanak : Those neglectful of holy Truth, in
falsehood involved.
On a gamble is their life forfeited. (19)

Jīyūhṇ nirmal bāharuhṇ nirmal

Those pure within and without;
Pure without and within;
And on the holy Preceptor's guidance acting—
The touch of evil approaches them not,
In the Truth their thought-waves absorbed.
Blessed are the merchants that earn profit of the holy life's jewels.
Saith Nanak : Those with minds pure, ever with the
Master abide. (20)

Je ko sikkhu Gurū setī sanmukhu hovai

The seeker[3] that in the Master's presence abides;
Abiding with the Master ever, his heart in the Master absorbed;
Contemplating with fervour the Master's holy feet,
meditating on him in his inner self;
Discarding egoism, on the Master leans,
In nothing else his trust reposing—
Saith Nanak : Listen devotees of God ! P. 920
Such a seeker[3] is said in the Master's presence to abide. (21)

Je ko Guru te vemukhu hovai binu Satiguru mukti na pāwai

Should one from the Master turn away, without the Master's
guidance shall he not attain liberation.
By no other means[4] shall he find liberation :
Inquire of those with true discrimination[5] endowed.
After wandering over endless births, without the holy
Preceptor's guidance
Shall he not find liberation.

1. Original, Nām.
2. Original, Vedas.
3. Original, Sikh
4. In no other place.
5. Original, Bibeki (Viveki).

Liberation shall at last come as the holy Preceptor's
feet he touches,
And to his Word listens.[1]
Saith Nanak, contemplate this and resolve :
Without the holy Preceptor's guidance none
liberation obtains. (22)

Āwuh Sikkh Satigurū ke pyāriho gāwuh sacchī bāṇī

Come, holy Preceptor's loving disciples,
Chant the holy Word :
The Master's Word chant that over all utterance is supreme.
This enters the minds of those by Divine grace favoured.
Thus quaffing amrita, in ecstasy of the Lord abide;
Ever the Lord of the Universe[2] contemplate.
Saith Nanak : Chant ever the holy Word. (23)

Satigurū binā hor kacchī hai bāṇī

Utterance other than the holy Preceptor's is hollow.[3]
Other than the holy Preceptor's utterance is hollow,[3]
insubstantial.
Those uttering it, listening to it, hollow;[3] by the raw
minds[3] enunciated.
These the Lord's Name by their tongues utter,
Yet of their utterance are unmindful.
Those with hearts by Maya deluded, are to glib utterance given.
Saith Nanak : Utterance other than the holy Precepotor's is
hollow.[3] (24)

Gugu kā shabadu ratannu hai hīrei jit jaṛāo

The Master's Word is a diamond, With rubies studded.
Precious diamonds is the holy Word to which
is the heart attached,
Therein absorbed.
As to the Word is the self attached, devotion to the holy
Eternal is formed.
Himself diamond, ruby; Himself realization grants to whom
He pleases;
Saith Nanak : The Word is a diamond with rubies studded. (25)

1. Lit. As the Holy Preceptor (to him) the Word expounds.
2. Original, Saringapani (He who holds the earth in hand).
3. Original, Kacchi - unbaked, raw.

Shiv shakti āpi upāekai kartā āpei hukamu vartāe

Himself has the Creator made the Essence[1] and mutability,[2]
And His Ordinance made operative.
His Ordinace He makes operative, over it watches—
Its mystery by the Master's guidance a rare one realizes :
Such a one his bonds snaps, finds liberation,
And in the self the Word lodges.
One Godward-directed by the Lord Himself,
To the Sole Supreme forms devotion.
Saith Nanak : Himself the Creator;
Himself the realization of His decree grants. (26)

Simriti shāstra punn pāp bīchārdei tatai sār na jāṇī

Some study Simritis, Shastras and *issues of* merit and sin yet know not the Essence.
Without the Guru, no one knows the essence.
In the Three Qualities is the world wandering, asleep;
In sleep *life's* night passed.
By the Master's grace are awakened those in whoe self is the Lord lodged—
Amrita their utterance.
Saith Nanak : Such *alone* the Essence realize as day after day in devotion engage—
In wakefulness is their *life's* nigt passed. (27)

Mātā ke udar mehṇ pratipāl karei so kiūṇ manuh visārīyai

Why be forgetful of Him who in Mother's womb each being cherishes ?
Why forget him, the supremely bountiful Lord,
Who in *fire of the womb* sustenance provides ?
Nothing can touch one that with devotion to Him is inspired.
To Himself He inspires devotion, by the Master's grace contemplated. P.921
Saith Nanak :Why foreget the Supreme bountiful Lord ? (28)

Jaisī agni udar mehṇ taisī bāhari māyā

Flaming as the fire within the womb is Maya without.
Destructive as fire of the womb is Maya—
The Creator this place has set up,
By His will is the creature born, to his family in affection attached;
As of devotion he gets bereft, desire and Maya over him rule.
This Maya, of God makes the creature forgetful, creates attachment,

1. Original, Shiva (Siva).
2. Shakti (Sakti).

And in duality involves him.
Saith Nanak : Those that by the Master's grace,
in devotion engage,
Even in Maya's involvement realization find. (29)

Hari āpi amulku hai mulli na pāiya jāe

Invaluable is the Lord; none His worth may estimate :
None His worth can estimate, *though* the world for this yearns.[1]
Should a Preceptor *supremely holy* be met,
To him should one surrender one's head, shedding thus the ego;[2]
Uniting to its true Master the self, lodging in it the Lord.
Invaluable is the Lord.
Supremely fortunate, Saith Nanak, are those to whom this
wealth comes.[2] (30)

Hari rāsi merī manu vaṇjārā

The Lord is my capital; the self the merchant.
The Lord is my capital; the self the merchant—
From the holy Preceptor is this capital obtained.
Listen you of God's creation ! Ever contemplate the Lord,
And day after day earn this profit.
This wealth comes to those of the Lord are blessed,
Saith Nanak : The Lord is my capital; the self thereof
the merchant. (31)

Ei rasnā tūṇ anrasi rāchi rahī terī pyāsi na jāe

My tongue[4] ! to *tastes* other than God art thou attached ;
Thus thy desire goes not.
By other tastes goes not out desire, till the Lord's taste be enjoyed.[5]
With enjoying of the Lord's taste, desire torments not again.
By grace is such taste obtained, by the holy Preceptor's touch.[6]
Saith Nanak : Discarded are other tastes, As in mind is
lodged the Lord. (32)

Ei sarīrā meriyā Hari tum mehn joti rakhī tā tūṇ jag mehṇ āiyā

My body[7] ! the Lord in you placed His light; then did you into
the world arrive :

1. Lit. Cries, wails, Cf. Japuji, XXIV.
2. Should such a holy Preceptor he met, to him should one surrender one's head, so that the ego may vanish.
3. That have in possession this wealth.
4. The palate, organ of taste, is implied.
5. Lit. Obtained.
6. Lit. Meeting.
7. Limbs are implied.

As did the Lord place in you His lightt, into the world did
arrive arrive.
The Lord is mother and father, who created thee and of the world
granted the vision.
As by the Master's grace came realization;
A play it appeared, as play was it viewed.
Saith Nanak : As the Lord the creation began, His light in
you He placed ;
Thus did you into the World arrive. (33)

Mani chāo bhayā Prabh āgamu suṇiyā

Joy filled was the self, as the report of the Lord's advent came.[1]
My damsel-friends ! sing songs of joy;
My home is *tonight* the Lord's temple.
My damsels, sing ever songs of joy !
May sorrow and suffering visit us not.
By touch of the Master's feet are my days fortune-filled.
In sight of the Beloved passed.
From the Master's teaching is learned the mystic Word;
From contemplation of the Name Divine have joy in the Lord.
Saith Nanak : Union with Lord has come about, P. 922
Whose might is supreme ever all. (34)

Ei sarīrā meriyā isu jag mehṇ āe kai kyā tudhu karam kamāiyā

Listen, my body ! *what good*[2] hast thou in this life performed ?
What thy deeds since thy coming into this world ?
Thou hast not lodged into thy mind the Lord who has made thee !
By the primal Writ is the Lord in the mind lodged,
By the Master's grace.
Saith Nanak : The body shall find acceptance with God,
Through devotion to the holy Master.[3] (35)

Ei netruh meriho Hari tum mehṇ joti dharī Hari binu awaru na dekhuh koī

Listen, my eyes ! to you has the Lord granted light :
Nothing beside Him behold !
Beside the Lord, nothing behold;
By His grace Him have I beheld !
This poison-laden world that you behold, is the Divine image—

1. Was heard.
2. Good actions.
3. Original, Sati-Guru.

In it is beheld the Lord's image.
By the Master's grace has this realization come :
Wherever I look, God alone I see; nothing but God is visible,
Saith Nanak : Blind of sight were my eyes;
By the holy Preceptor's touch have they found
illuminated vision. (36)

Ei sravanuh meriho Sāchai sunaṇai noṇ pathāe

Listen, my ears ! to listen *to holy truth* are you by the
Eternal Lord into this world sent.
To listen to holy truth are you in the body provided,
That the holy Word you listen.
This whoever has listened, joyful is his mind and body rendered.
His tongue[1] with joy imbued.
Inaccessible, wonderful is *holy* truth :
Indescribable its greatness !
Saith Nanak : Listen to the Name ambrosial;
Render yourselves pure !
To listen to *holy* truth have you been sent *here*. (37)

Hari jīo guphā andari rakhi kai vājā pawaṇu vajāiyā

The Lord, in cave of the self the wind-instrument *of breath* plays
Playing this instrument has He created the Nine Doors;
The Tenth[2] has He kept secret.
To those by the Master's guidance devoted is the
Tenth Door revealed.
There is beheld the Lord in forms infinite;
His Name, bestower of Nine Treasures,[3] of illimitable extent.
Saith Nanak : In the cave of the self, the Beloved Lord plays
the instrument of breath. (38)

Ehu sāchā sohilā sāchai ghari gāwuh

With mind purified[4] chant you this holy song of joy[5] !
Sing you the holy song with mind purified,[4]
That ever in holy meditation is absorbed.
In holy meditation are such absorbed as please Thee,
As by the Master are illumination granted.

1. The palate is implied.
2. The seat of super-consciousness.
3. See Glossary.
4. Lit. In the abode of purity.
5. Implies this text, with the caption Anandu (Bliss)

This holy truth is Lord of all—
By Divine grace found.
Saith Nanak : With minds purified sing you the song of joy.[1] (39)

Anandu suṇahu wad-bhagīho sagal manorath pūrei

You that are supremely fortunate, listen to this song of joy.[1]
Fulfiller of all desires.[2]
By this is attained the Supreme Being Transcendent,
And all sorrows end :
Absorption in the holy Word banishes sorrows,
maladies and torments;
Brings joy to God's devotees, companions in purity,
Those by the holy Master enlightened.
Those listening to it are rendered pure, those uttering it
are made holy;
The holy Lord *they behold* pervasive.
To the suppliant Nanak, by touch of the holy Master's feet,
The mystic music is played. (40)

In the Measure Ramkali—Composition of Sri Guru Arjan Dev P. 923

Sadd (The Call)

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Jagi dātā soe bhagati-vacchhlu tihu loe jīo

The Bestower of favours to the entire world in the three realms
Is He alone, Beloved of His devotees;
Realized[3] *by those* absorbed in the Master's Word;
to all others ineffable.
Those through the Master's Word meditating on the
Sole Name of God,
Nothing beside Him worship :
By grace of *Guru* Nanak and *Guru* Angad the supreme
state they attain.
As arrived the command to depart,
The *holy Guru*[4] in God's Name was absorbed;

1. Anand.
2. Desire to attain holy illumination is implied.

Note : This bani is a transcript of the scene of the passing away of Guru Amar Das, by his great-grandson, Baba Sundar. He was grandson of Guru Amar Das's son Baba Mohri, and son of Baba Anand. This noble and solemn piece is recited on the occasion of memorial service to the dead.

3. Lit. Know.
4. I.e. Guru Amar Das.

By devotion did he attain the Lord immortal, immeasureable,
eternal. (1)

Hari bhāṇā Guru bhāiyā Guru jāwai Hari-Prabh pās jīo

The holy Guru is gladness of heart obeyed the Lord's will,
That to the Divine *Presence* he come.
The holy Guru supplicated the Lord, "This is my prayer :
Protect you my honour."
The honour of the Lord's devotees pray cherish;
Grant me devotion to the Name immaculate,
That in the last hour of departure may our helper be,
And discomfit Yama's minions and death.
The holy Guru's supplication the Lord heard;
In His grace granted him union,
With words of praise and adulation. (2)

Merei sikkh suṇahu putt bhāīho merai Hari bhāṇā āo maiṇ pāsi jīo

Said the holy Guru : Listen my disciples, sons and brothers,
The Lord's command has arrived, Himself calling me.
The Lord's will the Guru has obeyed :
The Lord's pleasure on me is showered.
The true devotee of Guru is he who willingly His command obeys.
For such shall be bliss and the mystic concert;
In the Lord's clasp are they held.
You who are my sons, brothers, family.
Test this way for yourselves.
The Writ issued from the Divine Court none may turn away—
Towards the Lord must the holy Guru take departure. (3)

Satiguri bhāṇai āpṇai bahi parvāru sadāiyā

By his wish the holy Guru his entire family to himself called.
Saith the Guru : Lest any after me should cry.
Such shall no way please me.
Those in love with their friend should feel happy in his
honour and joy.
Consider, my sons and brothers !
The Lord the holy Guru has honoured.
The holy Guru in his own presence,
On *Guru Ram Das* the royalty[1] conferred;
All his disciples, relations, sons, brothers
At Ram Das's feet were enjoined upon to bow. (4)

1. Royalty is the symbol for the Guru's exalted position.

Antei Satiguru boliyā maiṇ pichhai kīrtanu kariyuh nirbāṇu jīo
At the close thus spake the holy Guru :
After I am gone, sing the Lord's praise holy;
Call the learned,[1] versed in the Divine Scripture, to recite the Lord's teaching, *holy* like Puranas.
Recite Divine teaching, listen to the Lord's Name :
Such shall my funeral be :
With joy in the Lord is the Guru pleased.
Rice-offerings on leaves, lamps on the eleventh day *you eschew* :
Instead, in the pool of holy company you put these.
The holy Guru spoke as pleased the Lord;
With the Lord was the enlightened one united.
On Ram Das Sodhi's *forehead* was the paste-mark drawn,
Sign of holy enlightenment,[2] symbol of purity. (5)

Satiguru purakhu ji boliyā Guru-sikkhāṇ manni laī razāe jīo P. 924
As had the holy Guru guided, his disciples to his will bowed,
Came forward his son Mohri, and touched Ram Das's feet :
All touched the Guru's feet, on whom had the holy Master his own *light*[3] conferred.
Any that out of envy refrained from bowing,
In the end by the Master's commandment their obeisance offered.
By the Divine will was this greatness conferred,
As Writ since Primal Time by the Lord predestined.
Saith Sundar : Listen all you devoted to the Master !
The whole world at *Ram Das's* feet made obeisance. (6) (1)

In the Measure Ramkali—Composition of Sri Guru Arjan Dev
Chhant (Lyrics)
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Sājanṛā merā sājanṛā nikati khaloiyaṛā merā sājanṛā
The Beloved close to me has paused to stand;
The Divine Beloved, dear as life, at me has cast His glance :

1. (This is the correct interpretation of this difficult line).
2. Original Shabda.
3. Āp = self, light of self.

His glance has cast He who in each being[1] is pervasive[2]—
Loved as rich[3] amrita—
Though abiding with the self, yet the ignorant
Not knowing the objective of life, to attain Him
have not the power—
Intoxicated by Maya's grog, in petty considerations involved;
Siding with illusion, union with Him cannot attain.
Saith Nanak : The Beloved who close to each is standing,
Without the Master is not made visible. (1)

Gobindā merei Gobindā prāṇ adhārā merei Gobindā

Lord, sustenance of my life !
Gracious One, Bestower of boons !
Bestower of boons, of iliimitable extent, in each being[1] resplendent.
A handmaid[4] hast Thou made, who everywhere is spread,
And who on all beings has cast delusion.
Whomsoever *the Lord* saves, by contemplation of the
Master's Word
To truth gives utterance.
Of such alone is the Lord beloved.
As please Him. (2)

Māṇo Prabh māṇo merei Prabh ka māṇo

On the Lord is placed my reliance.[5]
Lord all-wise, and sapient all to you is known :
All-wise, supreme over all is the Lord's Name ambrosial.
Such alone by tasting of the Lord of the universe[6] are satiated,
As on forehead good fortune have recorded.
Him such alone have attained, as on Him have meditated—
On Him all their reliance placed.
Saith Nanak : On the imperishable throne seated,
Holy is His court. (3)

Mangalā Hari manglā merei Prabh kai suṇīyai mangalā

Listen to the Lord's paeans of joy.
Listen to tune of the Lord's unsounded paean.
Raised is resounding sound of unstruck music,
Proclaiming eternal felicity.

1. Vessel.
2. Asleep.
3. Thick (such as rich milk or juice).
4. Implies Maya.
5. The original implies reliance with pride in the succourer.
6. Saring-pani (holder in hand of the earth or the bow).

On the Lord who neither is born nor dies, meditate,
And all *boons attain*.
By union with Lord beyond attributes, by guidance of the Master.
Is assuaged desire[1] and fulfilled are objectives.
Saith Nanak : In the house of the Lord is heard *sound of*
eternal felicity. (4) (1)

Hari Hari dhiyāye manā khinu na visārīyai P. 925

My self ! On the Lord meditate, putting Him out of mind
Not for an instant.
The Lord's *Name* in the self[2] and heart lodge;
In the heart lodge the Lord, Being perfection incarnate,
Supreme Lord immaculate,
Annuller of fear, destroyer of sin,
Who suffering unbearable and transmigration effaces.
Merits of the Lord, Master of the universe, cherisher,
Spouse of felicity[3] contemplate.
States Nanak prayerfully : in holy congregation
Day and night contemplate Him. (1)

Charan Kamal ādhāru jana kā āsrā

Of God's servant the sustenance and prop are *God's* lotus feet;
His substance, property, treasures—reliance on the
Name illimitable.
Those that in treasure of the Lord's puissant Name[4] place reliance,
Joy in the Sole Lord have.
On the Lord, endless joy, beauty and delight incarnate,
with each breath they meditate.
The Name, annuller of sin, *supreme* expiation,
Yama's fear annuls.
States Nanak in humility : God's servant's wealth is
Refuge in the Divine lotus feet. (2)

Guṇa beant Swāmī Terei koe na jānaī

Lord, Thy merits endless to none are unknown.
Compassionate One ! seeing and hearing of Thy wondrous doings,[5]
Thy devotee of them discourses.

1. Thirst.
2. Throat.
3. Madho (Madhav), spouse of Lakshmi, goddess of felicity—attributive name of Vishnu, here implying God.
4. Nar Hari = (Man-God), an attributive name of Vishnu, implying, God.
5. In original implying 'feats'.

All beings on Thee meditate,
Thou who art Master of beings, the Supreme Lord.
Lord gracious : *all before* Thee are seekers,
Thou the *Sole* Provider.
Such alone are the holy, the devotees, he truly wise
As of the Lord are approved.
States Nanak in humility : Such alone as have Thy grace,
Of Thee have realization. (3)

Mohi nirguṇa anāthu sharnīṇ āiyā

I that am devoid of merit, friendless,
To Thy shelter have come.
To the Master, Divinely-inspired am I a sacrifice,
Who the Name *in me* has confirmed :
As by the Master was the Name imparted, came weal,
And fulfilled were all desires.
Assuaged was burning agony, came peace,
And were the long-separated united.
In joy, happiness, holy poise and supreme felicity
Was sung *Divine* laudation.
States Nanak in humility : From the Master,
perfectly-endowed
Was attained the Name Divine. (4) (2)

Runjhuṇo shabadu anāhadu nit uthi gāīyai santan kai

The trilling sound of mystic music ever on waking,
In the abode of the holy is raised.
By the Master's Word is contemplated the Name Divine,
Shatterer of sins and evil.
By uttering the Name Divine quaff amrita—
Night and day to Him make supplication.
Merit of Yoga, charities and all ritual acts by touching the
Divine lotus feet
Are achieved.
Loving devotion to the gracious Divine Charmer
All suffering takes away.
States Nanak in humility : By meditation on the puissant[1] Lord
Is crossed the ocean of existence. (1)

1. Nar-Hari (Man-Lion), stands for an incarnation of Vishnu, here symbolizing God.

Svkh sāgar Gobind simraṇu bhagat gāwehṇ guṇa Terei Rāma
Contemplation of the Lord is ocean of joy;
Thy devotees, Lord ! Thy merits sing.
Joy and bliss they attain who to the Guru's feet attach themselves,
And they attain peace infinite.
The wealth of bliss they obtain, and all their woes are ended.
By His favour has the Lord saved them.
By touching the Divine feet did illusion and fear flee,
And the Name Divine on my tongue found uttered.
One Sole Lord it contemplates, one Sole Lord sings,
And the Sole Lord my gaze has struck.
Saith Nanak in humility : By the Lord's grace was attained P. 926
The holy Preceptor, perfectly-endowed. (2)

Mili rahīyai Prabh sādh janāṇ mili Hari kīrtanu sunīyai Rāma
Ever among the holy abide; in unison with them to Divine laudation listen.
Of merits of the Lord gracious, Divine Being[1]
Is no end attainable :
The Lord compassionate, annuller of suffering, provider of shelter
Of all evils destroyer.
Attachment, sorrow, evils hard to subdue
By utterance of the Name are annulled.
Lord ! Thine is all creation :
Show grace that I turn dust *of feet* of all.
Thus supplicates Nanak : Lord ! show grace that in utterance of Thy Name I find life. (3)

Rākhi līyei Prabhi bhagat janāṇ apṇīṇ charaṇīn lāe Rāma
The Lord by attaching *them* to His feet His devotees has saved :
Day and night[2] the Lord they contemplate,
On the Sole Name meditating :
By meditation on the Lord the ocean of existence they cross,
Their transmigration annulled.
As the Lord's will is felt sweet,
Ever-present is joy, weal and Divine laudation.
By contact with the holy Preceptor perfectly-endowed,
Are all desires fulfilled and hopes realized.

1. Damodar, Madho are two attributive names, the former of Krishna, the latter of Vishnu, both symbolizing God.
2. All eight pahars.

Note : As in Chhants elsewhere in Gurbani, at th end of some lines occurs Rama, which is a euphonious refrain.

States Nanak in humility : As union by the Lord is granted,
Nevermore is *felt* suffering and pining in sorrow,
As by the Lord to Himself we are united. (4) (3)

In the Measure Ramkali—Composition of Sri Guru Arjan Dev

Chhant (Lyrics)

Sloka

Charan kamal sharaṇagatī anand mangal guṇa gām

By seeking shelter with the *Divine* lotus feet,
In joy and felicity *Divine* laudation I sing.
Saith Nanak : To the Lord, annuller of afflictions your
supplication make. (1)

Chhant (Lyrics)

Prabhu bipati nivāraṇo tisu binu awaru na koe jio

The Lord is sole annuller of afflictions—none other.
Ever the Lord contemplate, who water and land pervades :
Pervading water and land, for an instant may He not be
put out of mind :
Since touching the Master's feet have our days turned auspicious—
All this is owing to the Lord's *great* merit.
Thou servant of God ! serve Him day and night :
All shall come to happen as by Him willed.
Nanak to the Provider of joy is a sacrifice :
May my mind and body be illumined ! (1)

Sloka

By contemplation of the Lord are mind and body made joyful,
And shattered are thoughts of duality.
Nanak has taken shelter with the cherisher of the Universe,
The Lord succourer from affliction. (1)

Chhant (Lyric)

Bhai sankat kātei Nārāyaṇ dayāl jīo

The Lord compassionate fear and afflictions has annulled.
In joy have *we* sung laudation of the Lord,
Cherisher of the humble, Provider *of all* :
The Sole Supreme Being, eternal, is the Provider—
With Him is our love formed.
As on His feet we placed *our* hands and forehead, union He granted,
And made us ever wakeful, each day *of our life*.
Our life, body, house, abode; our limbs, youth,[1] substance is His.
Ever is Nanak a sacrifice to Provider of all beings. (2)

1. Joban (applied meaning, beauty).

Sloka

My tongue utters the Lord's Name, discoursing of Divine merits.
Nanak has sought shelter with the sole Lord, who at the
last is the Saviour. (1)

Chhant (Lyric)

So swāmī Prabhu rakkhako anchali Tā kai lāgu jīo

My self ! attach thyself to the Lord's lappet,[1] who is the succourer
In congregation of the holy to the Lord gracious be devoted,
And egoistic thinking discard :
Seek one shelter alone; dedicate the self,
Reposing hope in the Divine prop of the earth. P. 927
By absorption in holy company, in joy of the Name
All beings the ocean of existence cross.
Discarded then are evils of transmigration, and no
blemish to such attaches.
Nanak is a sacrifice to the Supreme Being, perfection incarnate,
With whom is marital bliss[2] eternal. (3)

Sloka

Righteousness, worldly prosperity, happiness and the
Supreme objective of liberation[3]—
All these, saith Nanak, by writ recorded on the forehead[4]
are attained. (1)

Chhant (Lyric)

Sagal icchh merī punnīyā miliyā Nirajan Rāe jīo

As is met the Divine immaculate Being, are all my desires fulfilled.
You fortunate ones, bliss has come.
As in my home[5] has the Lord manifested Himself.
To my home[5] has come the precious Beloved by earned merit of
previous births—
Beyond expression is His laudation.
Limitless, perfection incarnate, donor of joyful poise—
By what tongue may I recount His merits ?
Himself clasping *us* to His bosom[6] has He granted union—
No place *of shelter* is for us other than He.

1. That is, seek shelter with Him.
2. (This imagery is met with frequently in Gurubani).
3. (This is a statement of the four objectives of life according to Hinduism— Dharma, artha, kama, moksha).
4. Implies good fortune recorded as a result of good deeds of earlier lives.
5. The self is implied.
6. Neck.

Nanak to the Creator is ever a sacrifice,
Who in all is pervasive. (4) (4)

In the Measure Ramkali—Composition of Sri Guru Arjan Dev

Run̲-jhunjhanṛā gāo sakhi Hari ek dhiyāwuh

My sister-friends, sing trilling tunes, and on the sole Lord meditate.
My sister-friend, serve the holy Preceptor,
And your heart's desire obtain.

(This hymn ends here.)

In the Measure Ramkali—Composition of Sri Guru Arjan Dev

Ruttin (The Seasons) Slokas

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Kari bandan Prabh pār-Brahm bachhoṇ sādhah-dhūri

Making obeisance to the Lord, Supreme Being, dust of *feet of* the holy I seek.
Eliminating the ego, in devotion I utter.
Name of the Lord pervasive in the universe. (1)
On the Divine King, annuller of sin, remover of fear, ocean of joy,
Compassionate to the humble, shatterer of suffering,
Saith Nanak, ever meditate. (2)

Chhant (Lyric)

Jasu gāwuh wad-bhāgīho kari kirpā bhagvant jīo

You fortunate ones, by grace of the Lord of felicity.
His laudation sing.
The self, uttering His merits, in seasons, months, hours, half-hours[1]
Exalted feels.
In love of *Divine* attributes are absorbed those blessed ones,
That with concentration of mind on *Him* meditate.
Fruitful is the life of such as the Lord have attained.
Charities and ritual actions equal not *devotion to the Lord.*
That all sins destroys.
States Nanak in humility : My self ! contemplate Him
And from transmigration find release. (1)

Sloka

Beyond reach and knowing is the endeavour to make obeisance at the *Divine* lotus feet;

1. Ghari, a measure of time, a little less than half an hour.

Saith Nanak, such utterance alone pleases Thee
As inspires seeking prop of *Thy* Name. (1)
Friend ! Seek shelter with God's devotees, and the
Lord beyond limit contemplate.
Saith Nanak : By utterance of *the Name* Divine
Are shrivelled *stocks* turned green. (2)
Chhant (Lyric)

Ruti saras Basant māh chetu vaisākh sukh māsu jīo

Joyful is spring season; happy are months of Chet and Baisakh[1].
By union with the Divine Spouse are abloom
Mind, body and breath.
My sister-friend ! in living with the Spouse at home[2] comes
joy imperishable. P. 928
And *the heart by touch of His* lotus feet is abloom.
Beauteous, elegant, all-knowing, enlightened
Is the Lord, of invaluable attributes—
By great good frotune attained.
Eliminated is suffering,
Fulfilled are all desires.
States Nanak in humility : In Thy shelter is
effaced Yama's fear. (2)
Sloka :
Devoid of company of the holy is the world straying
to exhaustion,[3]
Performing numerous rituals acts.
Saith Nanak : By reckoning of deeds is it bound
In attractive bonds.[4] (1)
Such as please Him are united; those sequestered too by
Him are cast off.
Saith Nanak : With the Lord of mighty glory seek I shelter. (2)
Chhant (Lyric)

Grīkhan ruti ati gākharī jeth akhāṛai ghām jīo

Hard to bear is the summer seasons,
With heat of Jeth and Asarh.[5]

1. *Chet* corresponds to March-April, Baisakh to April-May.
2. The self is implies.
3. To death.
4. Bonds of passion and desire are meant.
5. Jeth=May-June; Asarh=June-July.

The female of cursed matrimony[1] cast off from *His love*.
By the Lord is not blessed with a glance :
Devoid of the Lord's glance, in sighing she suffers,
Deluded by her great pride.
Like a fish out of water in agony she writhes,
As in Maya-attachment to the Lord she is indifferent.
By her sins fallen into transmigration is she in terror,
By Yama chastized.
Prays Nanak in humility : Thy shelter *I seek*—
Fulfiller of objective, save me ! (3)
Sloka :
As to the Divine Beloved is my devotion attached,
For an instant can I not bear His separation.
Saith Nanak : Spontaneously my heart and body has
He come to pervade. (1)
The Beloved, my friend over multiple births
By the arm grasped me.
Saith Nanak : The Lord in love of His heart
His handmaid made me.
Chhant (Lyric)

Ruti barasu suhelīyā Savaṇ Bhādavei ānand jīo

Joyful is the rainy season,
With bliss of Savan and Bhadon.[2]
Raining are low clouds, and water and land
With fragrant juice of flowers are filled.
In all spots is the Lord pervasive;
With the Name Divine, source of the Nine Treasures[3]
Is the heart filled.
Contemplate the Lord, searcher of hearts—
Thereby shall all *your* forebears be saved.
By being awake with the Beloved, gracious, everlastingly the saviour.
No blemish *to one* attaches.
States Nanak in humility : The Divine Spouse have I attained,
Who ever is beloved of heart. (4)
Sloka :
Thirsting with yearing to behold the Lord I wander.

1. Image for those without devotion.
2. Savan=July-August; Bhadon=August-September.
3. See Glossary.

Prayeth Nanak : Is there any among the holy who may
bring about such union ? (1)
Without union comes not peace *to heart*—
Not for an instant may life be lived.
Saith Nanak : By seeking shelter with God's saints
is this desire fulfilled. (2)
Chhant (Lyrics)
Ruti sharad adambaro Assū Kattakei Hari piyās jīo
With splendour of cold weather, in Assu and Katak[1] is
aroused yearing for the Lord.
The seeker-female goes about questing for His sight—
When will union with the Repository of merit be ?
Without the beloved Spouse is not attained essence of joy—
Cursed is decking with necklaces and bracelets.
Be the woman beauteous, intelligent, of supple understanding
and thoughtful—
Yet *without the Lord* is she like body without breath.
In all places in ten directions she looks :
The heart for union with the Lord yearns.
Prayeth Nanak in humility : Show grace;[2]
With the Divine repository of merit grant union. (5)
Sloka
Assuaged is burning agony, joy-cooled are *our*
mind and body, P. 929
And aroused is peace of mind.
Saith Nanak : As is met the Lord, perfection incarnate,
Shattered is illusion of duality. (1)
The holy by the Lord Himself are sent along,
To declare, from us is *He* not far.
Saith Nanak : Effaced are doubt and fear.
By contemplation of the Lord all-pervasive. (2)
Chhant (Lyric)
Ruti sisīyar sītal Hari pragatei Manghar Pohi jīo
In the cold of winter is manifested the Lord
In Maghar and Poh.[3]
Assuaged is burning agony as is obtained sight of the Lord;

1. Assu (Asuj)=September-October; Katak (Kartik)=October-November.
2. (This prayer is made to God's devotees).
3. Maghar (Mangsher)=November-December; Poh (Paus)=December-January.

Shattered are Maya-illusions
Fulfilled are all objectives by union manifest with the Lord,
As the Lord by servants *serving at*[1] His feet is served.
Necklaces, pearl-string, decoration and all joy,
By chanting laudation of the Lord inaccessible,
of unknowable mystery
Are obtained.
As loving devotion to the Lord is sought, Yama dare not
cast eyes on such a one.
States Nanak in humility : To one united by the Lord Himself
Never again comes separation in love. (6)

Sloka

As has the woman of blessed matrimony[2] attained
wealth of the Lord,
Nevermore is her mind shaken *with doubt*.
Saith Nanak : In union with the holy
In our home is manifested the Divine friend. (1)
Tuneful music, pleasing sights, joy and marvels
In union with the Beloved lie.
Saith Nanak : In uttering the Name Divine
Is attained heart's desire. (2)

Chhant (Lyric)

Himkar ruti mani bhāvatī Māghu Phaggaṇu gunvant jīo

Pleasing to the heart is the season of snows,
In noble months of Magh and Phagun.[3]
My sister-friends ! sing paeans of joy,
As in my home has arrived the Divine Spouse :
The Beloved to my home has come as by the mind contemplated;
Decked is the splendid couch.
Forest, grass-blades, the three worlds have bloomed,
As by his sight I am charmed.
By union with the Lord is my desire fulfilled,
As in mind the holy incantation[4] is contemplated.
States Nanak in humility : Disport you ever in joy,
As is met the Divine Spouse. (7)

1. Of.
2. Image for the devotee.
3. Māgh=January-February; Phagun=February-March.
4. The sacred Word is implied.

Sloka
Devotees of God are helpers of the self,
Ferrying it across the ocean of existence.
Saith Nanak : Know those cherishing love for the Name
As exalted over all. (1)
Those realizing the Lord are saved—
They are true heroes and the brave.
Nanak to such is a sacrifice
As by contemplation of the Lord have crossed to the
other shore. (2)
Chhant (Lyric)
Charaṇ birājit sabh ūparei mitiyā sagal klesu jīo
Those lodging the Divine feet in *heart* are exalted over all—
Effaced is all their affliction.
Cast off is their suffering of transmigration,
As has Divine devotion entered their heart.
Those dyed in love of God. poise-inspired,
For an instant cast Him not out of mind.
Discarding egoism, to shelter of feet of the Lord,
repository of all merit
Have they come.
To the Lord, treasure of merit, Master of felicity, Primal Being,
Make I obeisance.
Prayeth Nanak in humility : Show grace, you who in all ages
are unchanging. (8) (1.6.8)

In the Measure Ramkali—Composition of Sri Guru Nanak Dev

Dakhni Oankar*

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Oankari Brahmā utpatti

From the Supreme Being, Sole and unique[1] got Brahma
his existence.
Who in mind bore the Supreme Being, Sole and unique.
From the Supreme Being, Sole and unique took
birth mountains and Yugas.

* This *Bani* (Composition) is in the form of an acrostic, as are some other *Banis*. This was the usual mode in poetry to express matter of a serious import. The arrangement of letters used here does not follow the strict alphabetical order. These are to be taken as more a concession to a mode than an acrostic made strictly in accordanace with the rules of that genre.

1. Oankar, which is written with O or Om, the first vowel-letter.

By the Supreme Being, Sole and unique were
created the Vedas. P. 930
By *grace of* the Supreme Being, Sole and unique were *beings*
saved through the holy Word.
By *grace of* the Supreme Being, sole and unique, by guidance
of the Master are beings saved.
Listen to discourse on the syllable Om[1] worthy of obeisance—
Om, worthy of obedience that of the three worlds
is the essence. (1)
Listen thou Brahmin pedagogue ! what rigmarole art the writing ?
Indite by the Master's guidance, the Name Divine,
cherisher of the universe. (I-Pause)

Sassai sabhu jagu sahaji upāiyā tīni bhavan ik jotī

By S learn : The whole universe He effortlessly created,
And in the three worlds spread His light.
By the Master's guidance is obtained *wealth*[2] *of the Name*—
Gather thou these orient pearls.
Such a seeker learns, and views this truth,
By learning realizes that within all beings is enshrined
the holy Eternal :
Him by the Master's guidance He envisions and the
truth contemplates :
Without *realization of* the holy Eternal is the world
worthless[3] (2)

Dhaddai dharamu dharei dharmāpuri guṇkārī manu dhīrā

By *DH* learn : Those in the world, Realm of Righteousness
performing good,
With merit are endowed, their minds in poise.
Again know by *DH* : As on one's face and forehead falls
dust of *feet of such*
Iron particles into gold are transmuted.
Hail Divine upholder of the earth, unincarnated,
Of perfect measure, expression and truth.
The Creator's extent to the Creator Himself is known,
Or to the Master, *supreme* hero. (3)

1. The syllable onum (Om Namo) used in peragogery, that is associated with Oankar (Omkar).
2. Substance.
3. Raw, unbaked.

Gyān gawāiyā dūjā bhāiyā garabi galei bikhu khāiyā

Those sequestered from enlightenment in attachment to duality
In pride rot and consume poison.
To such, lays of Divine joy appearing meaningless,
no appeal hold—
By listening to such is lost hold of the Lord, immensely profound.
By the Master's words of truth is obtained amrita,
And mind and body in truth find joy.
Himself *the Lord* by the Master's guidance grants amrita,
Himself sips of amrita administers. (4)

Eko eku kahai sabhu koī haumai garabu biyāpaī

Albeit all aver there is one Sole Creator, yet are gripped
by egoism and pride.
One that realizes the Sole Creator pervasive within and without,
Of the Divine Abode and Mansion has realization.
Know the Lord to be near, not far—the Sole Lord all
existence pervades.
Saith Nanak : The Sole Supreme Being, no other
in the universe is pervasive. (5)

Isu Kartei kau kiun gahi rākhouṇ aphariyo tuliyo na jāī (1)

How may I keep in grip the active *mind*, that is arrogant,
unbalanced ?
Beings maddened by Maya by falsehood are drugged.
Lost in subservience to greed and avarice,
Now and in the hereafter would they be in regret.
Any that serves the Sole Lord, alone of His state and extent
realization may have,
And his transmigration be annulled. (6)

Eku achāru rangu iku rūpu

Himself is He *cause of* all doing, Himself *source* of all
hues and forms;
Himself form of air, water and fire.
In the three worlds is one Sole Self moving :
By realization and vision of the Sole Divine
Being comes exaltation.
A rare one by enlightenment and meditation,
By the Master's guidance lives equably and to the
Sole Supreme attains.
Whomsoever *this* in grace He grants, obtain joy,
And by the Master's guidance *to it* gives utterance. (7)

Ūram dhūram joti ujālā

On water and land *is pervasive* effulgence of *His* light;
In the three worlds *abides* the Divine Master.
Manifesting Himself, His form He shows,
And by grace into its own abode the self comes to abide.
Then as *from* low clouds rains from His stream of a fountain,
That by the noble *word* exaltation grants.
Whoever the mystery of this Sole *Manifestation* realizes,
Becomes *in essence* creator and a being manifested in light. (8)

Ugwai sūru asur sanghārai (O)

As rises sun of *illumination* demons *of evil* it destroys.
One so blessed, by contemplation of the Word viewing
the Highest,
Brings under gaze what is high above, the origin of the universe,
Its end and the three worlds :
Himself *the Lord* creates, expounds enlightens and
Himself listens. P. 931
The Creator bestows mind and body;
The Creator too in the mind and on the *speaker's*
tongue[1] lodges.
The Lord is life of the universe, none other
Saith Nanak : By devotion to the Name comes exaltation. (9)

Rājan Rāma ravai hitkāri (R)

One that by loving devotion the Divine King contemplates,
In the battle *against evil* with his ego suppressed puts
up a fight—
Night and day abiding dyed in love of God,
Reputed in the three worlds, over the Four Ages.
Whoever the Lord realizes, is like unto Him—
Pure in the extreme, his life[2] fruitful.
With bearing constant love for the Lord in heart
Comes to him joy,
As within him to the holy Word and the Eternal is devotion
formed. (10)

Rosu na kījai amritu pījai rahaṇu nahīṇ sansārei (R)

Bear not wrath to any; quaff amrita *of the Name* :

1. Mouth.
2. Body, bodily life.

Know, our stay in the world is not lasting.
Kings, nobles, the poor—none shall last;
The Four Ages too are evanescent.
None follows *adjuration to* the way of life or instruction—
To whom shall I carry my supplication ?
The sole Word, the Name Divine is of unfailing power
to turn away evil:
By instruction in this the Master exaltation grants. (11)

Lāj marantī mari gayī ghūngatu kholi chalī (L)

False modesty that *suppressed* is ended; now with veil cast off[1]
am I started on the *way of devotion*.
Doubt cast by *Ignorance*, the mad mother-in-law from my
head is removed.
The Divine Spouse in disporting aspect has made call of love;
The heart with joyous sound is filled.
In devotion to the Beloved have I turned His handmaid—
By the Master's teaching relieved of all anxiety. (12)

Lāhā Nāmu ratanu japi sāru (L)

Holy contemplation of the jewel Name is *true* gain.
Evil is greed, avarice and pride.
Calumny, inuendo and back-biting.
The egoist is blind, a thoughtless brute.
Man to make gain in the world has arrived;
But turned labourer *to Maya*, is robbed.
Whoever has made profit of the Name and gathered capital
of faith,
Saith Nanak : Noble is his repute, of noble royalty. (13)

Āye vigūtā jagu jam-panthu (A)

Man arrived in the world, treading Yama's path meets ignominy,
Powerless to efface *effects of* Maya.
Should pleasures of wealth even in the home of a
low-born person be found,
At its sight bow *to it* both *rich and poor*.
By possession of wealth is a stupid person reckoned wise :
The World, devoid of devotion is gone mad.
The Lord in all beings is pervasive,
Manifesting Himself to whomsoever He shows grace. (14)

1. (The image is of the female, immured within conventions).

Jugi jugi thāpi sadā nirvairu (*J*)

Creating *traditions of* each Age, yet abides He above rancour—
Free from birth and death and rushing in involvement of affairs.
All that is visible is His Essence.
Himself He created and makes all beings.
Unknowable Himself, the world to *various* tasks has He set.
In Yoga-praxis too is manifested that life of the universe.
By good deeds and practice of truth is attained joy.
How one devoid of the Name may liberation find ? (15)

Viṇu Nāvain verodh sharīr (V)

To one devoid of the Name, *even* the body remains rebellious.
Why doesn't such a one to the Name be joined,
to eliminate agony of heart ?
Travellers of the way come and go :
What have such brought and carried away ?
For one devoid of the Name in all places is loss.
True gain in endowment with enlightement lies.
The self is a trader, trading in *good and evil.*
How without devotion to the Name may come noble repute ? (16)

Guṇa wīchārei gyānī soe (*G*)

Whoever contemplates Divine merits, is *truly* enlightened.
From merits is obtained enlightenment.
Rare in the world is the person who *on others* confers merit.
Contemplation of merit is holy doing.
The Lord, inaccessible, unknowable whose value is
beyond computation, P.932
Union with Him by His own grace comes about.
The woman[1] of merit ever contemplates merits.
Saith Nanak : By the Master's guidance is met the
Divine friend. (17)

Kāmu krodhu kāyā kau gālai (*K*)

Lust and wrath disintegrate the body,
As borax gold.
As gold stands the gold-tester's test,
In the eye of the *Divine* Jeweller the true lustre it bears.
The world is cattle, egoism *that brings* death, the butcher.
Man acts as by the Creator on his palm[2] recorded.

1. Image for the seeker.
2. Hand.

He who created the world, also evaluates it :
Nothing else has man power to utter. (18)

Khojat khojat amritu pīyā (KH)

After long quest amrita have I quaffed :
As forgiveness I adopted, the holy Preceptor to me *amrita* granted.
Each claims to be genuine—
The genuine pearl in all Four Ages is known as such.
Involved in eating and drinking have we died,
Without realization of the Lord,
As the holy Word we realized, in an instant *to the world* we died.
Those reconciled to such dying have hearts unshakeable.
Such are those as by the Master's grace the
Name have realized. (19)

Gagan gambhīru gaganantari vāsu (G)

The Lord all-profound in the higher seat of consciousness abides :
Whoever sings His merit, in serene joy finds abode.
Such a one beyond death and birth lies,
And by the Master's grace in the concentated absorption abides,
The Lord is inaccessible, without an over lord, unincarnated.
With the mind unshaken comes absorption in Him with merit.
By contemplation of the Name Divine is one immune
from transmigration.
Pure in essence is the Master's teaching;
All else is devoid of the Name. (20)

Ghar dar phiri thākī bahuterei (GH)

Over numerous abodes have I wandered to exhaustion :
Countless, endless have been my birhts.
Numerous have been *my* mothers, fathers, sons, daughters;
Many my preceptors and disciples.
From a raw Preceptors comes not liberation.
Many are the wives—know One spouse to be for all.
Life and death of the God-directed on *devotion* to the
Lord is dependent.
After search in ten directions, in our home we met Him :
This union by the holy Preceptor is brought about. (21)

Gurmukhi gāwai Gurmukhi bolai (G)

One who is God-directed Divine laudation sings and utters;
He weighs Divine merits and guides others to weigh them.
One who is God-directed, is born and dies from fear of Yama free;
And shedding off impurity, burns away his blemishes,

In contemplation of the God-directed is contained the Divine
mystic sound and teaching of scriptures.
In obtaining sight of the God-directed is comprehended
Merit of holy bathing, moral livind and performance of ritual acts.
The Word of the God-directed is pure amrita.
Saith Nanak : The God-directed cross beyond the ocean
of existence. (22)

Chanchalu chītu na rahaī thāeṇ (CH)

The restless mind at one spot is not fixed.
Like a deer *man* at tender shoots nibbles—
Should man lodge in mind the *Divine* lotus feet,
His life-span lengthened, his mind awakened, immortal he becomes.
All beings appear to be anxiety-gripped :
By contemplation of the Sole Supreme Being comes joy.
Should the Name Divine in mind be lodged and the mind
in it be absorbed,
Does man find liberation aand with honour return to
his true abode. (23)

Chhījai deh khulai ik gaṇḍhi (CHH)

As the body declines, loosened is its binding-knot :
Behold this spectacle of decline, though you wander over
the mortal world.
Whoever regards sunshine and shade alike,
Snapping bonds, the house of liberation enters.
By the empty Maya-shadow is the world deluded :
In primal time is recorded man's Charter according to his deeds.
As youth declines, *stands over man's* head old age and death.
As decline the body, fungus it turns. (24) P. 933

Jāpai āpi Prabhū ṭih loe (J)

In all three worlds is *the Lord* Himself manifest,
Who age after age is the Provider, none other.
As pleases Him, succour He providers.
To sing the Lord's laudation I seek, that *on me* honour and
credence it may confer.
Should it please Thee, ever may I keep awake;
As Thou shouldst grant union, in Thee may I merge.
Lord of the universe ! Thy triumph I hail.
By the Master's guidance comes union with the *Sole Lord*
most assuredly. (25)

Jhakhi bolaṇu kyā jag sīṇ vādu (JH)

Disputation with the world *comes from* utterance of
worthless words.
As man beholds his *own* madness, into regrets he falls.
Man is born and dies, but seeks not *the true* life.
With broken hopes, he comes and goes.
Such caught in regrets and declining, into dust are mingled :
But by singing Divine laudation is one not swallowed by death.
By contemplation of the Name Divine are obtained the
Nine Treasures :
This spontaneously *the Lord* Himself confers. (26)

Yṇyāṇo bolai āpei būjhai (GN)

The Lord Himself to enlightenment gives utterance,
Himself realizes it;
Himself ot it has understanding and knowledge.
Whoever in heart hears the Master's Word,
Is pure and holy and in the holy Eternal is absorbed.
The Master is ocean, full to repletion of pearls;
In him are jewels, valuable substances and truth inexhaustible.
Act as by the Master directed—
Why rush *to cavil at* His doings ?
Saith Nanak: By the Master's guidance in truth be absorbed. (27)

Tūtai nehun ki bolhi sahī (T[1])

By disputatious arguing is love surely snapped;
As the arm, drawn is two directions is broken.
By harsh words is love snapped :
The spouse deserts the woman[2] of foul understanding.
A bond snapped, by wise thinking is re-united.
By the Master's Word is man in pure actions engaged, and to
his *true* home returns.
In the profit of truth no loss occurs.
Great is the Lord of three worlds, the Divine Beloved. (28)

Thākuh manūā rākhuh thāeṇ (TH[2])

Restraining the mind keep it in its place.
The world gripped by wrong-doing has clashed and into
regrets is caught.

1. (This is the hard T, as in Teutonic languages).
2. (This sound is peculiar to the Indian languages).

One is the Lord, all other His wives.
The false woman assumes too many disguises.
Going towards an alien home has she been restrained;
Then called into the Mansion, without hindrance has she entered,
One embelished by the Word, loving truth
Is of true conjugal bliss, cherished by Lord.[1] (29)

Dolat dolat hei sakhī phātei chīr sīṇgār (*D*)

Sister-friend! with much wandering are my robes and
decking torn off,
In envy lies not joy of self; devoid of fear *of the Lord*
are swarms *ruined.*
One that in the self with the Lord' s fear is struck,
By the all-knowing Lord is looked on *compassionately*,
One that the Master' s fear has entertained,
By utterance of the Name is rendered fearless.
Living on the moutain with oppressive thirst was I struck;
But on looking found I *the Lord* near.
By reposing faith in the Word was this thirst assuaged,
And was amrita quaffed to satiety.
All are seekers thereof; this He grants to whomsoever He pleases;
This by the Master's guidance He grants, whereby is
thirst assuaged. (30)

Dhandholat dhūṇdhat hauṇ phirī dheh dheh pawani karāri (*DH*[2])

In constant questing have I wandered along—
Even mighty heroes have stumbled and fallen.
The heavy ones have collapsed; those that were light
have gone across.
To those that with the Lord immortal, inencompassable have
found union
Am I a sacrifice.
By *touch of* dust of *their feet* comes liberation,
As to holy congregation is one joined.
To the Master have I dedicated my heart, from whom the
holy Name I have obtained:
He who the Name to me has granted, him shall I serve, P. 934
to him be a sacrifice.

1. (The imagery in this stanza is taken from the purity of conjugal love)
2. (This sound too is peculiar to the Indian languages).

He who makes, also unmakes—none other has power.
As by the Master's grace I contemplate Him,
Will the body be-free from affliction. (31)

Ṉā ko merā kisu gahī ṉa ko hoā na hogu (*N*[1])

None in *the world* is my *succourer*—to whom shall I hold on ?
None such is born, nor shall ever be.
In transmigration ignominy one meets, and by the malady of duality is gripped.
Those devoid of the Name collapse like wall with saltpetre infected.
Without *devotion to* the Name how may liberation come ?
Such a one only into the lowest hell falls.
Man by words seeks to reckon the Lord, who is inencompassable.
The unenlightened are devoid of sense—
Without *guidance of* the Master comes not enlightenment.
As the rebeck with gut snapped, those sequestered *from the Lord*, yield not note.
Saith Nanak: The Lord creating occasion
Union to those sequestered grants. (32)

Ṯarvaru kāyā pankhi manu ṯarvari pankhī panch (T[2])

This body is a tree, the mind *thereon* a bird;
On this tree *are settled* five birds[3].
As in unison the Divine Essence they pick up,
Have they *no fear* of entanglement in a snare.
Those that spotting much grain fly *towards* it fast,
Have wings broken, a snare holding them—
By their faults caught in distress.
Without *devotion to* the holy Eternal how may liberation come ?
By good deeds is attained the jewel of Divine attributes,
Himself the Supreme Master, by succouring brings us release.
By the Master's grace and compassion comes liberation.
All exaltation in His hand lies—
He grants it to whomsoever He pleases. (33)

Thar thar kampai jīyaṛā thān vihūṇā hoe (*TH*)

The self is in tremor as from its abode it is dislodged.
The holy Lord is *the self's* abode and *source of* exaltation;
With Him by its side nothing goes amiss.

1. (As above).
2. (This is the 'soft' *t* as in Latin languages, Russian and Persian).
3. The five sources of knowledge are implied.

Immutable is the Lord, immutable the Master and immutable
holy contemplation.
Thou art overlord of gods and human beings,
And support of those without support.
In all spots art Thou the supreme Provider.
Wherever I look, art Thou pervasive,
Without end or limit.
By contemplation of the Master's Word art Thou *beheld*
All space to pervade.
The Supreme Lord, inaccessible, limitless
Without asking confers His charity. (34)

Dayā dānu dayālu Tūṇ kari kari dekhaṇhāru (*D*[1])

In Thy compassion, compassionate one, dost Thou confer charity—
Thou who dost create and cherish *beings*.
In Thy compassion grant *us* union, Thou who in
an instant dost unmake and make;
Thou art all-knowing, all-seeing—
Supreme among bestowers of charity.
Shatterer of penury, destroyer of suffering *art Thou*—
By the Master's guidance realized, and meditation
on *Thee fixed*. (35)

Dhani gaiyai bahi jhūrīyai dhan mehṇ chītu gawār (*DH*)

Loss of wealth much pining brings—
The ignorant on wealth set their heart.
Wealth of devotion to the Name immaculate
By rare ones is garnered.
Reck not loss of wealth, shouldst thou in devotion to the
Sole Lord be engaged.
Even with dedication of heart and sacrifice of head,
With the Creator seek shelter.
Gone is rushing after worldly concerns; in the heart is pervasive
joy in the holy Word.
As is met the Master, *image of* the Lord,
From evil men are we turned men of good will.
In numerous wild spots[2] was I seeking it—
The object *of my quest* in my home, at my doorstep lay.
By union granted by the Master *to Him* am I united—
Cast off is affliction of transmigration. (36)

1. (This D is soft, as stated in note 15 anta).
2. Forests.

Nānā karat na chhūtīyai viṇu guṇa jampuri jāhi (N)

By performance of various *ritual acts* comes not release;
Without *doing good* does one go to Yama's demesne.
To such a one *comes bliss* neither here nor in the hereafter—
Caught in evil acts, into regrets involved.
Such a one neither has enlightenment nor *concentration of* meditation, P. 935
Nor absorption in righteousness.
Without *devotion to* the Name is not shed fear;
Who knows *to what state* pride may lead the self ?
Exhausted am I; how may I cross over ?
No bottom or end to *this ocean is discernible*;
Nor are with me my loving friend[1]—To whom shall I carry my plaint ?
Saith Nanak : By *our* raising the cry of yearning
Does the Provider of union grant union.
By loving grace of the Master, He who made separation,
Shall also grant union. (37)

Pāpu burā pāpī kau pyārā (P)

Evil by the evil-doer is *held* dear;
With evil laden, in evil are his affairs spread.
Should man casting off evil, realize his self,
Neither shall sorrow touch him nor sequestration and affliction.
How may man be saved from falling into hell ?
How cheat Yama, agent of death ?
How may transmigration be put away ?
False and evil is destructive death.
The mind in snares is entangled, ever in snares lying.
Without *devotion to* the Name how may release come ?
In evils beings lie rotting. (38)

Phiri phiri phāhī phāsai kaūwwā (PH)

The crow after much wandering in snares gets caught.
Then falls into regret at what has come to pass.
Even when caught, at grain he pecks, realizing not *his state*.
By contact with the Master begin his eyes to see.
Like the fish caught in death's snare *is man*—
Without the Master, great provider, comes not liberation or gain.

1. Implies the Preceptor, Guru.

The self constantly in transmigration wanders.
Should it be devoted in love to the Sole Lord,
Finds it release, nevermore to be caught. (39)

Bīrā bīrā kari rahī bīr bhaye bairāe (B)

The body cries out to the self, calling for her brother,
But this brother turns stranger.
As departs the brother to his home, the *forlorn* sister
In separation turns to ashes.
In the father's home lives the daughter—
In prime of youth, with the youthful groom is she in love.
Beauteous female ! shouldst Thou seek the Groom,
To the holy Preceptor do service.
A rare enlightened one realizes that through the holy Preceptor
comes union with the holy Eternal.
Exaltation in the Lord's hand lies,
That he confers on whomsoever He pleases.
A rare one, God-directed, the holy Word contemplates.
Such is the utterance of the pre-eminent *Preceptor*,
Whereby the self in its true home finds lodgement. (40)

Bhanni bhanni gharīyai ghari ghari bhajjai (BH)

Creation He dissolves and recreates;
What He creates He again dissolves.
By the Almighty who is above need
Are lakes full to brim dried up,
And those *dried up* are again filled.
Those lost in doubts are turned mad—
Nothing without good fortune is obtained.
By the enlightenment by the Master granted have we
grasped the Lord's string—
Wherever He draws, we move.
Chanting the Lord's laudation are we ever in joy,
Nevermore into regrets falling.
Know by *BH* : Should man by the Master's guidance seek
and have realization.
May he in his true home come to abide.
Learn by *BH* : Hard is the path over the ocean of existence,
By becoming desireless swum.
Should one by the Master's grace contemplate the self,
Is one dead while living. (41)

Māyā Māyā kari muei Māyā kisai na sāthi (M)

Beings in hankering after worldly wealth are exhausted,
Yet with no one it lasts.
As the self half-heartedly departs;
Wealth gets forsaken.
The false mind by Yama is sought after--
Its demirts alone accompanying it.
Should merits be there, the mind from its ways is turned away.
Beings cry for possessions—devoid of the Name, only
suffering they find. P. 936
Where be forts, houses, mansions?
Courts *of royalty* are insubstantial as play.
Saith Nanak: Of those devoid of the Name,
False is the being born and dying.
Himself is He of aspect all-wisdom, Himself all-knowing. (42)

Jo āwehṇ se jāheṇ phuni āe gaye pachhutāhī (J)

All those coming into *the world* depart;
Those returning are full of regrets.
The round of creation in eighty-four lakh species
they fully traverse.
Such *alone* are saved as with the Lord are in love.
As is Maya cast off, their worldly concerns terminate.
All the are visible, must depart hence—
Whom shall I adopt as friend?
To the Lord dedicate I my self; place before Him body and mind.
Thou art the Lord, bestower of immutability—
He is my shelter.
By *contemplation of* Divine merit is destroyed egoism—
By devotion to the holy Word is the heart *with*
yearning touched. (43)

Rāṇā rāo na ko rahai rangu na tungu fakīru (R)

Neither kings nor chiefs, paupers or those of exalted
state or beggars shall last.
Each in his turn shall depart—none to grant him stability.
Hard, terrible is the path *of death*, full of immeasurable
lakes and mountains.
With faults within me lodged am I pining—
How without merit may one reach one's *true* home?
Those with merit, through their merit with the Lord find union—
How with love may I to them be united ?

Such as they must I become, by contemplating in my
heart the Lord.
The self of demirts is full—abiding therewith too are merits.
Without the holy Preceptor's *guidance* are not manifested merits,
Till one to the holy Word be devoted. (44)

Lashkarīyaṇ ghaar sammalei āye wajuh likhāe (*L*)

Human selves, God's soldiers into their homes have lodging,
Their pay being recorded.
In performing the Master's service they make gain,
As greed, avarice and evil from their mind they cast out.
As fealty in the sovereign's name they proclaim,
Never are they discomfited.
Should one, reputed to be the sovereign's servant,
Returns *impertinent* answers to his face,
Shall forfeit pay and never an exalted position occupy.
All exaltation in the hand of the Divine Beloved lies,
That He grants to whomsoever He pleases.
Himself is He Doer of all, none other—
To whom may we carry our *plaint* ? (45)

Bījou sūjhai ko nahīṇ bahai dulīchā pāe (*B*)

No other *than God* is visible, who may sit on the cushion of *royalty*:
The Lord is annuller of hell's *torment*, supremely puissant.
Holy, of the holy Name,
Him in forests and grassy *wastes* have I sought, with
mind full of contemplation .
In the hand of the holy Preceptor *is held* a vast store of
rubies, jewels and pearls.[1]
By union with the Lord with single-minded love and devotion
would I be exalted.
Saith Nanak:By loving devotion is met the Lord,
And gain in the hereafter made.
He who raised creation, made all forms.
By the Master's guidance is the Lord without limit meditated on,
Without end or extent. (46)

Ṛārai ruṛā Harī jīo soī (*R*[2])

By *Ṛ* know: Truly beauteous in the Lord
None other than He has authority.

1. Used metaphorically for spiritual qualities.
2. (This hard sound is peculiar to some Indian languages).

By *R* listen to the *holy* spell : The Lord in the self abides.
Lest any be lost in illusion, by the Master's grace is
the Lord attained.
Truly wealthy is he whose capital is Divine wealth.
Such a one is the true devotee—all glory to him.
By means of the beauteous word, by contemplation of the
Master's teaching
Is the Lord attained.
As is banished egoism, is suffering annulled. P. 937
And the woman to the Divine Bridegroom is united. (47)

Suinā ruppā sanchīyai dhanu kāchā bikhu chhāru (*S*)

Hoarding gold and silver is *false* wealth, poison and ashes.
One hoarding *such* wealth and known as wealthy,
Caught in duality, ignominy to is subjected.
The pure have garnered truth, the invaluable holy Name.
By *realization of* the Lord immaculate is their heart purified—
Holy their repute, truthful their utterance.
Thou, *Lord*, art our true companion and friend—
Thou the lake and the swans[1] *on it*.
To such am I a sacrifice, as the holy Name in their heart cherish.
Deluding is Maya-lure : He who made it, *alone* knows of it.
To one realizing the Supreme Being all-knowing,
Are poison and amrita alike. (48)

Khimā vihūṇei khapi gaye khūhaṇi lakj asankh (*KH*)

Those devoid of forgiveness have gone to extinction,
Vast, innumerable their numbers.[2]
Beyond computation their count—these how may I reckon ?
Whoever of the Lord has realization, loosened are his bonds,
nevermore to bind him.
By *guidance of* the holy Word into Divine Mansion shalt
thou find true entry,
And forgiveness and truth spontaneously in thee shall grow.
Expend thou the holy wealth of meditation—
Thus shall come *the Lord* to lodge in thy self.
Ever by thy mind, body and tongue utter the *Lord's Name* :
Thus within thee shall enter merits
And thy mind be poised.

1. Symbol for the seeker or the enlightened self.
2. Also rendered as cohorts.

Egoism is destroyed, to destruction leads—*other than the Lord*
All is *source of* evil.
Creating beings, within them has He placed Himself—
Still abides the Creator unattached, beyond all. (49)

Srishtei bhẽo na jāṇai koi (*S*)

None the Creator's mystery knows
What the Creator does that inevitably must come to pass.
To attain wealth on the Lord meditate :
Wealth by record of earlier deeds is attained.
For wealth turn servants thieves,
Yet wealth accompanies not any in death.
Without *devotion to* the Eternal comes not exaltation at the Divine Portal.
Whoever the Divine elixir quaffs, in the end finds release. (50)

Herat herat hei sakhī hoe rahī hairānu (*H*)

Sister-friends ! beholding this am I struck with wonder :
Egoism that was assertive has vanished,
As the mind the holy Word uttered and acquired illumination.
Much self-decking with necklaces, pearl-strings and bracelets I did to exhaustion.
When union with the Divine Beloved came, put I around my neck
The necklace of all merits.
Saith Nanak : By the Master's guidance is attained
Loving devotion to the Lord.
Consider in your mind : None without *attachment to* the Lord attained joy.
Read *what pertains* to the Lord, learn *what to Him pertains*;
To the Lord be attached in love.
The Lord's Name utter, on Him meditate—
Make the Name Divine your prop. (51)

Lekhu na mitaī hei sakhī jo likhiyā kartāri (*L*)

Sister-friend[1] ! Ineffaceable is the writ recorded by the Creator.
He who made all causes, by His grace
In the mind lodges His feet.
All exaltation in the Creator's hand lie :
This realize from the Master's teaching.[2]

1. Symbol for the seeker or the enlightened self.
2. Contemplation.

Immutable is the Writ : Succour us as be Thy will.
Saith Nanak : By contemplation of the holy Word
Through Thy grace have we attained joy.
Egoists deluded are destroyed : those contemplating the Word *alone* are saved.
How may the Being that is invisible, be designated ?
To the Master am I a sacrifice,
Who a vision of Him in our heart has granted. (52)

Pādhā paṛhiyā ākhīyai bidyā bicharai sahaji subhāe (*P*)

Call a pedagogue *truly* learned
Only when his learning he contemplates in equanimity :
Contemplates his learning, derives its essence and in the Name Divine is absorbed. P. 938
The egoist sells his learning, earning poison and consuming it.
The ignorant person contemplates not the holy Word,
Devoid totally of understanding. (53)

Pādhā Gurmukhi ākhīyai chātaṛiyāṇ mati dei (*P*)

Call a pedagogue a God-directed devotee
Who to his pupils imparts wisdom.
Contemplate the Name, the Name you garner :
Thus in the world derive profit.
Let true *devotion* of heart be the true writing-tablet;[1]
Study the essence of holy truth.
Saith Nanak : He alone is learned, a scholar with vision
Who wears round his neck necklace of the Name Divine. (54) (1)

In the Measure Ramkali—Composition of Sri Guru Nanak Dev

Siddha-Goshti (Dialogue with the Siddhas)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Siddha-sabhā kari āsaṇi baithei sant-sabhā jaikāro

The Siddhas were seated in assembly—
To this holy congregation we offer salutations.
To the Eternal, limitless *Creator* we offer obeisance.
To Him we offer our severed head; to Him of mind and body we make offering.
Saith Nanak : In company of the holy is attained the holy Eternal.
Thus spontaneously comes good repute. (1)

1. (A wooden writing-tablet is used by school-children in India).

What good wandering about ? by truth alone comes purity.
Without *devotion to* the holy Word no one liberation
has found. (I-Pause)

Kavan tumheṇ kyā nāuṇ tumārā kaunu mārgu kaunu suwāo

Who are you[1] ? what name ? what is your creed ? what objective ?
This submission verily I make[2] : To the holy am I a sacrifice.
Novice[3] ! where is your settlement ? What is your
present destination ?
Nanak states Listen thou recluse,
What is your sect ? (2)

Ghati ghati baisi nirantari rahīyai chālenh Satiguru bhāye

In Him who in each being without exception abides,
we have our abode,[4]
And the holy Preceptor's will follow.
Without premeditation have we come; as be the Lord's will,
shall we take departure.
Saith Nanak : Ever by the Lord's will we abide.
Such is the Master's teaching : The Lord's seat and abode
alone is immutable.
Whoever such realization from the Master's guidance has,
And his own self realizes,
In holy truth gets absorbed. (3)

Dunīyā sāgaru duttaru kahīyai kiūn kari pāiyai pāro

Impassable is said to be ocean of the world—
How to cross beyond it ?
Thus asks Charpat of the recluse[5] Nanak : State truthfully
this concept.
What reply may be given to one who makes query and
himself gives the answer ?
Listen thou who hast attained liberation : what reply may be
vouchsafed to such a one as thou ? (4)

Jaise jal mehn kamalu nirālamu murgāī naisāṇe

By remaining as the lotus untouched by water and the
duck on the stream[6].

1. (This query is addressed by the Siddhas to Guru Nanak Dev).
2. (Herein is the Guru's answer).
3. (The Guru is thus apostrophized by the Yogis).
4. (The Guru's affirmation about himself).
5. (This is how the Yogis designate the Guru. Audho=Avadhūta).
6. (The Guru's replication).

By concentrated fixing of the mind in the holy Word,
By contemplation of the Name,
Saith Nanak, is crossed the ocean of existence.
Let man abide untouched by the world, with the
Sole Lord in the self lodged,
And desireless amid desires.
Whoever has vision of the inaccessible, unknowable
Supreme Being,
And *to others* grants it,
To such a one is Nanak a slave. (5)

Suṇi swāmī ardāsi hamārī pūchhouṇ sāchu bīchāro

Listen Master,[1] to our supplication :
Of thee I seek the true contemplation.
Pray be not offended, but answer, How the Master's
Portal to attain ?
Saith Nanak : With adopting prop of the Name
Is the unstable mind in the abode of truth fixed.
As is fixed *in mind* love for holy truth,
The Creator Himself grants union. (6)

Hātīṇ bātīṇ rehehn nirālei rūkhi birkhi udyānei

From concourse of the market-place and the various
worldly paths
We[2] abide secluded amid trees, plants and in forests.
Wild fruits and roots our sustenance—
Thus the recluse enlightened thinking expresses.
At holy water-spots he bathes and attains
reward of joy, P. 939
No impurity to him attaching.
Thus said Loharippa, Gorakh's disciple : Such is true
Yoga-praxis. (7)

Hātīṇ bātīṇ neend na āwai par ghari chittu na dolāī

The true recluse abiding in the market-place and ways of
the world,
From sleep of *ignorance* should be immune,[3]
And his mind unshaken by desire of other's womenfolk.[4]

1. (The Siddhas' query).
2. (That is, the Siddhas).
3. (The Guru's affirmation).
4. Lit. Home.

Without devotion to the Name is the mind not firm-fixed,
And, saith Nanak, is hunger not annulled.
The Master the market and city of *the self* and the
Divine Essence to me has shown,
Where spontaneously commerce in truth goes on.
Saith Nanak : By reducing sleep and partaking of spare
sustenance
Is realized the Divine Essence. (8)

Darshanu bhekh karuh jogindrā mundrā jholī khinthā

Listen supreme Yogi[1] : make the Divine vision your sect,
Your earrings, pouch and patched cloak.
Out of the twelve sects the sole *Āī* sect you follow.
This make your sole sect in place of the six yogic sects.
Thus, good man ! may the mind be instructed.
And man nevermore receive buffets.
Nanak thus affirms : This by the Master's
guidance is realized;
Thus is performed *true* Yoga praxis. (9)

Antari shabadu nirantari mudrā haumai mamtā dūri karī

Lodging constantly in mind the holy Word is *true* ear-rings,
As are egoism and possessiveness discarded.
Let *the seeker* cast off lust, wrath, pride—
This from the Master's teaching have we realized.
Realization of the Lord who all existence pervades make your
quilt and pouch—
Thus saith Nanak, the Sole Lord liberation grants.
Let the seeker realize the Master's holy Word;
Holy is the Lord, holy His greatness. (10)

Ūndhou khapparu panch-bhū topī

The *mind* turned away from the world is our begging-bowl;
The realization of the five higher senses the Yogi's cap;
The disciplined body the straw-mat, the mind restrained
the loin-strip.
Thus shall truth, content and self-restraint be
our companions.
Saith Nanak : By the Master's guidance the Name we
contemplate. (11)

1. The Guru's suggestion to the Yogis.

Kavanu su guptā kavanu su muktā

Who is it that is hidden from sight[1] ? who liberated?
Who within and without *to the Lord* is united ?
Who is it that *into the world* arrives and departs hence ?
Who in the three worlds is pervasive ? (12)

Ghati ghati guptā gurmukhi muktā

In each being *the Lord* lies hidden;[2]
The God-directed man is liberated,
Who within and without to the holy Word is attuned.
The egoist dies and transmigrates.
Saith Nanak :The God-directed man in holy Truth
is absorbed. (13)

Kiūn kari bāndhā sarpani khādhā

How is the self bound and by the she-serpent *Maya* swallowed[3] ?
How is the ideal lost ? How attained ?
How comes purity ? How darkness ?
Whoever this truth expounds, shall be our Master[4]. (14)

Durmati bāndhā sarpani khādhā

Man *when* by foul understanding bound, by the she-serpent
Maya is swallowed.
The egoist the ideal has lost, the God-directed man
has attained it.
By contact with the holy Preceptor is darkness lifted.
Saith Nanak : such a one, effacing egoism, *in the Absolute*
is absorbed. (15)

Sunn nirantari dījai bandhu

Should the self in the unattributed Absolute[5] be constantly fixed,
The swan *of life* flies not off, nor does wall *of the body* collapse.
When man knows the cave of poise to be his true home,
Saith Nanak, turning holy, by the holy Eternal
is he favoured. (16)

Kisu kāraṇi grihu tajiyo udāsī

You who from the world are turned away,
Why house and home have you forsaken ?

1. (The Siddhas' query).
2. (The Guru's replication).
3. (The Siddhas' query).
4. The Siddhas' query continuing.
5. Void, cosmic void—philosophical term for the unattributed Absolute.

Why in this garb have you fixed your self ?
What merchandize are you questing after ?
How your associates shall you carry across ? (17)

Gurmukhi khojat bhaye udāsī

Questing after the God-enlightened am I from the world turned away;
To have sight *of them* have I in this garb fixed myself.
In the merchandize of truth am I trading.
Saith Nanak : By guidance of the holy shall I carry across my associates. (18)

Kitu bidhi purakhā janamu watāiyā

Friend ! how have you brought the change in our life ?
In what have you fixed your heart's devotion ? P. 940.
How subdued[1] expectation and desire ?
By what means attained the irrefrangible *Divine* light ?
How without teeth may iron be chewed ?
Nanak ! state the truth of this contemplation. (19)

Satiguru kai janamei gawanu mitāiyā

By taking *new* birth with the holy Preceptor is *my* straying in *transmigration* annulled.
In devotion to the mystic harmony is this heart attached.
By *absorption in* the holy Word are burnt away desire and expectation.
By the Master's guidance is attained the irrefrangible Divine Light.
By effacing the three qualities is iron[2] chewed
Saith Nanak : From the *Divine* saviour Himself comes liberation. (20)

Ādi kau kavanu bīchāru kathīyalei sunn kahān ghar wāso

How may the origin of the cosmos be described ?
Where does the Absolute[3] abide ?
How may the pose[4] of enlightenment be delineated ?
Who in each being is pervasive ?
How is the baton of death burnt away ? How enter the house *sans* fear ?

1. Consumed.
2. (Symbol for evil or Maya).
3. Void.
4. (The Yogic or pose *asana* is implied).

How are foes[1] cleft through ?
For this, let man the cushion of poise and content occupy.
As by *guidance* of the Master's Word is destroyed
poison of egoism,
Does *the self* in its own home[2] take abode.
Nanak is a slave to such as by the holy Word realize
Him who the cosmos has shaped. (21)

Kahāṇ te āwai kahāṇ ihu jāvai kahāṇ ihu rahai samāī

Whence comes *the self* ? whither goes ?
Wherein does it remain absorbed ?
One expounding this mystery
Would be the Master without a grain of desire.
How may the disembodied Essence be attained ?
This by forming devotion by the Master's guidance comes.
The Creator Himself is all-enlightenment, Himself Creator—
This Nanak after contemplation states.
By Divine Ordinance is the self born, by the Ordinance
disappears,
By the Ordinance *in the Divine Essence* absorbed.
By guidance of the Master perfectly-endowed is practised truth;
By the holy Word is attained the supreme state and
awareness of Divine Reality. (22)

Ādi kau bismādu bīchāru kathīyalei sunn nirantari wāsu līya

The origin of the cosmos is wonder profound.
The Absolute in all spots without break abides.
To have the mind stilled of its play is the pose
of enlightenment;
In all beings is the holy eternal pervasive.
By *guidance* of the Master's Word comes absorption
in the Formless;
The immaculate Essence from enlightened poise comes.
Saith Nanak : To abjure all other *than devotion*,
By serving as disciple comes success in quest.
Profoundly wondrous is the Divine Ordinance—
Whoever of the Ordinance has realization,
Of the true praxis of life has awareness.

1. (Evil tendencies are implied).
2. (The state of poise is implied).

One that effacing the ego is rendered Maya-free,
And absorbs truth within,
May a *true* Yogi be called. (23)

Avigato nirmāilu upajei nirguṇu te sarguṇa thīyā

From the Formless arose the pure Essence,
From the Unattributed became He attributed.
By enlightenment imparted by the holy Preceptor
Is attained the supreme state,
And absorption in the holy Word.
One that has firm faith in the Sole Supreme Being,
And casts off egoism and duality—
Such a Yogi of the Master's Word has realization,
And has his heart's lotus illuminated.
One that dies while living, and in heart cherishes
compassion for all,
All realization attains.
Saith Nanak : To such a one comes all exaltation,
And in all creation himself he realizes. (24)

Sāchaun upjai sāchi samāvai sāchei sūchei ek maiyā

From the Eternal rises creation, in the Eternal is it absorbed—
The Eternal and holy *devotee* are one in essence.
The false ones into the world arriving no resting-place find;
And caught in duality into transmigration fall.
Transmigration by *guidance of* the Master's Word is annulled;
Himself the Lord judges and liberation grants.
Through duality arises affliction, as elixir of the
Name is forgotten. P.941
Whomsoever He Himself enlightment grants,
enlightenment attains—
Such a one *by following* the Master's Word liberation attains.
Saith Nanak : The Divine Saviour Himself saves,
and casts off egoism and duality. (25)

Manmukhi bhūlai Jam ki kāṇi

The egoists misguided stand under Yama's reproof.
Seeking to seduce others' womenfolk, such a one suffers total loss.
The egoist caught in delusion, in wild places wanders.
One reciting incantations in cremation yards
Strayed from the path, is robbed *of merit*,
Not contemplating the Word, foul utterance he makes.
Saith Nanak : Know that joy from devotion to truth comes. (26)

Gurmukhi sāchei kā bhau pāvai

The God-directed acquire fear of the holy Eternal ;
The God-directed by the Divine Word give shape to the unhewn self.
The God-directed with pure minds,Divine laudation chant.
The God-directed attain the holy supreme state.
The God-directed with each hair on the body on the Lord meditate.
Saith Nanak : The God-directed in holy truth are absorbed. (27)

Gurmukhi parchai Bed bīchārī

Enlightenment granted by the Master equals contemplation of Vedas.
By enlightenment granted by the Master is crossed the ocean of existence.
One granted enlightenment by the Master by the holy Word is enlightended.
One granted enlightenment by the Master the esoteric system realizes.
By the Master's teaching is attained the Lord inaccessible, limitless.
Saith Nanak : By the Master's teaching is attained the door of liberation. (28)

Gurmukhi akathu kathai bīchāri

The God-directed by contemplation express the inexpressible.
The God-directed even engaged in family life,
Spiritual obligations fulfil.
By the Maters's guidance comes contemplation with devotion of heart.
By the Masters' teaching, through following the holy Word
Is attained noble conduct.
One penetrated by the holy Word has realization himself,
And to other imparts it.
Saith Nanak :The God-directed burning away egoism,
In *holy Truth* are absorbed. (29)

Gurmukhi dhartī Sāchai sājī

The holy Eternal the earth for making the holy has created,
Within it the *rest of* creation and dissolution is only a play.
He who is dyed in the holy Word, full of joy of it,
Attached to truth, with honour departs to his *true* home.
Withou *absorption in* the holy Word comes not exaltation.
Saith Nanak : Without *devotion to* the Name
How may one in holy Truth be absorbed ? (30)

Gurmukhi asht-siddhī sabhi buddhī

By the God-directed are attained the Eight miraculous powers[1] and all *forms of* wisdom.
By the God-directed, in accord with truth is swum the ocean of existence.
To the God-directed is known the device to discriminate between right and wrong.
The God-directed realize duties of concerns of the world and of renunciation.
The God-directed to others bring liberation.
Saith Nanak : The God-directed by the holy Word liberation grant. (31)

Nāmei rātei haumai jāe

By devotion to the Name is banished egoism.
One to the Name devoted, in holy truth is absorbed.
By devotion to the Name comes contemplation of Yoga-praxis.
One devoted to the Name the Door of Liberation attains.
By devotion to the Name comes awareness of the three worlds.
Saith Nanak : By devotion to the Name come joy eternal. (32)

Nāmi rattei siddh-goshti hoe

One devoted to the Name *fruitfully* holds converse with accomplished mystics.
By devotion to the Name comes engagement in perpetual renunciation.
By devotion to the Name are action truthful and pure.
By devotion to the Name comes contemplatlon of *Divine* attributes and enlightenment.
Without devotion to the Name in speech all immoral.
Saith Nanak : On those devoted to the Name I cry hail : (33)

Pūrei Guru te Nāmu pāiyā jāe

Devotion to the Name from the Master, perfectly-endowed is attained.
True Yoga-praxis in absorption in holy truth lies.
Yogis by delusion of *Maya* in twelve sects and Sannyasis in ten are divided :
One finding *new* life by dying in the Master's Word
Verily the door of liberation attains.

1. (See Glossary)

All without devotion to the holy Word in duality are involved— P. 942
This in your heart you contemplate and see.
Saith Nanak : Greatly fortunate are such
As in heart holy truth have cherished. (34)

Gurmukhi ratanu lahai liv lāe

The God-directed by devotion the Divine jewel attain.
The God-directed spontaneously this jewel evaluate
The God-directed in holy action are engaged.
The God-directed have heart fixed in devotion to the holy Eternal.
By the Master's guidance as grace he shows
Is the Unknowable realized.
Saith Nanak : The God-directed from *Yama's* harm are immune. (35)

Gurmukhi Nāmu dānu ishnānu

By the Master's guidance are attained devotion to the Name,
Engaging in charity and holy bathing.
By the Master's guidance is meditation spontaneously fixed.
The God-directed attain the Supreme Lord, shatterer of *Yama's* terror.
The God-directed to doing good direct *others*.
Saith Nanak : The God-directed bring about union with the Lord. (36)

Gurmukhi Shāstra Simriti Bed

The God-directed about the teachings of Shastras, Simritis and Vedas *are enlightened.*
The God-directed of *the Lord*, pervasive in each being have realization.
The God-directed all rancour and enmity efface.
The God-directed all reckoning of *good and evil received* annul.
The God-directed in joy of the Name Divine are dyed.
Saith Nanak : The God-directed of the Lord have realization. (37)

Binu Guru bharmai āwai jāe

One uninstructed by the Master in transmigration keeps involved.
Without the Master's guidance is one's endeavour not fruitful
Without the Master's guidance one's mind staggers.
Without the Master's guidance man swallows poison[1] and unfulfilled remains.

1. (Symbol for evil).

Without the Master's guidance is man as bitten by a poisonous snake,
And on the way dies.
Saith Nanak : Without the Master's guidance man mounting losses suffers. (38)

Jisu Guru milai tisu pāri utārai

The Master brings liberation to whomsoever he contacts;
Effacing his demerits, by his merits brings him liberation.
By contemplation of the Master's Word comes liberation and supreme bliss;
Never are the God-directed discomfited.
This body is a shop, the mind-*therein* the trader—
Spontaneously therein carrying on commerce of truth. (39)

Gurmukhi bāndhiyo setu Bidhātai

By blessing of the Creator have the God-directed erected bridge *of devotion*,
Sacked Lanka *of sin* and chastized demons *of evil*,
As Ramchandra destroyed the arrogant Ravana—
By the Master's enlightenment guided
That became Bibhikhana's[1] secret disclosure.
The God-directed over the ocean *of existence* have enabled stone-like sinners to swim.
The God-directed to millions have brought liberation. (40)

Gurmukhi chūkai āvaṇ jāṇu

Of the God-directed is transmigration annulled.
The God-directed at the Divine Portal are honoured.
The God-directed of good and evil have discrimination.
The God-directed spontaneously in meditation engage.
The God-directed through Divine laudation at the Divine Portal find absorption.
Saith Nanak : The God-directed no impediment face. (41)

Gurmukhi Nāmu niraṅjan pāe

The God-directed the Name immaculate attain.
The God-directed by the holy Word burn away egoism.
The God-directed praise of the holy Eternal chant.
The God-directed in the holy Eternal remain absorbed.

1. Ravana's brother, who reveled a secret passage in Ravana's citadel to Rama.

By devotion to the holy Name is honour of the
God-directed exalted.
Saith Nanak : The God-directed of all abodes have
illumination. (42)

Kavaṇu mūlu kavaṇu mati velā

What is the origin of existence ?
What teaching is appropriate to this age ?
Who is the Master whose disciple thou art[1] ?
By what discourse *from Maya-stain* you remain free ?
Saith Nanak : Said the Yogis, listen thou novice !
Expound to us the discourse, P. 943
As to the Word that liberation confers. (43)

Pawan arambhu Satiguru mati velā

The air of breath is the origin of existence;
The age in need of the holy Preceptor's teaching stands.
The holy Word is the Preceptor; by devoted meditation on it
am I its disciple.
By absorbing discourse of the Inexpressible remain I from
Maya-taint free.
Saith Nanak : The Divine Enlightener in all Ages in pervasive.
By *means of* the Master's Word solely is the Lord's discourse
contemplated.
By the Master's teaching is assuaged fire of egoism. (44)

Maiṇ ke dant kiun khāīyai sāru

How with teeth of wax iron[2] be chewed[3] ?
What is the food by partaking of which may pride be
eliminated ?
Man lives in a house of snow, wearing a frock of fire—
In what caves may he abide unshaken ?
Whom may man realize to be pervasive everywhere ?
By what meditation may the mind in itself remain absorbed ? (45)

Hauṇ hauṇ maiṇ maiṇ vichahu khov ai

Man from within himself must cast off pride and egoism;
Effacing duality, should in the sole Supreme Being be absorbed
On thoughtless uninstructed persons is the world hard;
By living the Word may iron[2] be chewed[3].

1. (Query addressed to the Guru).
2. (Evil is implied).
3. Consumed.

Should man know the sole Lord to pervade within and without.
Saith Nanak, then by following the holy Preceptor's instruction would his fire *of desire* be assuaged, (46)

Sach bhay rātā garbu nivārai

Man dyed in truth and fear his pride would efface;
And by contemplation of the Word would the Sole Lord realize.
Should the holy Word in the inmost heart be made to abide,
Would body and mind be cooled and in love of the Lord be dyed;
And the poisonous flame of lust and wrath put down.
Saith Nanak : Such a one within glance of grace of the Divine Beloved abides. (47)

Kavan mukhi chandu hivai gharu chhāiyā

By what means does the mind remain abode of the moon and shadow ?
By what device does the sun *of illumination* blaze forth ?
By what means is stopped pursuit of death ?
By what enlightenment is honour of the God-directed saved ?
Who is the hero that death may vanquish ?
Nanak, contemplating these queries thus answers. (48)

Shabadu bhākhat sasi joti apārā

By utterance of the Word does moon *of the mind* get endless illumination.
As in abode of the moon of *the mind* comes the sun *of illumination* to abide,
Is darkness lifted.
By adopting prop of the Name are suffering and joy felt alike—
Then does *the Lord* Himself liberation grant.
By putting faith in the Master is the mind in truth absorbed.
States Nanak in humility : Then is man immune from being Swallowed by death. (49)

Nām tattu sabh hī siri jāpai

The substance of the Name is supreme over all;
Without devotion to the Name comes affliction of suffering and death.
As the essence of the self with the Divine Essence is united.
Arises faith in the mind.
Then is gone duality and the mind the abode of unicity enters.
He by whose might does breath resound and the thunder in the sky *of the self* roars,
Saith Nanak, eternal union with Him by enlightenment comes. (50)

Antari sunnam bāhari sunnam tribhavan sunnam-sunnam

Within and without the self is the unattributed Absolute;
In the three worlds pervades too the unattributed Absolute.
Whoever realizes this void in the fourth state,
Evil and good has transcended.
Whoever realizes the mystery of the void pervading all beings,
Is *image of* the primal Supreme Being, the immaculate
Divine Entity.
Whoever to the immaculate Name is devoted,
Saith Nanak, is image of the Supreme Being, the Creator. (51)

Sunno sunnu kahai sabhu koī

All talk of the unattributed Absolute.
Wherefrom may this immortal unattributed Being be attained ?
What are those devoted to the Unattributed like ?
Like to Him who is their origin.
These are subject neither to birth nor death,
nor do transmigrate—
By the Master's guidance their self they instruct. (52)

Nau sar subhar daswaiṇ pūrei

With the nine pools of senses put beyond desire,
As is the tenth[1] filled,
In the void then are sounded unstruck trumpets.
Then *the seeker* viewing the holy eternal by his side in
Him is absorbed,
And envisions Him pervading each being. P. 944
The esoteric utterance is then manifested.
Saith Nanak : Such a one of the holy Eternal has realization. (53)

Sahaj-bhāe milīyai sukhu hovai

By finding union with the Lord by spontaneous
devotion comes joy.
The God-enlightened are *ever* awake, never involved in sleep
of *ignorance*;
By the unattributed syllable to the limitless Creator attached.
This to those uttering it brings liberation, and by the holy Word
on others liberation confers.
By the Master's instruction are such to truth devoted.
Saith Nanak : In union by shedding off of egoism attained,
Remains not doubt. (54)

1. (This is the abode of super consciousness).

Kubuddhi chawāvai so kitu thāeṇ

To one giving utterance to foul thinking,
what place of shelter ?
Why should one not realizing the Essence receive knocks ?
None succours those bound in Yama's demesne.
Without *devotion to* the holy Word comes neither
honour nor credit.
By what means may one get realization and swim across
the ocean of existence ?
Saith Nanak : The egoist ignorant no realization has. (55)

Kubuddhi mitai Guru-shabadu bīchāri

Foul understanding by contemplation of the
Master's Word is effaced.
By contact with the holy Preceptor *is seen* the door of liberation.
The egoist devoid of realization of the Essence *to ashes* is burnt;
And sequestered through foul thinking knocks receives.
By submission to the Divine Will are acquired merits
and illumination.
Saith Nanak : Such a one at the Divine Portal is honoured. (56)

Sāchu-vakkharu dhanu pallai hoi

He that carries merchandize and wealth of truth
Is liberated himself and to others brings liberation.
One having realization through devotion to the Supreme Being
Receives honour.
Beyond computation by any is the value of such.
Wherever I look, is *the Lord* pervasive.
Saith Nanak : By devotion to truth comes liberation. (57)

Su shabada kā kahāṇ vāsu kathīyalei jitu tarīyai bhavjalu sansāro

Where abides the Word whereby is the ocean of
existence crossed ?
What sustains the breath that is said to *extend* ten finger-widths.
How may *the life* that within us sounds and has play, be poised ?
How the unrealizable realized ?
Listen Yogi-Master ! Nanak humbly states in truth,
How his own self he instructed.
Should the sincere disciple in the holy Word in devotion be fixed.
The Lord in His grace grants Him union.
Himself is He all-knowing, all-seeing—
By supreme good fortune comes absorption in Him. (58)

Su shabda kau nirantari vāsu alakhāṇ jeh dekhāṇ teh soī

The ineffable Divine Word in all existence unbroken abides;
Wherever I look, Him I behold.
The life-breath in the unattributed Supreme Being abides,
And is sustained by invisible Divine might.
By Divine grace comes the holy Word in the self to abide,
And the mind of illusion is freed.
Then are mind and body made pure; pure the utterance,
And the Name in the heart is lodged.
By the Master's teaching is the ocean of existence crossed;
And the seeker realizes the Lord in all spots to abide.
He that is without feature and form, and of Maya's shadowy play,
Saith Nanak, by the Word is realized. (59)

Trai satt angul wāī audhoo sunn sachu āhāro

Listen thou recluse[1] ! the breath that measures ten finger-widths
By the Supreme Being and holy Truth is sustained.
One making utterance by the Master's guidance
Churns out the Divine Essence and of ineffable, limitless
Supreme Being has realization.
Should man efface the three qualities and lodge in mind
the holy Word,
Is pride from his mind lifted.
Should one realize the Sole Supreme Being to abide
within and without,
Would devotion to the Name Divine be formed.
Should the ineffable Lord reveal Himself,
Comes realization such as that by conjunction of the three
channels of Sukhmana, Ida and Pingala.[2]
Saith Nanak : Above the three qualities is the holy Eternal,
Realized by absorption in the holy Preceptor's Word. (60)

Mana kā jīo pawanu kathīyalei pawanu kahā rasu khāī

Breath is stated to be life of the mind;
On what essence does breath live ?
Recluse[3] ! state the pose suitable to acquiring illumination :
By what endeavour may one turn siddha[4] ?
Recluse ! without *absorbing* the holy Word comes not joy, P. 945

1. (The Guru's exposition continuing).
2. (This is the abode of super consciousness).
3. (Query addressed to the Guru).
4. An accomplished Yogi.

Nor is thirst of egoism assuaged.
By devotion to the holy Word is attained amrita-elixir,
And *the seeker* by holy truth is fulfilled.
By what wisdom comes poise ? By what sustenance is the Self satiated ?
Saith Nanak : Those that by the Master's teaching take suffering and joy equably,
From death are immune. (61)

Rangi na rātā rasi nahīṇ mātā

One devoid of the Master's teaching in love of the Lord is not dyed,
Nor by joy in God is inebriated;
Such a one burning agony feels.
Nor has he observed continence or uttered the holy Word;
Nor yet regulated his breath or to truth is devoted.
Should such a one in serene poise discourse on the inexpressible,
Saith Nanak, the Supreme Self would he attain. (62)

Guru-parshādī rangei rātā

By the Master's grace is *the seeker* in Divine love dyed,
And quaffing amrita, by truth is inebriated.
By the Master's teaching is his fire *of desire* assuaged;
And by quaffing *amrita* is achieved joy of the inner self.
By devotion to truth by the Master's guidance is the ocean of existence crossed.
Saith Nanak : A rare one by contemplation, of this has realization. (63)

Ihu manu maingalu kahāṇ basīyalei kahān basai ihu pawanā

Where abides this mad elephant of mind ?
Where abides breath ?
Recluse *Nanak* ! Where abides the holy Word,
Whereby may the mind's wandering be stilled ?
Should *the Lord* be gracious, with the holy Preceptor may He grant union,
Whereby the mind in its own abode may live.
By annulling egoism is *the self* purified,
And its wandering stilled.
How may *the self* know the first cause and realize itself ?
How in *the unlit self*, moon-like, may the sun *of enlightenment* be aborbed ?

Should *the seeker* by the Master's guidance shed his egoism,
Saith Nanak, in poised enlightenment would
he be absorbed. (64)

Ihu manu nihchalu hirday vasīyalei Gurmukhi mūlu pachhāṇi rahai

The mind in poise abides in the heart.
The seeker by the Master's guidance should his essence realize.
The breath in the navel on its cushion is settled;
The seeker by search by the Master guided, the Essence attains.
The holy Word in its own abode perpetually *abides*—
The three worlds light of that Word absorb.
Hunger for the holy Eternal all suffering and desire consumes,
And *the seeker* by truth remains fulfilled.
The unsounded word by the Master's guidance is realized—
A rare one alone can this expound.
Nanak gives utterance to truth : By dyeing in truth,
By being dyed in truth never does *such* colour fade. (65)

Jā ihu hirdā deh na hotī tau manu kaithai rahtā

When the body was not, where did the mind have abode ?
Without the supporting pillar of the navel's lotus,
Where did breath find its prop[1] ?
Without visible form or feature, how may devotion in the
Supreme Being be fixed ?
When this chamber of blood and carnal fluid did not exist,
Impossible it was to comprehend value and extend *of the Divine*.
When colour, appearance and form were not visible,
How was the holy Eternal apprehended ?
Saith Nanak : Those dyed in the Name are true anchorites—
In all times to such *is visible* solely the Eternal. (66)

Hirdā deh na hotī audhoo tau manu sunni rahai bairāgī

Listen Recluse ! When heart and body did not exist,
The mind, unattached to actions, in the cosmic void abided.
When the pillar of the navel's lotus had not being,
The breath inspired by love in its own abode lived.
When form, feature and caste existed not,
The Supreme Being unmanifested as the Word,
the Essence abided.
When earth and sky existed not, in all three worlds was
pervasive the formless *Divine* effulgence.

1. (The Siddha's query).

Colours, appearance, forms all as the Sole Supreme Being wondrous existed. P. 946
Saith Nanak : None without the Eternal attains purity—
Such is the inexpressible discourse. (67)

Kitu kitu bidhi jagu upajai purakhā kitu kitu dukhi binasi jāī

Friend : by what device is the world created ? by what affliction destroyed ?
In egoism does the world draw birth—
In forgetfullness of the Name it suffers.
The God-directed essence of enlightenment contemplating,
By the holy Word burn away egoism—
Their body and mind made pure their utterance,
In the holy Word remaining absorbed.
One unattached to the world in the Name remains absorbed,
Cherishing in heart holy truth.
Saith Nanak : Without *devotion to* the Name is Yoga not practised—
This in your heart contemplate. (68)

Gurmukhi sāchu shabdu bīchārai koe

A rare God-directed one the holy Word contemplates.
Of the God-directed the utterance is true and manifested the world over.
Rare are those that with hearts by the Master's Word devon-drenched, Realization attain.
The God-directed in the Divine Essence find abode.
The God-directed are true Yogis and of Yoga-praxis have realization.
Saith Nanak : The God-directed the Sole Lord alone realize. (69)

Binu Satiguru sevei jogu na hoī

Without performing service to the holy Preceptor is Yoga not practised;
Without contact of the holy Preceptor is liberation not attained.
Without contact of the holy Preceptor is *devotion to* the Name not attained.
One not receiving guidance from[1] the holy Preceptor in great affliction is involved.

1. Lit. Contacting, meeting.

Without the holy Preceptor's contact *the mind* in dust-storm
of pride remains caught.
Saith Nanak : One uninstructed by the holy Preceptor,
forfeiting the human birth, dies. (70)

Gurmukhi manu jītā haumai māri

The God-directed subduing egoism make conquest of the mind.
The God-directed in heart cherish holy truth.
The God-directed make conquest of the world,
And destroy and tear apart Yama, agent of death.
The God-directed at the holy Portal are not repulsed.
Whoever by the holy Preceptor is granted union *with the*
Supreme Being,
Of the Divine mystery has awareness.
Saith Nanak : The God-directed by the holy Word have
Divine realization. (71)

Shabdai kā niberā suṇi tū audhoo binu nāvain jogu na hoī

Listen Recluse,[1] to the summing-up of this dialogue :
Without *devotion to* the Name union with God comes not about.
Those dyed in the Name are ever *in devotion* inebriated;
From *devotion to* the Name comes joy.
From the Name is all *creation* manifested;
By the Name is attained realization.
Those devoid of the Name numerous garbs assume—
The holy Eternal has Himself brought them to stray.
Listen Recluse ! as from the holy Preceptor is *devotion to*
the Name attained,
Is *true* Yoga-praxis performed.
Saith Nanak : This in your mind contemplate—
Without *devotion to* the Name comes not liberation. (72)

Terī gati miti Tūhaiṇ jāṇeh kyā ko ākhi vakhāṇai

Lord ! Thy state and extent to Thee alone is known—
How may one express it ?
Thyself art Thou hidden and manifest;
Thyself in enjoyment of all delights engaging.
Numerous Yoga-practitioners, accomplished Yogis,
preceptors of religion, seekers
Quest after knowing the Divine Ordinance.
Seeking the Name in charity, to Thy sight are they a sacrifice.

1. (Addressed to the Siddhas).

The Eternal Lord this play has enacted :
By the Master's guidance comes realization *of this.*
Saith Nanak : In the whole universe is He Himself pervasive—
No other is there. (73)

In the Measure Ramkali—Composition of Sri Guru Amar Das P. 947

Ramkali-ki-Var

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

(To be sung in the tune of Jodhā and Vīrā, of the clan of Pūrbaṇ.)

Satiguru sahjai dā khetu hai jis noṇ lāe bhāu

Sloka (Guru Amar Das)
The holy Preceptor is field of serenity.
By his grace inspiring devotion in whomsoever he pleases :
The seeker in this field sows the Name;
The Name therein sprouts; in the Name is the seeker absorbed.
Uprooted is egoism and the seed of doubt.
Then is this seed not sown, nor it sprouts—
The seeker feeds on what *the Master* grants[1] :
Into water is water mingled, nevermore to be parted.
Saith Nanak : Such is the wonder of the holy :
Come, you of the world ! behold it.
How may the poor world behold this, from enlightenment
shut out ?
Such wonder is beheld by whosoever is granted the vision;
In whose heart is the Lord absorbed.[2] (1)
Sloka (Guru Amar Das)
The egoist is the field of suffering :
Suffering he sows, suffering consumes;
In suffering born, in suffering dying,
In egoism his life passed.
The egoist of life and death unmindful,
Is blind; blind all his doing;
Forgetful of the Divine Bestower, only to His gifts attached.
Saith Nanak : One reaps what is preordained,
Nothing else avails. (2)

Note : All Pauris (stanzas) in this Vār are of the composition of Guru Amar Das.
1. I.e. Devotion.
2. I.e. Whose mind in the Lord is absorbed.

Sloka (Guru Amar Das)
The holy Preceptor's touch brings joy everlasting—
this blessing by his grace alone comes to some.
The true significance of joy is, it confers purity of heart;
Effacing illusion of ignorance, and bringing enlightenment.
Saith Nanak : *Thus* have I envisioned the sole Supreme Reality,
That in all creation is manifest. (3)
Pauri (Stanza)

Sachai takhtu rachāiyā baisaṇ kau jāeeṇ

The holy Eternal has created the universe as His throne,
to be seated thereon :
Almighty is He—thus has the Master's Word revealed.
All creation too has He made His mansion and abode;
Moon and sun its two lamps—thus has He given
it perfect form.
Himself He views and hears all—
This by meditation on the Master's Word is revealed. (1)
Hail, true king ! holy art Thou, holy Thy greatness. (I-Pause)

Kabīr mehindī kari kai ghāliyā āpu pīsāe pīsāe

Sloka (Composition of Kabir)
Like henna have I powdered myself to fine dust :
Yet Lord ! Thou hast not to me turned : hast not applied
me to thy *holy* feet. (1)
Sloka (Guru Amar Das)
Saith Nanak : Henna have I become, that the Lord at me
may cast His glance,
Himself to beat, Himself to pound it to powder;
Himself to *His limbs* to apply me.
This cup of the Master's devotion, He grants to whomsoever
He pleases. (2)
Pauri (Stanza)

Vekī srishti upāiyanu sabh Hukami āvai jāe samāhī

The variegated creation has He made :
By His Ordinance is it born, dies and in Him is absorbed.
Himself He views it in joy; none else beside Him.
Lord ! Save us as it may please thee, by granting illumination
through the Master's Word.
All by Thy might are propped, moving as be Thy will.
None mighty as Thou—whom else to supplicate ? (2)

Bharami bhulāī sabhu jagu phirī phawī hoī bhāli

Sloka (Guru Amar Das)
In illusion the whole world wanders about,
distracted in the quest :
Should the Lord not grant poise, what power has man P. 948
to force Him ?
By the Master's grace is the Lord meditated on,
And within the heart lodged.
Saith Nanak : Absorbed in poise, have I found the Lord,
as Divine grace on me has descended.[1] (1)
Sloka (Guru Amar Das)
In tugging after gain[2] is spent the day, in sleep the night :
By lying has the egoist swallowed poison—
in the end departs wailing.
Over the head hangs Yama's chastizement; in duality his
honour lost.
Those forgetful of the Lord's Name, in transmigration
remain involved.
By the Master's grace is the Lord in the self lodged,
With immunity from Yama's chastizement attained.
Saith Nanak : In poise is union with the Lord attained;
By grace is He found. (2)
Pauri (Stanza)

Ikki āpaṇī siftīṇ lāiyanu de Satiguru mattī

Some in Divine laudation are engaged, by the wisdom by the
holy Preceptor granted :
On some is *devotion to* the Name conferred by the Lord
immutable and eternal.
Air, water and fire by His command to Him are obedient.
In fear profound move they in perfect order.
The sole Divine Ordinance everywhere operates, in submission
to which lies bliss. (3)

Kabīr kasautī Rāma kī jhūṭhā tikai na koe

Sloka (Composition of Kabir)
Kabir ! none that is spurious shall stand the test of God's touchstone:
He alone may stand this test who to God has
surrendered life.[3] (1)

1. Lit. Sitting at home have I found.
2. Dhanda in the original, lit. means that which brings wealth i.e. profitable or gainful ventures.
3. Lit. Is dead while alive.

Sloka (Guru Amar Das)
How may the mind be subdued ? how to *the world* make it dead ?
It follows not the Master's teaching; sheds not egoism.
Egoism by the Master's grace is shed;
one so doing is *jivan-mukta.*[1]
Saith Nanak : Union by Divine grace comes;
Never shall such as have it, face impediment. (2)
Sloka (Guru Amar Das)
Many claim egoism to subdue :
How may one become *jivan-mukta*[1] ?
One under discipline of fear of God, taking medicine of devotion;
Ever chanting Divine laudation in serenity of mind—
May *on the strength* of the holy Name,
Swim across the poisonous ocean of the world.
Saith Nanak : By the Master's guidance is *such state* attained,
Should God's glance of grace favour one. (3)
Pauri (Stanza)

Dūjā bhāu rachāiyon trai guṇa vartārā

The Creator Himself has set up duality, through the Three
Qualities operating;
Brahma, Vishnu and Shiva has He manifested,
His Ordinance to make effective.
Brahmins and astrologers who study scriptures,
Despite their cogitation are of the Essence unaware.
Holy Creator ! all creation is Thy play :
Whose has Thy grace, dost Thou save,
In the holy Word absorbing him. (4)

Mana kā jhūṭhā jhūṭhu kamāvai

Sloka (Guru Amar Das)
He that is false within, acts falsehood;
Hankering after Maya, yet is he called anchorite.[2]
In illusion lost, he wanders over bathing-spots—
How may such an anchorite[2] the Supreme state attain ?
Should one by the Master's grace live truth,
Saith Nanak : Such an anchorite[2] *alone* may
liberation attain. (1)

1. One liberated while living.
2. *Tapa* = One performing *tapas* (austerities).

Sloka (Guru Amar Das)
The true anchorite is one performing such austerity :
In contact with the holy Preceptor, the Lord should he contemplate.
Service to the holy Preceptor is the austerity approved.
Saith Nanak : Such an anchorite at the Divine Portal
receives honour. (2)
Pauri (Stanza)

Rāti dinasu upāiyanu sansār kī vartaṇi

Night and day has he created to regulate business of the world;
By the Master's guidance comes light, that darkness dispels. P. 949
By His Ordinance is created everything; all vegetation,
each blade of grass He pervades.
Supreme is His might—by the Master's guidance,
His Name ever thou utter.
By the holy Word has enlightenment come; that the Eternal
Himself has granted. (5)

Abhyāgat ehi na ākhīyani jin ke chitt mehn bharamu

Sloka (Guru Amar Das)
Call not these *the true* mendicants[1] that in their
mind bear illusion;
Charity to these bears recompense[2] no different.
One who hungers after the fearless, immaculate Lord,
the State supreme—
Rare is the donor of food to such. (1)
Sloka (Guru Amar Das)
Call not these *the true* mendicants[1] that beg food
from others' homes,
And to fill the belly put on various garbs.
The true mendicants[1] are such as go into their selves,
Seek out *therein* the Lord,
And in *their true* selves abide. (2)
Pauri (Stanza)

Ambaru dharti vichhoṛiyanu vichi sacchā asrāu

Sky and earth has He separated, and in between fixed
His prop unshakeable;
All abodes, portals are holy wherein the holy Name abides.
Everywhere is the holy Ordinance pervasive, by the Master's
guidance comes absorption in Truth.

1. Original, Abhyāgat.
2. Original, Dharma.

Holy Himself, holy His throne; seated thereon dispenses
He true justice.
Everywhere is pervasive holy Truth; by the Master's guidance
is the inencompassable realized. (6)

Rayṇāir māheṇ anantu hai kūṛī āvai jāe

Sloka (Guru Amar Das)
In ocean *of the world* abides He who is illimitable;
All that come and go are unreal;
These their egoism follow, and grievously are chastized.
In ocean of the world are all boons; by good fortune are
these attained.
Saith Nanak : In obedience to His will lie the Nine Treasures. (1)
Sloka (Guru Amar Das)
Of One who with poised mind has served not the
holy Preceptor,
In egoism is the life gone waste;
His tongue has not had taste of the joy in God;
His heart's lotus not illumined.
Such a one poison has tasted; in egoism has he died,
And in Maya-illusion destroyed.
Without *devotion to* the Lord's sole Name, cursed is life and
accursed the stay in the world.
By Divine grace alone does one find true humility;[1]
Serves day after day the holy Preceptor, his side never leaving.
As is the lotus untouched in water, engaged in worldly pursuits[2]
is he yet unattached.
Saith Nanak, servant of God : All happens as is by the Lord,
Store of Noble Qualities, willed. (2)
Pauri (Stanza)

Chhattīh jug ghubāru sā āpei gaṇat kīnī

For thirty-six aeons was spread utter darkness :
At the end He made count Himself;
The whole world He created, and with wisdom endowed it;
He revealed Scriptures,[3] setting up determination of
evil and good.

1. Lit. Turns servant of *God's* servants.
2. Lit. In the home i.e. living as a householder.
3. Original, Simritis, Shastras.

Such enlightenment comes to those by Him favoured with devotion to the holy Word.
Himself He pervades all; by His grace grants union. (7)

Ihu tanu sabhho rattu hai rattu binu tannu na hoe

Sloka (Guru Amar Das)
This body is all in blood endued ! without blood a body may not be :
Such as in the Lord are dyed, have not the blood of covetousness.
In fear *of the Lord* is the body emaciated, of blood of covetousness drained.
As in fire is metal purified, so in fear of the Lord is burnt away impurity of foul thinking. P. 950
Saith Nanak : Truly beautiful are those that in love of the Lord are dyed. (1)
Sloka (Guru Amar Das)
As in *chanting* Ramkali the Lord in mind is lodged,
Is one truly bedecked;
As through the Master's Word blooms the heart, is the store of devotion acquired;
With illusion lifted is the self awakened, and darkness of ignorance shattered.
Great beauty is hers that to the Lord bears love :
Ever in bliss with the Beloved, is she *reckoned* a woman of noble repute.
Egoists know not of this true decking, their life forfeited.
Those that with other than devotion are decked,
Ever are in births whirled ignominiously;
In the world not admired, in the Hereafter their destiny known to God only.
Saith Nanak : There is One Sole Supreme Being; duality is the world's character.
To good and evil has He set *His creatures* :
As wills the Creator, they act. (2)
Sloka (Guru Amar Das)
Poise comes not without service to the holy Preceptor :
Nothing else avails :
Not by striving comes this, but by good fortune.
Those *carrying* avarice and evil tendencies within, in duality are lost;

Their transmigration not annulled, in egoism they suffer.
None that to the holy Preceptor are devoted, unblessed remain.
Such by Yama are not summoned, nor undergo suffering.
Saith Nanak : By the Master's guidance are they saved,
In the holy Word immersed. (3)

Pauri (Stanza)

Āpi aliptu sadā rahai hori dhandai sabhi dhāveh

The Creator ever is unattached; creation all after gain runs;
Immutable, unchanging Himself; the world all comes and goes.
Contemplating ever the Lord by the Master's guidance
brings bliss,
Abode in one's true self and absorption in God's holy attributes.
The holy Lord is profound infinitely—
By the Master's Word alone realized. (8)

Sacchā Nāmu dhiyāe tūṇ sabbho vartai sacchu

Sloka (Guru Amar Das)
Contemplate thou the holy Name; whose truth all-pervasive is.
Saith Nanak : Whoever the Ordinance realizes, Truth shall
his reward be.
Some are given only to verbal feats,
And of the holy Ordinance remain ignorant,
Saith Nanak : The true devotee is one that the Lord's will obeys—
Without obedience is he of unawakened mind.[1] (1)

Sloka (Guru Amar Das)
Egoists know not holy utterance; inside them are lust,
violence and pride.
They know not right from wrong; inside are they carrying
greed and evil ways.
Their utterance is all self-centered; by the ferocious Yama
are they chastized.
At the Divine Portal are they called to account;
Such as cherish falsehood have ignominy to bear.
Tell me any : how may this impurity of falsehood be washed ?
This goes as the holy Preceptor is met, who meditation on the
Name confirms,
That all evil annihilates.
Bow you all to one that utters the holy Name,

1. Lit. Thoroughly unbaked.

That the Name contemplates.
By the Name is impurity of falsehood cast off; P. 951
By repetition of the Name is one rendered pure.
Saith Nanak, servant of God : One with such marvels
confers the true life. (2)

Pauri (Stanza)

Tudhu jewadu dātā nāhiṇ kisu ākhi suṇāīyai

None like Thee to bestow gifts—to whom else shall we turn[1] ?
By the Master's grace is attained *the state* that egoism casts off;
And Divine joy in holy laudation is found,
that is above worldly joys.
This He confers on Those He favours; Himself *to such*
He grants union.
Within the self lies amrita, that by the Master's guidance a
rare one tastes. (9)

Bābāṇīyaṇ kahāṇīyaṇ putt saputt kareini

Sloka (Guru Amar Das)
Decent sons of *good families* narratives of their
ancestors relate :
They put faith in what the holy preceptor approves,
and act accordingly.
Ask Simritis, Shastras, Vyas, Suk, Narada[2] that teach mankind;
By the All-holy guided, to truth devoted, truth they
ever contemplate.
Saith Nanak : Of God is approved the birth such as bring
liberation to their forebears. (1)

Sloka (Guru Amar Das)
Those having the blind for guide, act themselves from
blind *ignorance* :
Guided by egoism, are they ever in lies involved :
Acting on falsehood and evil, others they slander :
By such slandering ruined themselves, their family too to
ruin they drag.[3]
Saith Nanak : As directed are they engaged,
poor helpless creatures. (2)

1. Lit. Speak, carry our needs ?
2. Vyas, Narada, Suk are ancient seers (Rishis).
3. In the original, the expression is 'bring to drowning'.

Pauri (Stanza)

Sabh nadrī andari rakkhdā jetī srishti sabh kītī

In His sight He keeps the entire creation :
Some to falsehood and evil inclined, by egoism ruined.
Meditate ever on God with devotion in heart, by the
Master's guidance.
Those with goodness endowed, full of Divine laudation
is their utterance.
Saith Nanak : Meditate ever on the Name, with laudation and
adulation of holy Truth. (10)

Sloka (Guru Nanak Dev)

Satī pāpu kari sattu kamāeh

Some claiming to be charitable, give away charity out of
earnings of sin;
Their priestly mentors come to their homes to impart
religious instruction.
Woman and man are bound by ties solely of lucre—
Whether he stay at home or wander abroad.[1]
None follows teachings of scriptures[2]—
Each his own interest worships.
The Kazi sits in the seat of justice,
Tells the rosary and mumbles God's Name—
Yet he takes bribes and fouls justice.
Should any question him, he trots out some citation.
The *Hindus* absorb through their ears the Turks' texts;
By carrying tales they get people robbed.[3]
Rare is the Hindu that keeps ritually pure his kitchen,
Yet at heart is pure.
Some that their families *have deserted* are turned Yogis
with ashes in matted hair—
Their children wailing around them.
Such have attained not Yoga, and lost the way of good life :
Why have they thus got into ignominy[4] ?
Saith Nanak : Such is the way of Kali-Yuga :
Those that teach speak from knowledge based in egoism. (1)

1. Lit. They may come and go wherever they please.
2. Original, Shastras and Vedas.
3. (This is a picture of demoralization).
4. (Here is a trope. The original is 'why have they thrown dust over their heads') ?

Sloka (Guru Nanak Dev)
As a Brahmin enters a Hindu's home,
With chanting of mantras with the sacred thread
he invests him.
One thus assuming the thread, yet does evil;
Even his ritual bathing is not acceptable to God.[1]
A Muslim even though he praise God,
Without the Preceptor's instruction finds not P. 952
acceptance with Him.
None that is shown the way goes along it;
Heaven without good deeds is not attained.
In the Yogi's abode is exhibited Yoga-praxis,
Wherefor *people* take to wearing earrings.
With these earrings over the world such wander,
Though the Creator everywhere is pervasive.
All that are created are wayfarers;
As the Writ comes, no delay may occur,
One realizing God in this life shall there too have realization.
All other dispute of Hindu and Muslim is false.
All at the Divine Portal shall undergo reckoning;
None without good deeds liberation shall find.
One whose utterance has all been truth,
In the hereafter shall not be questioned. (2)
Pauri (Stanza)
Hari kā mandaru ākhīyai kāyā kotu garhu
This citadel of the body is the Lord's mansion;
With chanting of the Lord's Name, inside this are
discovered gems and rubies.
In the Lord's mansion, this body beautiful, meditate
continuously of God's Name.
Egoists constantly involved in Maya attachment,
on themselves bring ruin.
Of all, the Lord is the One solely—
By supreme good fortune attained. (11)
Sloka (Guru Nanak Dev)
Nā satti dukhīyā nā satti sukhīyā nā satti pāṇī jant phireh
Spiritual perfection comes neither from self-torture nor from
indulging in pleasure,

1. (On the sacred thread see Vār Āsā).

Or wandering in water like creatures of water.
Spiritual perfection comes neither from close-cropping the hair,
Nor from learning or wandering from land to land.
Nor does spiritual perfection lie in worshipping trees,
plants and stones,
Nor in lacerating oneself and bearing torments;
Neither in keeping elephants on chains nor in owning herds of
grazing cows lies spiritual perfection.
Perfection is granted by Him in whose power it lies;
On whosoever this He confers, to him He grants union.
Saith Nanak : Exaltation to him comes, in whose self is
remembrance of the holy Word.
Saith the Lord : All vessels are mine; in all I lies;
Those from Me alienated, who may show them the way ?
Those whom I show the way, who has power to lead them astray ?
Those sent astray from Primal Time, who may show
them the way ? (1)
Sloka (Guru Nanak Dev)
The true householder must his faculties restrain;
Should beg of God to grant him prayer, austerities
and self-discipline;
Should *induce* himself to good charitable deeds—
Such householder is pure as Ganga-water.
Saith Ishar : The Lord's aspect is all-holy;
Without feature and form is His Essence. (2)
Sloka (Guru Nanak Dev)
The true anchorite[1] is one that burns away egoism;
Of austerity makes his begging for food;
Goes begging into the city of the body—
Such an anchorite ascends to the City of the Supreme,
saith Gorakh[2] :
Without feature and form His Essence. (3)
Sloka (Guru Nanak Dev)
That person has truly exercised renunciation[3] who
cherishes this act :
And below and above realizes the abode of the
Immaculate Essence;

1. Original, audhūt (avadhūta).
2. Name of a Yogi, probably an interlocutor of Guru Nanak Dev.
3. Original, Udāsī—one who is indifferent to the world.

The moon and the sun[1] should he combine within himself—
Of such a renouncing hermit[2] the body shall not decay.
Saith Gopi Chand;[3] All-holy is He,
Without feature and form His Essence. (4)
Sloka (Guru Nanak Dev)
The true Holy-Poseur[4] is one that his self washes;
In the fire of self should illuminate God *within.*
Who even in dream falls not from continence—
Such *Poseur* suffers neither old age nor death.
Saith Charpat[5] : All-holy is He,
Neither feature nor form has the holy Essence. (5)
Sloka (Guru Nanak Dev) P. 953
The truly detached anchorite[6] is one that turns the
Supreme towards himself;
In the highest region of self should a pillar erect;[7]
That day and night in meditation abides—
Such a Bāirāgi assumes the Divine aspect.
Saith Bharthari;[8] All-holy is He;
Without feature or form is the Essence. (6)
Sloka (Guru Nanak Dev)
How may evil inclinations be suppressed ? how practise the
Yogic path ?
What good ear-piercing and on begged food living ?
The Divine Essence alone was during existence and
non-existence of the Universe.
By what formula the mind to restrain ?
Saith Nanak 'The Preceptor's teaching is effective,
Should the disciple take sunshine and shade alike.
A disciple practising the six-fold Yogic path,
Neither does remain a householder nor is a true anchorite.[9]

1. An esoteric symbol for poise and enlightenment.
2. An anchorite of the Udāsī sect.
3. (This Name is well-known in the history of Indian mysticism).
4. Pākhandi, a sect that assumed poses of sin to avoid adulation. Here further references are to the *agni* or fire induced within the body by Yoga-praxis.
5. A Yogi.
6. Original, Bairāgī, and anchorite sect.
7. This is the statement of the esoteric experience of supreme Yogic achievement.
8. A famous Yogi.
9. Audhūt (Avadhūta).

Should man in the formless Supreme be absorbed,
Why should he go about begging ? (7)
Pauri (Stanza)
Hari mandaru soī ākhīyai jitthuh Hari jātā
That spot alone is the Lord's Temple where Divine
realization comes;
In the human self by the Preceptor's teaching is the
Lord envisioned,
And all that exists is seen as the Supreme self.
Seek Him not without; in the self is the Creator's abode.
Egoists know not where the true Divine Abode is—
wasted is their human incarnation.
In all existence is pervasive the Sole Supreme Being—
By the Master's Word realized. (12)
Mūrakhu hovai so suṇai mūrakh kā kahṇā
Sloka (Guru Amar Das)
Only the thoughtless would attend to the words
of the thoughtless.
What are the distinctive qualities of the thoughtless ?
What their doing ?
Ignorant, involved in egoism they die.
In such a way of life lies suffering; in suffering do such die.
Should one's near and dear ones fall into the pit of ignorance,
What precautions should *the wise* take ?
The God-directed man should then think in mind
and unattached stay.
Meditating on the Lord's Name, should he save himself;
Even as the other sinks, should he himself save.
Saith Nanak : Man must act as the Lord wills;
Bear patiently what He sends. (1)
Sloka (Guru Nanak Dev)
Saith Nanak : My self listen to this right teaching.
After you depart this life, God shall demand a reckoning
of your deeds,
That in His ledger are recorded.
Those that are rebellious, shall be summoned.
Azrail, Angel of Death will hover over them;
And trapped in blind alley they will know not the exist thereof.
Saith Nanak : Falsehood must be destroyed;
Truth in the end shall prevail. (2)

Pauri (Stanza)

Hari kā sabhu sarīru hai Hari ravi rahiyā sabhu āpai

This body is the Lord's; Himself He pervades it.
Beyond our reckoning is the Lord, beyond our utterance,
By the Master's grace may He be lauded, *by those* in devotion to Him dyed.
Then are mind and body in bloom, with egoism banished.
All existence is the Lord's play; by the Master's guidance is this by a rare one realized. (13)

Sahansar dān de Indru roāiyā

Sloka (Guru Nanak Dev)
Indra[1] had to wail, as with thousand marks of infamy was he branded;
Persuram wailed as *powerless* he returned home.
Ajai had to wail as *horse-dung* he had to swallow that he gave in charity.
On such as these falls chastizement from the Divine Portal.
Rama wailed when exiled,
And *thought* of separation from Sita and Lakshman.
Ten-headed *Ravana* wailed on losing Lanka— P. 954
He who by beating a hand-drum[2] eloped with Sita.
Wailed the Pandavas who were turned into labourers—
Those who in the Lord's presence had passd their days.
Janmeja[3] wailed as he was gone astray;
A single lapse turned him sinner.
Sheikhs[4] and other categories of the holy in Islam wail,
Lest to them in the last hour should suffering befall.
Kings[5] wailed as they got their ears pierced,
from door to door begging.
The covetous wail as wealth they hoard;
Pandits wail whose learning has forsaken them;
The young bride bemoans her Lord's absence.
Saith Nanak : The whole world in suffering is involved.
Such alone *in the end* triumph as to the holy Name are attached.
No other ritual avails. (1)

1. There are a number of mythological illusions in this passage.
2. Ravana played a hand-drum, disguised as a medicant, to entice Sita away.
3. A king mentioned in the Mahabhrata.
4. Mention has been made of Sheikhs, Mashaikh (pl. of Sheikh) and Pir-all expressive of grades of Muslim piety. Further below are mentioned Pandits and Yogis from the Hindu tradition.
5. Reference to Gopichand and Bharthari, kings turned Yogis.

Sloka (Guru Angad Dev)
Devotion consists in utterance of the Name and austerity;
all ritual else is unavailing
Saith Nanak : Those with devotion alone are honoured;
Realization by the Master's grace comes. (2)
Pauri (Stanza)

Kayā hans dhuri melu kartai likhi pāiyā

Union of body and self in Primal Time by the Creator
has been ordained.
In all is He pervasive unseen; by the Master's guidance revealed.
With realization does man chant Divine attributes;
utters them and therein is absorbed.
By the holy Word is the devotee turned into Truth, and to Truth
unites all others.
Himself is He all existence; Himself exaltation confers. (14)

Nānak andhā hoe kai ratnāṇ parkhaṇ jāe

Sloka (Guru Angad Dev)
Saith Nanak : Should one that is blind, seek to judge of jewels—
Of jewels ignorant, his own ignorance will he expose. (1)
Sloka (Guru Angad Dev)
A pouch of jewels the jeweller has united;
This substance to the merchants has appealed.
Saith Nanak : Only those possessing merit,
in jewels have dealing :
The blind knock about, ignorant of these jewels' *merit*. (2)
Pauri (Stanza)

Nau darwāzei kāyā kotu hai daswaiṇ guptu rakhījai

Nine are the gates of the fortress of the body;
the Tenth[1] is kept secret :
Its adamantine panels open not except *by aid of* the
Master's Word.
The mystic music playing, *by aid of* the Master's Word is heard.
Thereby is the self illumined—
Such blessing by devotion is attained.
In all creation is the Sole Supreme pervasive,
who of all is Creator. (15)

1. The seat of superconsciousness.

Sloka (Guru Angad Dev)

Andhei kai rāhi dasiyai andhā hoe su jāe

The blind alone shall follow the way by the blind shown :
Saith Nanak : Why should one with eyes go astray ?
Not such are blind as bear not eyes on forehead :
Those are the truly blind as from the Master are strayed. (1)

Sloka (Guru Angad Dev)

One created blind by the Lord, from Him alone sight may find.
Such a one his own will would follow, despite advice to him given :
His own will following where reality is not yet visible.
Saith Nanak ; How without knowing the object may the seeker obtain it ? (2)

Sloka (Guru Angad Dev)

Not such a one is blind as by Divine Ordinance, with blindness is struck;
Saith Nanak : truly blind is he that realizes not the Ordinance. (3)

Pauri (Stanza)

Kāyā andari garhu kotu hai sabhi disantar desā

In the Self is situated a fortress city, and *objects* from all directions and places obtained.
Himself the Creator into meditation retired, and all creation pervaded : P. 955
Creating all existence, Himself He yet kept from gaze hidden.
By serving the Master is He realized, His Truth revealed.
The Master thus has realization granted : All *that is manifest* is the Lord Himself. (16)

Sāwaṇu rāti ahāṛu dihu kāmu krodhu due khet

Sloka (Guru Nanak Dev)

Our days and nights are the summer and winter[1] harvest seasons;
Lust and violence the fields;
Greed the soil-preparation, falsehood the seed;
The ploughman and tenant worldly attachment;
The plough of evil thinking.
From such sowing the crop shall rise as God wills.
Saith Nanak : At the final reckoning, barren shall be he that raises it. (1)

1. Original, Sāvan and Hār. (Asārh) the sowing and cropping months in India.

Sloka (Guru Nanak Dev)
With soil of fear *of God*, water of the pure life,
The oxen of continence, restraint;
The plough of humility, the ploughman of contemplation,
The sowing season of devotion to God;
The seed of the holy Name—
With such farming shall be raised the harvest of grace;
The world to such shall appear unreal.[1]
Saith Nanak : Should God's glance of grace come,
All alienation from Him is removed. (2)
Pauri (Stanza)

Manmukhi mohu gubāru hai dūjai bhāe bolai

Of the egoist involved in dust of illusion, from duality
rises all he utters :
In duality lies endless suffering; *one in it caught* only
churns water.
The devotee[2] contemplating the Name, churns out the Essence.
His mind and self illumined, the Lord he seeks.
The Lord himself casts *some* into delusion, leading them astray.
No power has man on this to comment. (17)

Nānak chintā mati karuh chintā tis hī hei

Sloka (Guru Angad Dev)
Saith Nanak : Fall not into anxiety; this on Himself He takes—
Creatures bred in water too are by Him given sustenance.
There neither run shops nor *are fields* sown;
Neither selling nor buying is there done;
Other creatures He provides to be sustenance of some.
Those in the ocean living too, are by Him looked after.
Saith Nanak : Fall not into anxiety; this on Himself He takes. (1)
Sloka (Guru Nanak Dev)
Saith Nanak : This self is the fish; desire and death the fishers;
The blind mind keeps not this in view;
Suddenly descends on it the net.
Saith Nanak : The mind that is thoughtless, in the snare of
anxiety is caught.
Should He cast His glance of grace, to Himself He unites it. (2)

1. Lit. False.
2. Original, Gurumukh.

Pauri (Stanza)

Se jana sāchei sadā sadā jinnhīṇ Hari rasu pītā

Those tasting of joy in the Lord, everlastingly pure are rendered.
By the Master's guidance comes the holy Eternal in
the mind to abide;
In Truth is their dealing.
All *blessings* within the self lie, by supreme good luck attained.
With desire from the self banished,[1] the Lord's
praise they chant.
Himself He makes union; Himself realization grants. (18)

Sloka (Guru Nanak Dev)

Veli piṇjnāiyā katti wuṇāiyā

After ginning and spinning of *cotton* is *cloth* woven;
Beaten, *to bleach* is it steamed to wash.
Then cut by the scissors,[2] by the tailor torn,
with needle and thread is it stiched.
Thus through the Masters' praise the tattered honour is made whole,
if one lives a true life.
As old it grows and tattered, with needle and thread is it patched;
Lasting not for a month or a fortnight,
for a brief while[3] may it last.
Truth grows neither old nor tattered.
Saith Nanak : The Lord all-holy is to the mind manifest,
while contemplation lasts. (1)

Sloka (Guru Nanak Dev)

With knife from truth made, P. 956
The steel too of truth,
Of indescribable workmanship;
On the grindstone of the holy word sharpened,
In the scabbard of good qualities sheathed—
Should the sheikh[4] with such knife be slaughtered,
The blood of avarice oozes out.
Such slaughtering is of the approved[5] kind, To the Lord acceptable.
Saith Nanak : Such a sacrifice, at the Divine Portal
Is by the Lord seen *and approved.* (2)

1. Lit. Destroyed.
2. Lit. Iron.
3. Lit. An hour or an instant.
4. The Muslim priest.
5. (The imagery is from the Muslim style of slaughter—'approved' in accordance with the *Sharia*).

Sloka : (Guru Nanak Dev)
Shold one have a fine dagger girded on.
And a fine charger to ride—
Saith Nanak to such : Be not proud,
Lest thou[1] fall headlong. (3)
Pauri (Stanza)

So sati-sangati shabdi milai jo Gurmukhi challai

One following the Master's guidance,
in holy congregation in the word is absorbed.
Those contemplating holy Truth *alone* are pure;
The wealth of God's *Name* they carry and draw upon.
God's devotees, chanting His praise are exalted,
By the Master's guidance immune from mutability.
By the Master's holy Word,
The jewel contemplation in their self is lodged.
Himself He grants union; Himself confers exaltation. (19)

Āsā andari sabhu ko koi nirāsā hoe

Sloka (Guru Amar Das)
All beings by desire are impelled;[2] few without
desire there be.
Saith Nanak : One that is a dead while living,
alone finds fulfilment. (1)
Sloka (Guru Amar Das)
One desire achieves nothing : Why then fall into despondency ?
What can our poor desires achieve when God Himself
casts us off[3] ? (2)
Pauri (Stanza)

Dhrigu jīvaṇu sansār sacchei Nām binu

Cursed is life in the world, bereft of the holy Name.
The Lord, supremely bountiful, is wealth everlasting.
Those contemplating Him with each breath,
alone acquire purity.
My tongue ! utter thou *the Name* of *the knower*
of our inner secrets,
Inaccessible, the sole Lord.
Nanak is a sacrifice to Him who everywhere is pervasive. (20)

1. The original would imply 'lest thereby...
2. Lit. Live in desire.
3. Lit. Forgets.

Sarvar hans dhurei hī melā khasmai evaiṇ bhāṇā

Sloka (Guru Nanak Dev)
The Pool and Swans from primal Time are to
each other attuned[1] :
Such is the Lord's Will.
Inside the Pool lie pearls and jewels that are the Swan's feed.
The heron and crow, however clever,
shall not near the Pool abide :
In it lies not their fare; on other objects they feed.
By living truth is truth attained; from falsehood comes
only false pride.
Saith Nanak : Those so pre-ordained from primal Time
To the holy Preceptor are united, (1)
*Sloka**
The Lord is immaculate—rare are those
that in mind keep Him.
Saith Nanak : To Him alone be devoted
whose bounty is perennial.
Saith Nanak *again* : Serve Him alone whose
service removes all suffering :
Whereby evil qualities vanish, merit the mind grips,
And joy in the self abides. (2)
Pauri (Stanza)

Āpei āpi varattdā āpi tāṛī lāīyanu

Himself solely He operates : Himself into trance goes;
Himself gives guidance, and by the Master's teaching
grants faith.
Some He sends wandering astray : Some He to
devotion inspires.
Realization by His prompting alone comes;
Himself He inspires devotion to the Name.
Saith Nanak : In contemplation of the holy
Name lies true exaltation. (21.1)
(Found Correct)[2]

1. Lit. are united.
* (Caption not given in original text).
2. Note (*Shuddha*) in the original text.

Var in the Measure Ramkali-Composition of Sri Guru Arjan Dev P. 957

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Jaisā Satiguru Suṇīndā taiso hī maiṇ dīthu

Sloka

As the holy Preceptor's repute,[1] such have I found[2] him :
Uniting those alienated *from the Lord*, mediator at the Divine Portal;
Confirming *devotion to* the Divine Word, annulling malady of egoism.
Saith Nanak : To such is union with the holy Preceptor granted,
As in Primal Time are so destined. (1)

Sloka

Should *the Lord* turn *our* friend, the whole world turns friendly;
From *Him* alienated, with all is our contention.
The holy Preceptor this has shown : Other than the Name all is worthless.
Reprobates[3] and evil-doers, attached to *alien* pleasures, *in transmigration* wander along.
Nanak, servant of God, by grace of the holy Preceptor
The Lord has realized. (2)

Pauri (Stanza)

Thattaṇhārai thātu āpei hī thattiyā

The Creator Himself the visible cosmos has made.
Himself the supreme Master of wealth, Himself its earner.
Making the expanse, Himself in it joy-absorbed.
Beyond computation is worth of might of the Supreme Being.
Inaccessible, fathomless, of unknowable extent,
Farther than the farthest *is the Lord.*
Himself great monarch, Himself is He vizier,
None of the greatness of His abode has awareness.
The eternal Lord by the Master's guidance is manifested. (1)

Suṇi sajjaṇ Prītam meriyā maiṇ Satiguru dehu dikhāli

Sloka

Listen, Friend, beloved ! grant me sight of the holy Preceptor,

Note : All portions of this Vār are of the composition of Sri Guru Arjan Dev.

1. Is heard of.
2. Seen him.
3. Sākta.

That to him my heart I give and cherish him there.
Without the holy Preceptor is life in the world accursed.
Saith Nanak, servant of God; Such with the holy Preceptor
are granted union,
With whom the Lord ever abides. (1)
Sloka
My heart for union earns, Lord ! how may I attain Thee ?
Seek a friend who with the Lord would unite me.
As by the Master, perfectly-endowed is union granted,
Wherever I look is the Lord.
Nanak, servant of God has served the Lord,
Who is supreme over all. (2)
Pauri (Stanza)

Devaṇhāru dātāru kitu mukhi sālāhīyai

By what tongue may we laud the Divine Bestower ?
Whoever has His grace, sustenance is granted.
None is under power of another—all have one sole prop.
With *protection* of His arm like children has He cherished us;
Wrapt ever in happiness and joy, of which nothing we know.
Cherisher of all, almighty—to Him am I a sacrifice.
Worthy of laudation is He—night and day laud Him.
Such alone have joy as at the Master's feet make reverence.[1] (2)

Bhīṛuh mokalāī kītīyanu sabh rakkhei kutambai nāli

Sloka
Him who turned straits into the easy state,
And saved *you* along with your family;
Who your objectives has fulfilled—
Keep that Lord ever in mind.
The Lord like mother and father to His bosom clasps,
And like small children cherishes us.
Saith Nanak : As fell the Lord's glance of grace,
Were kind *to us* all beings. (1)
Sloka
Lord ! to seek other than you is the greatest of afflictions. P. 958
Confer on me the Name, bringer of content,
Wherewith the mind's thirsting may go.

1. Fall at the Master's feet.

Saith Nanak : The Master to even trees and grass-blades
freshness[1] has brought—
Why should man be beyond His bounty ? (2)

Pauri (Stanza)

So aisā dātāru manuh na vīsarai

Put not out of mind the Divine Bestower.
For a half hour, and hour, and instant,
Without Him may life not be lived
Within and without is He by us—what can one do in
concealment from Him ?
The honour of whosoever He upholds, the ocean of
existence crosses.
To whomsoever He is gracious, turns a devotee,
enlightened one and ascetic.
To whomsoever He lends strength, pre-eminent becomes.
To whomsoever He lends the power, the unbearable bears.[2]
Such alone find holy Truth as cherish in mind the
Master's teaching. (3)

Dhannu su rāg surangaṛe ālāpat sabh tikh jāe

Sloka

Blessed are the sweet melodies whose chanting all
thirst *of desire* assuages.
Blessed are the happy beings who by the Master's
guidance utter the Name.
Eternally a sacrifice to such am I as with minds concentrated
the Sole Lord have supplicated.
Dust *of feet* of such I seek—this by good fortune alone
is acquired.
To such am I a sacrifice as in love of the Lord are dyed.
Before such would I lay my mind's state.
Supplicating that to the Divine monarch they unite me.
Such union by the Master, perfectly-endowed is brought about,
Whereby is annulled suffering of transmigration.
Nanak, servant of God, the inaccessible vision[3] has attained—
Now nowhere else he strays. (1)

1. Used symbolically for spiritual awakening.
2. This refers primarily to the Divine vision, bringing immense power, whose temptations only the greatest can resist.
3. Form.

Sloka
Blessed the occasion, the half hour, the hour, holy moment,
The auspicious day, when the Master' sight to me was *granted.*
Then were my heart's desires fulfilled and was attained
the Lord inaccessible, limitless;
Were shattered attachment of egoism, and prop of
the holy Name found.
Nanak, servant of God, in service of the Lord has
engaged himself,
Whereby is the whole world saved. (2)
Pauri (Stanza)
Sifati salāhaṇu bhagti virlei dittīyanu
To rare ones is granted the gift of Divine laudation
and devotion.
To whomsoever this treasure He has granted, nevermore
is his reckoning called.
Those with devotion inspired, in devotion are immersed.
The Name their sole prop, their sole sustenance ;
Through their bounty is the world fed and sustained.
The Lord their love; this solely is their prerogative.
Those united to the Master, of the Lord get realization.
To such am I a sacrifice as the Lord's approval have won. (4)
Hari iksai nāli maiṇ dostī Hari iksai nāli maiṇ raṇgu
Sloka
With the Lord solely have I formed friendship;
With Him solely lies my joy.
The Lord solely is my well-wisher; with Him solely my company.
With the Lord alone my colloquy—never in it is the face
fouled or any ill-feeling[1] caused.
My heart's state He knows—never repudiating love.
The Lord alone my counsellor—mighty to unmake and make.
The Lord alone is my Provider, supreme over all
providers of the world,
The Lord alone is my prop, who is mighty over all.
The holy Preceptor, God's devotee, placing on my
forehead his hand,
To *the Lord* united me.

1. Impediment.

The Master, saviour of the world
To the supreme Lord united me.
As came about the union pre-recorded in primal time, P. 959
Were all my desires fulfilled.
Saith Nanak : By attainment of the Name eternal
Did I have pleasure of all joys. (1)
Sloka
Friendship with egoists is Maya-relationship.
Such run away at sight, never standing firm.
While raiment and food lasts, they stick.
The day these are exhausted, they make foul utterance.
Ignorant, blind egoists realize not the secret of the self.
False relationships last not, as *dam* of stone made with mud.
These blind ones realizing not the self, and in idle
raving indulge.
Those false *within* in attachment involved,
In crying is *their life* passed
To whomsoever He shows grace, in primal time good
fortune on him confers.
Saith Nanak, servant of God : Such *alone* are saved,
As with the holy Preceptor seek shelter. (2)
Pauri (Stanza)
Jo rattei dīdār seī sacchu hāku
Those devoted to the Divine sight are alone called pure.
How may dust *of feet* of such be obtained,
As the Lord have realized ?
The mind fouled by evil thinking in the company of
such is purified.
As is envisioned the eternal Mansion,
Is thrown open the casement of doubt.
To whomsoever the Mansion He shows, never
from there is pushed off.
With a glance at Him obtained for an instant
Are mind and body joy-filled.
By attachment to the Master's Word
Are obtained the Nine Treasures and wealth of the Name,
Such alone obtain dust *of feet* of the holy,
As on forehead have good fortune inscribed. (5)

Harṇākhī kū sacchu vaiṇu suṇāī jo tau karei udhāraṇu

Sloka

To the gazelle-eyed beauty[1] shall I impart the true word
That may save her.
Beauteous female; listen to the noble[2] word—
Thy beloved lord is prop of thy mind.
With an evil person[3] hast thou formed love :
Tell me why.
In nothing am I lacking, nor am depressed;
No shortcoming in me.
By foul thinking, misfortune-gripped,
The Beloved debonair have I left and lost.
Neither am I in error, nor made omission,
Nor otherwise in fault.
Sister-friend;[4] ! listen to this imparted secret :
In whatever way *by the Lord* guided, have I got engaged.
She alone is of blessed matrimony, fortunate,
As has the Spouse's grace.
All her faults by the beloved Lord are annulled,
As by Him in clasp she is exalted.
Saith Nanak : The woman[5] misfortune-struck supplicates,
When will *my* turn come ?
All the blessed married females in joy absorbed :
Lord; give me bliss just for one night. (1)

Sloka

My self ! why shake in depression ? the Lord is fulfiller of desires.
Meditate on the holy Preceptor, exalted being.
Annuller of suffering.
My self ! to the Name Divine make supplication.
That all thy sins and evil tendencies be shed.
Those so destined in primal time,
To the formless Creator form love.
Such the Maya-objectives have discarded,
And garnered endless wealth of the Name.
Day and night in one fixed devotion they engage,

1. Image for the human self, unawakened to God.
2. Beautiful, but 'noble' here is implied.
3. Implies 'Maya and worldliness'.
4. This is implied here, and stands for a fellow-seeker.
5. Image for the self.

And the limitless Divine Ordinance obey.
Nanak, servant of God one sole boon seeks :
Grant *me* Thy sight and Thy love in heart. (2)
Pauri (Stanza)

Jisu tūṃ āweh chitti tis no sadā sukh P. 960

Those contemplating Thee are joyful eternally;
Whoever in mind bears Thee, suffers not Yama's affliction.
Whoever in mind bears Thee, from anxiety is free.
Whoever has the Creator for friend, fulfilled are all his objectives.
Whoever in mind cherishes Thee, of Thee is approved.
Whoever in mind bears Thee, is rich immensely.
Whoever in mind bears Thee, with a numerous family is blessed.
Whoever in mind bears Thee, are all his forebears saved. (6)

Andaruhun anṃhā bāharuhu anṃhā kūṛī kūṛī gāweh

Sloka
One blind from within and without,
Makes false show of singing *devotional texts*.
His limbs he washes, over these draws ritual circles,
But greatly after Maya runs.
His inner impurity not gone, again and again
into transmigration he falls
Sleep-oppressed, lust-tortured, with his tongue
alone the Lord's Name he utters.
Called Vaishnava, yet in egoistic action engaged
What good pounding husk ?
The crane[1] sitting among swans,[2] *a swan* does not turn,
But in catching fish remains absorbed.
As the swans flight contemplates it, with cranes
can they not form association.
The swans pick up jewels and pearls; the crane after frogs runs.
The poor crane is flown off, lest his secret be revealed.
He is engaged as by the Lord directed—
Whom to blame ? such is the Lord's will.
The holy Preceptor is the lake full of pearls—
These are attained by whoever is so blessed.
Disciple-swans at the lake by the holy Preceptor's will
Are gathered.

1. Image for those without devotion.
2. Image for the God-awakened.

With wealth of jewels and pearls is the lake filled;
Spent freely, never are they diminished.
Never are lake and swans separated—
Such is the Creator's pleasure.
Saith Nanak, servant of God : The disciple who has good
fortune inscribed on the forehead,
To the Master makes resort.
Such a one saves himself and his whole family,
And to all creation liberation brings. (1)
Sloka
One called a Brahmin divine,[1] following various traditions,
Yet is hard as unsoaked grain of lentils:
Within him is pervasive attachment and doubt,
His mind never poised.
False his coming and going, ever in quest of pelf he remains.
Truth makes him incensed; within is he full of wrath.
Gripped by foul thinking, evil understanding, a stupid fool,
His mind attachment-gripped.
Among robbers a robber—the whole company alike.
As the holy Preceptor, true tester views him
exposed is his iron *core*.
In many places is he mingled *in alloy*,
Yet his reality ever comes to surface.
Whoever the Master's shelter seeks, though iron,
Into gold is transmuted.
The holy Preceptor is above rancour; to him are his
son and enemy alike :
Annulling evil qualities, the self he purifies.
Saith Nanak : Whoever has *such good fortune* on his
forehead recorded,
To the holy Preceptor forms devotion.
Ambrosial is utterance of the holy Preceptor, perfectly-endowed,
Settled in the heart of whoever has his grace.
The transmigration of such is annulled; P. 961
Ever joyful they remain (2)
Pauri (Stanza)

Jo Tudhu bhāṇā jantu so Tudhu bujjhaī

The creature having Thy approval, of Thee has realization.

1. Pandit.

The creature having Thy approval,
At the Divine Portal finds fulfilment.
Whoever has Thy glance of grace, gone is his egoism.
Whoever has Thy pleasure, gone are his sins.
Whoever has the Lord on his side, from fear is freed.
Whoever has Thy grace, is rendered pure.
Whoever has Thy grace, fire *of desire* touches him not.
The Lord ever is gracious to one, who the Master's
instruction imbibes. (7)

Kari kirpā Kirpāl āpei bakhshi lai

Sloka
Gracious *Lord* ! in Thy grace save me !
May I, falling at the Master's feet, ever utter Thy Name.
In my mind and body abide, that my suffering be annulled.
With strength of Thy arm protect me,
That no fear assail me.
Engage me in the sole task of chanting Thy praise day
and night.
In holy congregation may my malady of egoism be annulled.
In all creation fully pervasive is one sole Lord.
By the Master's grace holy truth have I acquired.
Gracious One ! in Your grace grant that your laudation I sing,
Nanak for the bliss of Your sight yearns. (1)
Sloka
In your mind the Sole Lord contemplate; with the Sole
Lord seek shelter.
With one Sole Lord be in love—no other place of shelter exists.
Seek one Sole Provider, who all boons may grant.
With mind and body, with each breath and morsel on
the Sole Lord meditate.
Treasure of the holy ambrosial Name by meditating on
the Sole Lord is acquired.
Supremely fortunate are the holy in whose mind He is lodged.
On water and land is He pervasive—no other is there.
On the Name I meditate, the Name I utter :
Nanak ! In the Lord's Will.
Pauri (Stanza)

Jis noṇ Tūṇ rakhvālā mārei tisu kauṇu

Who may harm any whose protector Thou art ?
Those whose protector Thou art, the three worlds
have conquered.

One by Thee cherished bears a radiant face.
One by Thee cherished is purest of pure
One having Thy glance of grace, no reckoning has to face.
One having Thy approval, the Nine Treasures[1] enjoys,
Lord ! One whose side Thou dost take, to none is beholden.
One having Thy grace in worship to Thee engages. (8)

Hohu kirpāl swāmī merei santāṇ sangi bihāvei

Sloka
Lord ! Show grace that *my life* among the holy be passed.
Those cast off[2] by Thee are constantly subject to birth and death,
Their wails never-ending. (1)
Sloka
The holy Preceptor you contemplate, be your path smooth or hard,
Be it along a vale or a river-side.
None done block the way of one that the Name Divine utters. (2)
Pauri (Stanza)

Titthai Tiṇ samrathu jitthai koi nāhiṇ

Thou art mighty to do where none other is. P. 962
Even in fire of the womb is one under Thy Protection.
Yama's minions, hearing Thy Name leave *the human being* alone.
The terrible ocean of existence, impassable,
By *aid of* the Master's Word is crossed.
Those thirsting *after Thee* alone partake of amrita.
In Kali-Yuga the holy act is chanting Divine laudation.
The Lord to all creation is gracious—
With each breath cherishing all.
None coming to you with fervour of devotion
Disappointed returns. (9)

Dūjā tisu na bujhāihu Pār-Brahm Nāmu dehu ādhāru

Sloka
Lord Supreme Being ! give me not to contemplate any other—
Grant me prop of the Name.
The Lord is inaccessible, unknowable, almighty holy Provider.
Thou art immutable, above rancour, holy Eternal Thy court.
Thy worth beyond expression, limitless, infinite.
To seek other than the Lord is *indulgence*,
in evil pleasures and ashes.

1. See Glossary.
2. Forgotten.
3. (Applies to those imbued with pride of high caste as also of asceticism).

Those alone are happy, truly wealthy as in their dealing are pure.
Those attached in love to the Name Divine
Enjoy essence of joy in poise.
Nanak supplicates solely for dust of *feet of* the holy. (1)
Sloka
Bliss, joy and poise from constant singing of
Divine laudation comes.
Saith Nanak : All other cleverness discard;
Liberation by *devotion to* the Name comes. (2)
Pauri (Stanza)

Nāṃ Tūṃ āveh vasi bahutu ghiṇāvaṇei

Neither by showig contempt for the world art Thou propitiated,
Nor by study of Vedas.
Neither by bathing at holy water-edges,
Nor by wandering over the earth art Thou propitiated.
Neither art Thou propitiated by clever devices,
Nor by plentiful charity.
Thou that art inaccessible, unknowable,
All under Thy power lie :
Thou to Thy devotees art compliant—
The devotees from Thee have strength. (10)

Āpei vaidu āpi nārāyaṇu

Sloka
The Lord is the true physician.
These physicians only bring on malady to the self.
The Master's Word is amrita-elixir substance to consume.
Saith Nanak : All maladies of such are effaced
As this in the heart have lodged. (1)
Sloka
By Divine command does man toss about;
by Divine command rests in poise.
By *obedience to* the Divine command suffering
and joy he bears alike.
By *operation of* the Divine command day and
night the Name one contemplates.
This, saith Nanak, by Divine grace comes.
By Divine command the creature dies or lives.
By Divine command does one that is small, grow great.
By Divine command comes sorrow, joy and bliss.

By Divine command man the irrefrangible[1]
Divine Word utters.
By Divine command is annulled transmigration.
This, saith Nanak, comes to such as to
devotion *by the lord* are inspired. (2)

Pauri (Stanza)

Hauṇ tisu dhādhī kurbāṇu jī Terā sevdāru

A sacrifice am I to the bard[2] who is Thy servitor.
A sacrifice am I to the bard who *Thy* limitless laudation chants.
Blessed is the bard sought after by the formless Supreme Being.
Fortunate is the bard resting at the holy Portal.
Such a bard day and night lauds Thee.
The Name ambrosial he begs—discomfiture never to him comes.
Truth his raiment and sustenance—engaged in absorption
to God his life he passes.
That bard is truly skilled in art,
As bears love to the Lord. (11)

Amrit bāṇī amiyo rasu amritu Hari kā nāuṇ

Sloka

The Divine Word is amrita, containing amrita-elixir; P. 963
The Name Divine too is amrita :
By the mind, body and heart contemplate the Lord,
And day and night His laudation chant.
Disciples of the Master ! listen to this teaching—
This is life's true objective.
Thereby shall precious[3] life be fruitful.
And devotion in the heart be aroused.
By contemplating the Lord comes excess of joy and
bliss in poise;
And suffering vanishes.
Saith Nanak : By utterance of the Name comes joy,
And a place at the Divine Portal is found. (1)

Sloka

Saith Nanak : By the wisdom granted by the Master,
perfectly-endowed.

1. Of unbreakable effectiveness.
2. Term for a devotee.
3. Valuable object.

Comes meditation on the Name.
By the Divine will man in contemplation, austerity and
restraint engages;
By the Divine will is man from *the world* disengaged.
By the Divine will does the self in numerous
births wander about;
By the Divine will comes liberation.
By the Divine will does man experience suffering and joy
And in action engages.
By His will to clay He gives form and His light in it places.
By His will the Lord brings man to engage in worldly pleasures.
By His will also restrains him.
By His will *the self* in hell or heaven is placed
Or on the earth made to descend.
By His will some rare ones, Saith Nanak,
To devotion He inspires. (2)
Pauri (Stanza)

Wadiyāī sacchei Nām kī haun jīvāṇ suṇi suṇei

In listening to laudation of the Name eternal find I life
This in an instant on beasts, goblins and ignorant beings
Liberation has conferred.
Day and night behoves us ever Thy Name to contemplate.
Terrible hunger and thirst by Thy Name are satisfied.
All maladies and sufferings of such are gone
As the Name in heart lodge.
Such alone acquire the jewel of enlightenment
As to the Master's Word are devoted.
Thou saviour of innumerable continents and universe,
Holy Beloved ! Thee alone Thy laudation *fits*. (12)

Mittar piyārā Nānak jī maiṇ chhaddi gawāiyā rangi kasumbhai bhullī

Sloka

Cherished Nanak ! the true Friend have I discarded and lost,
And after Kasumbha's *false* dye am in illusion.
Thy worth, true Friend, I realized not—
Without Thee am I not worth half a *cowrie*. (1)
Sloka
Cherished Nanak : My mother-in-law,[1] *ignorance* is my foe.

1. The relations mentioned here are traditionally hostile to a young daughter-in-law. Here used symbolically.

My father-in-law, *the body* is a quarrel-maker;
The husband's elder brother, *Yama*, again and agan sings me.
Shouldst Thou be my friend, all their attempts shall fail.[1] (2)
Pauri (Stanza)

Jisu Tūṇ wutthā chitti tisu dardu nivārṇaṇo

He in whose heart art Thou settled, all his suffering shall go.
He is whose heart art Thou settled, never shall be discomfited.
Whoever the Master, perfectly-endowed has met,
Inevitably shall be saved.
Whomsoever to pursuit of truth He inspires,
truth shall contemplate.
Whoever has found the Treasure *of devotion*,
From *further* quest ceases.
Whoever sincere devotion has formed, alone of it knows;
Such alone turning dust of *feet* of all, pangs of separation suffer.
All is Thy wonder-play; all by Thee accomplished. (13)

Ustati niṅdā Nanakjī maiṇ habh waṇjṇāī chhoṛiyā habhu kijhu tyāgi

Sloka
Cherished Nanak ! praise and calumny of others
all have I discarded;
All else have I renounced.
All other relationships found I false;
To Thy lappet have I attached myself. (1)
Sloka
Cherished Nanak : With much wandering have
I gone distracted,
As various lands[2] I scoured.
Then found I sleep of joy and peace, as by contact
with the Master,
The Divine friend I attained. (2)
Pauri (Stanza)

Sabbhei dukh santāp jāṇ Tuddhuh bhullīyai

From forgetfulness of Thee are aroused all suffering and torment.
Then despite millions of efforts, with none may P. 964
one find attachment.
One forgetful of the Name, poor may be reckoned.

1. Lit. They shall win now ashes.
2. Used symbolically for false creeds.

One forgetful of the Name in various births wanders along.
One unmindful of the Divine Lord, Yama's chastizement suffers.
One unmindful of the Divine Lord is indeed sick.
One unmindful of the Lord is full of arrogant pride.
Such in the world are miserable as of the Name are forgetful. (14)

Taiṇḍī bandashi maiṇ koe na ḍitthā Tūṇ Nānak mani bhāṇā

Sloka
None equalling Thy style have I beheld—to Nanak's heart
hast Thou appealed.
To *the Master*, friend, mediator am I a sacrifice
By whose contact the Lord I have realized. (1)
Sloka
The feet that in Thy direction grow beautiful;
Beautiful is the head lying at Thy feet.
Beautiful is the face while singing Thy laudation;
The self while seeking Thy shelter. (2)
Pauri (Stanza)

Mili nārī sat-sangi mangalu gāvīyā

Females[1] in unison, in holy congregation, the paean of
joy have sung.
Then is the self poised, wandering nevermore.
Gone are false thinking and sins and false suggestions.
The woman bearing truth in heart is of noble
conduct and pre-eminent
Within and without, the sole *Lord* she *beholds* :
One sole device[2] is hers;
In heart bearing thirst for the Divine sight,
Serving at the Lord's feet.
As with the Lord she has bliss, her repute her decking
has become.
As such females the Lord's approval have won,
By good fortune[3] union has He granted them. (15)

Habhi guṇa Taindei Nānak jīo maikū thīye maiṇ
nirguṇa te kyā hovai

Sloka
Cherished Nanak, say : Lord ! All merits are Thine;

1. Devotees are implied.
2. Implies devotion to the One Sole Lord.
3. Lit. Implies conjunction of lucky planets.

To me have come demerits—what can I devoid of
merit accomplish ?
None is a Provider great as Thou : the beggar ever is a beggar. (1)
Sloka
As declines the body, and feeling empty within I pine.
The Master, true friend, to me solace has brought.
Thus has it attained sleep of joy, and over the whole world
has triumphed. (2)
Pauri (Stanza)

Waddā Terā durbāru sacchā Tudhu takhtu

Exalted Thy court, eternal Thy throne.
Thou art King over kings; eternal Thy fly-whisk and umbrella.[1]
What pleases the Supreme Being, is true justice.
Should it please the Supreme Being, the shelterless
shelter shall find.
All that the Creator has done, is good.
Those realizing the Lord, at the Divine Portal are settled.
True is Thy command, that none dare disregard.
Almighty, gracious—Thine all might. (16)

Soe suṇandaṛī merā tanu manu maulā Nāmu japandaṛī lālī

Sloka
As praise *of the Lord* I heard, in bloom were my mind and body.
And contemplating the Name is *my face* radiant.
As *the Lord's* path I trod, was my heart joy-cooled; at the
Master's sight was I in bliss. (1)
Sloka
Inside my heart found I the jewel.[2]
This got I not at a price—The holy Preceptor to me granted it.
Ended is my *struggling* quest, and has come poise.
Nanak the blessing of life has won. (2)
Pauri (Stanza)

Jis kai mastaki karamu hoe so sevā lāgā

One with fortune on forehead recorded in serving
the Lord is engaged.
One whose *heart's* lotus by touch of the Master has bloomed,
Ever is awake.

1. (These are marks of royalty).
2. The Name Divine is implied.

As love for the *Divine* lotus feet is inspired,
Are illusion and fear fled.
As by the Master's teaching is the self conquered,
Attained is the immortal Lord.
Whoever on the Supreme Being has meditated, P. 965
In Kali-Yuga unshaken has remained.
Pure holy company equals bathing at the sixty-eight
sacred water-edged.
Whoever to the Lord is united, is *truly* fortunate.
Nanak is a sacrifice to such as thus are fortunate. (17)

Jāṇ Piru andari tāṇ dhan bāhari

Sloka
As the Lord-Spouse entered the self, was the woman[1] cast out.
While the Lord-Spouse remained outside,
was the woman[1] the mistress.
Without *devotion to* the Name comes much wandering
in transmigration.
The holy Preceptor has granted vision of the Lord,
close to thy self, manifest.
Saith Nanak, servant of God : Then is *the self* in truth
solely absorbed. (1)
Sloka
Man goes about making much endeavour
Only the endeavour *in God's way* he makes not.
Saith Nanak : Rare is the person realizing the endeavour,
Whereby is the world saved. (2)
Pauri (Stanza)

Waddi-hīṇ waddā apāru Terā martabā

Greater than the greatest, beyond limit is Thy station.
Thy doings innumerable, of variegated hues beyond
our knowledge lie.
Inside beings lies Thy Essence[2]—all to Thee is known.
All under Thy power lies—full of felicity is Thy abode.
In Thy abode is bliss and felicitation.
Thy esteem, greatness and glory Thou alone hast power to hear.
Wherever I look, endowed with all powers I find Thee.
Nanak, Thy servants servant to Thee makes supplication. (18)

1. Maya is implied.
2. Essence of life is implied.

Chhataṛei bāzār sohani wichi wāpārīyei

Sloka

Under the roofed street of *heaven* shrine in beauty God's merchants.
Saith Nanak : Whoever acquires one sole merchandize, is truly wealthy (1)

Sloka

Saith Kabir : None to us is attached, to none are we attached.
He who shaped this system of the world, in Him are we absorbed[1]. (2)

Pauri (Stanza)

Saphaliyo birkhu suhawaṛā Hari saphal amritā

Fruitful is the beautiful tree *of God*, bearing amrita *of the Name*.
The heart for union with Him yearns—
How may He be acquired ?
He is above hue and feature, inaccessible, beyond our power lying.
Such a one would be beloved of my heart
As this secret door throws open.
Master ! you shall I serve : Show me way to the Divine friend.
To Him am I a sacrifice, to Him make offering of myself.
Beloved friend ! This by the holy is revealed—
Listen with your heart.
Saith Nanak, servant of God : Whoever is so destined,[2]
From the holy Preceptor gets amrita of the Name. (19)

Kabīr dhartī sādh kī taskar baisehn gāhi

Sloka

Saith Kabir : The earth belongs to the holy; thieves too settled on it, occupying it.[3]
The earth feels not their burden—to such too comes benefit of holy company. (1)

Sloka

Saith Kabir : For the sake of rice is the husk also pounded with flail.
As one sits in evil company, comes Dharmaraja's questioning. (2)

1. (This sloka is also recorded amidst Kabir's slokas at no. 214)
2. Has it recorded in his destiny.
3. (The two slokas ascribed to Kabir are also recorded among Kabir's slokas at nos. 210 and 211).

Pauri (Stanza)

Āpei hī wad-parvāru āpi ikātīyā

Himself is He the vast family *of the world.*
Himself Sole and alone—
His Worth solely to Himself known.
Himself all *creation* by Himself created.
His doings Himself has He power to expound.
Blessed is the abode where Thou are settled.
Blessed Thy devotees who, holy eternal ! Thee have beheld.
Only one having Thy grace lauds Thee.
Whoever has the Master's contact, Saith Nanak, P. 966
Pure and holy becomes. (20)

Farīda bhumi rangāvalī manjhi visūlā bāghu

Sloka
Listen Farid ! lovely is the earth, in its midst is a
poisonous orchard.[1]
One exalted by the Preceptor feels not its *fire* (1)
Sloka
Listen Farid ! To a life beautiful is *man's life*,
attached to a lovely body.
Rare are such as bear love to the Divine Beloved. (2)
Pauri (Stanza)

Japu tapu sanjamu dayā dharamu jisu dehi su pāe

Contemplation, austerity, self-restraint, compassion and
righteousness
To such come as *by the Lord* granted.
Whoever has his fire *of desire by the Lord* Himself assuaged,
On the Name meditates.
Controller of the inner self, Supreme Being above
our knowledge !
To whomsoever the vision of unicity does grant,
Propped by the holy congregation, of the Lord's love has joy.
Such a one having his demerits annulled,
His face is made radiant and by the Name Divine is saved.
His fear of transmigration annulled, birth nevermore he takes.
Granting hold of His sash, from the dark-well He extricates him.
Saith Nanak : Such by grace are granted union,
And to His bosom kept clasped. (21)

1. (These two slokas are also inserted among Farid's slokas at nos. 82 and 83).

Muhabbati jisu Khudāe di rattā rangi chalūli

Sloka

Whoever is in love with God, is dyed vermilion red.[1]
Saith Nanak : Rare are such, beyond all price. (1)

Sloka

My heart by the holy Name is penetrated; outside too the Lord have I beheld.
Saith Nanak : In all place is He pervasive—
In forest-glades, grass-blades and each hair. (2)

Pauri (Stanza)

Āpei kīto rachanu āpei hī rattiyā

Himself has He made creation, Himself in it pervasive.
Himself One and Sole, Himself of numerous forms.
Himself pervading all, Himself outside of them.
Himself known to be far, Himself manifest *at hand.*
Himself hidden and manifest.
None Thy show of creation has had power to value.
Deeply profound, fathomless, limitless, beyond count art Thou.
Saith Nanak : Thou alone solely operative. (22)

(Found correct)[2]

Vār in the Measure Ramkali—Composition of Rai Balwand and Satta the Minstrel

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Nāuṇ kartā kādaru karei kiun bolu hovai jo khīvandai

Guru Nanak, whose name the mighty Creator Himself exalted,
How may his word be evaluated ?
Holy celestial qualities are to him real sisters and brothers—
His disciples charity of liberation receive.
Nanak started the royal dynasty[3] within the firm citadel and foundation of truth.
Then was the umbrella[4] over the head of Lehna[5] placed,
Who by *utterance of* Divine laudation quaffed amrita.
The instruction of the Master concerning the Divine self
Was the mighty sword of endeavour of his self.

1. Symbol of deep devoion.
2. Note in the original, *Shuddha.*
3. Symbolizes the exalted line of Guruship.
4. Mark of royalty.
5. The earlier name of Guru Angad Dev, successor to Guru Nanak Dev.

The Master[1] to the Disciple[2] made obeisance.
With Nanak still alive :
While living himself, the Master drew on *Angad's forehead*
the paste-mark[3] (1)

Lahṇei dī pherāīyai Nānakā dohī khattīyai

The proclamation concerning Lehna by Nanak was now spread :
The same light permeated him the same praxis—
Only the Master his visible form had changed.
Over Lehna's head waved the immaculate umbrella,
As in the Guru's home[4] on throne he was seated;
Doing as by the Master instructed, licking the tasteless slab of
seeking union with the Lord.
The feeding centre of the Master's Divine Word
was operative.
Whose provision diminution saw never.
What the Master donated he[5] spent. P. 967
Consuming it himself and distributing in charity *the rest.*
As is landed the Lord, light from heaven and from
the sun's disc is scattered below.
Holy King ! by the sight is annulled impurity of multiple births.
How from what the Master truly proclaimed,
May any turn his face away ?
The *Master's* sons obeyed not his decree,
And from the Preceptor turned their faces away;
With hearts dishonest, in disobedience they went along,
Carrying on head trussed loads *of pride.*
As Guru Nanak decreed, did Guru Angad act;
By thus, acting was he *on the throne* installed,
Who lost, who won ? (2)

Jini kītī so mannaṇā ko sālu jivāhe sālī

He who carried out the Master's Word is worthy of obedience—
Which is superior ? the thorny weeds of paddy shoots ?
Dharmaraja, the celestial *judge*, listening to arguments
would adjudicate.

1. Guru Nanak Dev.
2. Guru Angad Dev.
3. Mark of consferring honour.
4. Shop. Implies the Guru's court (Durbar).
5. Implies Guru Angad Dev.

What the holy Preceptor pronounces turns out true,
instantly fulfilled.
Guru Angad's proclaimation was made, that the eternal
Creator confirmed.
Nanak changing his aspect[1] occupied the throne spread
in hundreds of branches.[2]
At the Master's door, the followers stand serving him,
Their rust of impurity rubbed off.
The hermit[3] at the Master's door, by utterance of the holy Name,
is made radiant.
Saith Balwand the *bard* : Khivi[4], noble soul,
Was like *tree with* shade of thick leaves.
In her kitchen was distributed rich *fare*,
Khir[5] enriched with ghee, tasting like amrita elixir.
The faces of the Master's disciples became radiant;
The egoists *shrunk* like straw.
Guru Angad, acting heroically, with the Master found approval.
Mother Khivi's wedded lord was he who carried
earth's burden. (3)

Horyoṇ gang vahāīyai dūniyāī ākhai ki kionu

The Guru made the Ganga flow in a different direction[6].
That the world sought to know the truth.[7]
Nanak, image of the supreme Lord, Master of the universe,
Uttered words of high import.
Making churning-rod[8] of the mountain *of absorption*,
And the string of the serpent-king *of concentration*,
Churned the holy Word.
The fourteen jewels he churned out and illumined
the flux of the world.
Great might he displayed, whereby the mighty
tenement *of the world* he sustained.
Over Lehna's head the umbrella he spread

1. Kāiyā = body.
2. Implies the vast concourse of followers.
3. Implies Guru Angad Dev.
4. Guru Angad Dev's wife.
5. Milk cooked with rice.
6. Implies the unusual act by Guru Nanak Dev of passing over his sons of favour of an outsider (Lehna).
7. Lit. What had he done ?
8. (This imagery comes from the Puranic legend of the churning of the ocean by the gods and demons, See Glossary).

And his canopy upto the sky was lifted,
Angad's light into his own light was merged;
Into himself did he merge.
Disciples and the Guru's sons, following—
All contemplated what *the Guru* had done.
As they judged, the paste-mark of Lehna was rightly drawn. (4)

Pheri vasāiyā Pheruāṇi Satigurū Khādūri

The holy Preceptor Pheru's son,[1] then in Khadur took abode.
With thee abide contemplation, austerity, self-restraint—
The rest in great pride *are involved.*
Greed ruins mankind as weeds water.
At the Master's portal rains down illumination
from Divine might.
Thou art the ocean of cool poise unfathomable.
The treasure of the Name, bringer of Nine Treasures
in thee is stored.
Whoever traduces thee, pulverized must be.
To the dwellers of the world only objects lying near are visible—
Thou dost behold also what lies far *in the thereafter.*
The holy Preceptor, Pheru's son,[1] then in
Khadur took abode. (5)

So tikkā so baihaṇā soi dībāṇu

With the self-same paste-mark, throne and in the
self-same court
Was the grandson acknowledged like father[2] P. 968
and grandfather[3]—
He who made the serpent of the evil mind the churn-string
And spiritual might the churn;
Who churned the ocean with mount Sumeru[4]
as the churning-rod,
And extracting the fourteen jewels[5] spread illumination.
Poised devotion his steed, continence his saddle,
With the bow of purity, the arrow of Divine laudation he shot.

1. Reference to Guru Angad Dev.
2. Implies Guru Angad Dev, predecessor of Guru Amar Das, to whom this stanza refers.
3. Implies Guru Nanak Dev, *grandfather* in the spiritual line.
4. Implies illumination.
5. These were taken out of the ocean by the gods and demons churning it together, according to the Puranic legend.

Amid the darkness of Kali-Yuga arose the sun,[1] casting rays.
The field of noble qualities he cultivated, and of noble qualities spread the canopy.
In thy kitchen was ever dispensed ghee, flour and sugar.
Whoever thy word in mind has lodged, the four corners of the universe to him grow visible.
By the mark of thy grace transmigration hast thou annulled—
One thus illumined[1] *on the earth* descended.
Thou who art firm like the mount Sumeru,
By tempests of wind art not shaken.
Knowing the state of each self, all to him is known.
Holy king[2] ! what praise may be rendered thee
Nobly illumined as thou art ?
Grant to Satta the bard the boon that of the holy Preceptor is approved.
With Nanak's umbrella resting over his head,
Are the devotees marvelling.
With the self-same paste-mark, throne and in the self-same court,
Was the grandson acknowledged like father and grandfather.[2] (6)

Dhannu dhannu Rāmdās Guru jini Siriyā tinhai sawāriyā

Blessed be Guru Ram Das, exalted by Him who created him.
Fulfilled in him is the miracle—the Creator Himself his *form* has taken.
His disciples and the congregation as the *image of* the Supreme Being have venerated him.
Thou art eternal, unfathomable, immeasurable—
Unknowable thy extent.
Those that with love have served thee have by thee been liberated.[3]
Greed, avarice, lust, wrath and attachment
With their brood hast thou cast out.
Blessed is thy abode; holy thy *congregation's* display.
Thou in contemplation dost appear as Nanak, Lehna and Guru Amar Das.
At sight of the Guru, did the mind find poise. (7)

1. That is, Guru Amar Das.
2. These relationships refer to the apostolic line.
3. Carried across (the ocean).

Chārei jāgei chahuṇ jugīṇ panchāiṉu āpei hoā

In the four Yugas are the four *Gurus* manifested—
The Lord Himself in them took form.
Himself He created His *essence*, Himself sustained
the universe as pillar.
Himself the tablet and the pen, Himself the scribe.
The congregation is in process of transmigration—
Himself the Lord is ever new and fresh.
Guru Arjan on the throne is seated—luminous is the holy
Preceptor's canopy.
From *direction of* sunrise to sunset
In all four continents has he spread illumination.
Those not serving the Master are egoists, subject to death[1]
Ever-increasing two-fold and four-fold is thy miraculous power—
This from the holy Eternal is the holy gift to thee.
In the four Yugas are the four *Gurus* manifested—
The Lord Himself in them took form.[2] (8)

In the Measure Ramkali-Composition of Bhaktas the Venerable Kabir
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Kāyā kalālaṇi lāhani meloun Guru ka shabadu guṛu kīnu re

In the vat of the self the fermenting matter I mix—
The Master's Word is made the jaggery therefore.
Desire, lust, wrath, pride and envy cut to bits is made P. 969
the fermenting bark. (1)
Is there a holy one, blessed with joy in poise within
To whom utterance of holy texts and austerities
I may give as fee ?
For a drop of the intoxicant from this vat
Would I dedicate body and mind. (1-Pause)
Of the fourteen worlds is the oven made.
And the fire of Divine enlightenment in the body is lit.
The stopper and pipe is of absorption in poise;
The poised mind the cooling towel. (2)

1. Implies transmigration.
2. Also interpreted as : 'The four took the form of fifth, i.e. Guru Arjan Dev'. (This Vār was composed and recited in the congregation presided over by Guru Arjan Dev).
Note : In this hymn the symbolism of distilling liquor is used to express the inspiration to spiritual ecstasy. This is continued in the next hymn as well.

Bathing at holy watering-spots, fasts, ritual purity self-restraint,
the sun and moon passages—
All for *this liquor* shall I pawn.
With the cup of absorption, this essence of amrita,
the supreme elixir shall I quaff. (3)
This supremely pure amrita-elixir in unbroken stream shall drop—
The mind with this elixir intoxicated.
Saith Kabir : Flat are all *other* intoxicants—
This elixir alone is genuine. (4) (1)

Guṛu kari gyānu dhyānu kari mahūā bhau bhāthī mana dhārā

Of enlightenment make the molasses, meditation
the *mahua* flower,
Fear of the Lord borne in mind the oven.
The pipe is absorption in poise—
Liquor *so distilled* by one desirous of it[1] is drunk. (1)
Thou recluse ! intoxicated *with Divine ecstasy* is my mind.
With intoxication rising, elixir of bliss have I tasted;
Illuminated are the three worlds. (I-Pause)
Joining the walls of heaven and earth the oven have I made,
And this heady supreme elixir have quaffed.
Lust and wrath have I turned into fuel,
and worldliness discarded. (2)
From the Master who to the Lord has attained is attained
enlightenment manifest—
This awareness from the holy Preceptor is obtained.
Kabir, servant of God, with such liquor is intoxicated,
As never wears off. (3) (2)

Tūṇ mero meru parbatu Swāmī ot gahī maiṇ Terī

Lord ! thou art my protecting mountains;[2] Thy shelter
have I sought.
Thou being unshakeable, steady I remain—
My honour hast Thou protected. (1)
In all time Thou alone art real.
By Thy grace are we ever joyful. (I-Pause)
Reposing confidence in Thee, in Magahar[3] I took abode—

Note : The symbolism of liquor for the spiritual experience continued.

1. One drinking it; the addict.
2. (Two words for 'mountain' are used, yielding such a sense).
3. A place under a curse.

My mind's burning agony hast Thou extinguished.
First at Magahar Thy sight I had; then took I abode in Kashi.[1] (2)
No difference is between Magahar and Kashi[1]—
both I regard as the same.
I though poor, this wealth have obtained;
The proud perish, bursting in their pride. (3)
One that is proud, by thorns is pricked, that no one can take out.
Such in this life wail with its pricking, and later into
dark hell rot. (4)
What is hell and what poor heaven ? God's devotees reject each.
By grace of the holy Preceptor, to none are we
under obligation. (5)
Now seated on the throne *of holy congregation*,
With the Lord of the Earth[2] have we union.
Now are God and Kabir one—none can distinguish
one from the other. (6) (3)

Santāṇ mānouṇ dūtāṇ dānauṇ ih kutwārī merī

The holy I honour, evil-doers I chastize—
Such is the Sheriff's[3] duty I exercise.
Day and night Thy feet I rub; with my hair waving the
fly-whisk over Thee. (1)
At Thy court am I as a cur,
Barking with mouth wide open. (I-Pause)
Since my former birth have I been Thy servitor—
From this no way now can I turn away.
At the court the *mark of* absorption in poise on my P. 970
forehead is branded. (2)
Those branded[4] on the battlefield give fight;
Those unbranded take to flight.
One that is genuinely devoted, devotion realizes;
Such the Lord in His treasure enters. (3)
In the house *of the body* is chamber *of the mind*,
That by contemplation has became the exalted chamber.
The Master to Kabir the substance[5] has granted—
Let him keep it secure. (4)

1. Holy Banaras (Varnasi)
2. Sāringpānī = He who holds the earth in hand—an attributive name of Vishnu signifying God.
3. Kutwār = Kotwal, is the guardian of laws within the citadel or the city.
4. Refers to the custom of branding warriors in past ages, to mark their attachment to an overlord.
5. Implies devotion.

Saith Kabir : This in the world is granted to such as bear on
forehead the mark of good fortune.
Those that amrita-elixir have obtained.
Are of everlasting conjugal bliss.[1] (5) (4)

Jih mukhi Bedu Gāyatrī niksai so kion Brahmanu bisaru karai

Why should the Brahmin neglect Him from whose tongue
issues the Veda and Gayatri.[2]
Why should the Brahmin not *be devoted to* the Lord,
Whose feet the whole world touches ? (1)
My Brahmin friend ! why utterest Thou not God's Name ?
Brahmin pedagogue[3] ! for not uttering the Lord's Name
In hell shalt thou suffer. (I-Pause)
Calling thyself high-caste, in the homes of the low-caste dost
thou parake of food,[4]
By forced ritual thy belly filling.
On the fourteenth[5] and the moonless night[5] with fervour
dost thou seek charity—
Despite a lamp *held* in thy hand, into a well dost thou fall. (2)
Thou art a Brahmin, I *only* a weaver of Kashi[6]—
How may I thy equal be ?
I by utterng the Name Divine am saved;
Thou though relying on Vedas shalt drowned be. (3) (5)

Tarvaru eku anant dār shākhā puhap patra ras bharīyā

There is one Sole Tree,[7] *bearing* numberless branches, twings,
Flowers and leaves, all delightful.
Man ! This is the amrita-orchard, made by the Lord,
perfection incarnate. (1)
The account of the Divine Monarch have we known.
Of Divine light *shining* within, a rare one
By the Master's guidance becomes aware. (I-Pause)
The humming-bee of *the self*, enamoured of the
flower-elixir *of Divine Essence*,
In the twelve-pettaled rose *of the heart* is fixed.

1. Symbol for union with God.
2. A sacred Brahminical mantra (text).
3. Pande ! (Vocative form).
4. (Food-offering to Brahmins is believed to bring merit).
5. These lunar dates are held sacred.
6. A part of Banaras (Varanasi).
7. Implies the Divine Creator.

The sixteen-pettaled[1] rose
In[2] the air flapping, in the seat of superconsciousness
has beaten its wings. (2)
In the void of poise arose the tree of *God-consciousness*,
That has dried up the cloud *of earthly desire*.
Saith Kabir : To such am I a servant, as of this tree
have had sight. (3) (6)

Mundrā moni dayā kari jholī patra kā karuh bīchāru re

Make silent *meditation* your earrings, compassion the pouch,
Contemplation your begging-bowl.
Thy patched coat stiching the body against evil passions,
The Name your sustenance. (1)
Yogi ! be such your Yoga-praxis.
By the Master's guidance experience contemplation,
Austerity and self-restraint. (I-Pause)
Make realization your ashes smearing *the limbs*.
Your sounding horn the consciousness attuned *to God*.
Renouncing desire, in the city of the self wander,
And strum harp of the mind. (2)
Lodge the temper poised, composed of the five elements,
in your heart,
And enter absorption completely detached.
Saith Kabir : Listen devotees of God ! the orchard
of righteousness and compassion cultivate. (3)

Kavan kāj sirjei jag bhītari janami kavan phalu pāiyā

For what purpose are we created in this world ?
What gain in life have we attained ?
The *Divine* jewel fulfiller of desires,[3] ferrier acros the
ocean of existence,
For an instant to our heart have we not attached. (1)
Lord ! such sinners are we :
To the Lord who self and body has conferred,
Loving devotion have we not practised. (I-Pause)
Others' substance, coveting their bodies, P. 971

1. (These terms are drawn form the praxis of Yoga, which here are invested with spiritual significance).
2. Heaven, 'the tenth door'.
Note : In this hymn the different elements of Yoga-praxis are sought to be transmuted into spiritual attainment. Cf. Japuji 28.
3. Chintamani.

Others' womenfolk, slander and wrangling with others
Have we not given up.
Thus are we again and again in transmigration caught—
This state no way leaves us. (2)
There where in homes of God's devotees Divine
discourses are delivered,
Have I not for an instant made resort.
With dissolute persons, thieves, agents of evil,
With drunken sots I ever live. (3)
Lust, wrath, maya-intoxication and envy—
Such is my substance.
Compassion, righteousness, service of the Master—
These even in dream have I not practised. (4)
Lord compassionate to the humble, gracious, beloved of devotees,
Annuller of fear !
Prayeth Kabir : In his affliction save your servant,
That you I may serve. (5) (8)

Jih simrani hoe mukti-duāru

The contemplation whereby the door of liberation
may be entered;
Whereby into heaven thou goest, with no more *return to* the world,
Whereby entering the abode of fearlessness trumpet of
triumph thou mayst blow,
The unstruck music may be played, and ever be
thou fulfilled—(1)
Such contemplation with thy mind make.
Without contemplation comes not liberation. (1-Pause)
With contemplation comes no impediment;
It liberates, shaking off much burden—
To such contemplation with thy heart make obeisance;
Thus shalt thou in transmigration be not involved. (2)
The contemplation whereby thou mayst frolic,
Is a lamp tied within thee, that no oil needs.
This lamp confers immortality in the world.
And destroying lust and wrath, casts them out, (3)
The contemplation whereby the supreme state thou mayst attain,
To thy bosom[1] keep clasped.

1. Neck.

Such contemplation practise, cast it not off.
Thus by the Master's grace mayst thou cross over.[1] (4)
The contemplation whereby of all obligation *to others*
shalt thou be freed,
And wrapped in silken sheets in the mansion of *Divine Essence*
goest to sleep;
In comfortable bed findst joy of heart[2]—
Such contemplation's elixir ever thou quaff. (5)
The contemplation whereby thy curse may be lifted,
Whereby Maya may not touch thee,
Thereby contemplate the Lord, singing *His laudation*
from the heart.
From the holy Preceptor is *inspiration to* such
contemplation received. (6)
Ever day and night *the Lord* thou contemplate;
Rising and sitting ever, with each breath and morsel,
Waking and sleeping, partake of joy of contemplation.
By good fortune is attained *inspiration to* contemplate the Lord. (7)
The contemplation whereby thy load *of sin* is *shaken off*,
Is prop *given by* the Name Divine.
Saith Kabir : With Him who is beyond limit,
Are without avail magical rites and incantations. (8) (9)

In the Measure Ramkali—Composition of the Venerable Kabir

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Bandhachi bandhanu pāiyā

The binding *Maya* in bonds has placed us;
But the Master, liberator from bondage, this fire has extinguished.
As entirely[3] this self I contemplated,
Within itself the holy dip I took.[4] (1) P. 972
As the mind, Lord of wind,[5] in the state of poise has taken abode,
Now no more comes death, birth or old age. (I-Pause)
As is the mind *from the world* turned away, power of
poise it has achieved,

1. That is, be liberated.
2. (This imagery is symbolic of spiritual bliss).
3. In all its features from toes to the top-knot.
4. That is, discarded the holy spots, (tirthas).
5. Called so because it is unsteadiness.

And the region of superconsciousness[1] has entered.
Now are penetrated Kundalini's lotuses,[2]
Without a doubt is met the Lord. (2)
Lifted is Maya-attachment;
The moon-like *state of poise* has the sun-like *restlessness* gripped.
As is the vessel[3] of *the mind* filled,
Sounds the unstruck harp. (3)
The Master, delivering discourse the holy Word imparted;
That the listener *disciple* in mind has lodged.
By repeating the Creator's *Name*[4] is attained liberation.
Kabir thus states the essence. (4) (1.10)

Chandu sūraju duei joti sarūpu

Moon and sun both are manifestations of light.
In their light *abides* the incomparable Supreme Being. (1)
Thou enlightened one ! contemplate God :
In the *Divine* light lies implicit expanse of *the universe*. (I-Pause)
At sight of the jewel to the *Divine* jewel I make obeisance.
Kabir repeats *names of* the immaculate,
inexpressible Lord. (2) (2.11)

Dunīyā hushīyār bedār jāgat musīyat hau re bhāī

World ! be thou alert, awake;
Brother ! thou awake, is it being robbed *by Maya*.
With the wide-awake scriptures[5] as guardians,
Yama still carries it away. (I-Pause)
To the world evil that is bitter like the margosa,[6]
tastes sweet like the mango;
Devotion that is mango-like it considers bitter as margosa;
Thorny bushes of evil it takes to bear the banana fruit.
The *fruitless simmal* it takes to bear coconut—
Thus stupid, thoughtless, a barbarian *is the world*. (1)
The Lord is like sugar, scattered amid sand—with elephant-like
arrogance can He not be gathered up.
Saith Kabir[7] : Discarding pride of lineage, caste and
worldly honour.

1. 'Gagan' (sky) in Yogic parlance.
2. Said symbolically for the rising enlightenment.
3. Kumbhak (lit. vessel) a Yogic term.
4. As against the Yogic praxis, 'repeating the Name is the true way to enlightenment and liberation.
5. Nigam = Veda.
6. Neemb = neem.
7. Original, Kamir = Kabir.

With ant-like humility may He be gathered
up and consumed. (2) (3.12)

In the Measure Ramkali—Composition of the Venerable Namdev

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Ānīlei kāgadu kātīlei gūdi ākāsh maddhei bharamīyalei

Paper I brought, cutting it in shape of a kite,
that hovers in mid-sky.
While talking to some respectable folk,
My mind still in the kite is absorbed. (1)
My mind with the Name Divine is penetrated,
As is the goldsmith's mind by art of gold-making
absorbed. (I-Pause)
A pitcher is brought, with water filled,
That young ladies[1] fill.
While laughing, thinking out pleasantries, their mind in
the pitcher is fixed. (2)
From a mansion with ten doors[2] are taken out kine for grazing.
While the cowherd at five kosas[3] takes them out to graze,
Their mind in the calf is fixed. (3)
Saith Namdev : Listen Tilochan[4] ! the mother puts the child
in the cradle.
While busy in her tasks in the home and outside,
Her mind to the child is attached. (4) (1)

Bed Purān Sāsatar ānantā gīt kabit na gāvuhgo

Of Vedas, Puranas and Shastras the endless lays and stanzas
shall I not chant.
Of *worship of* the Formless Lord, pervasive in all worlds
Shall I play the soundless flute. (1)
Of the Immaculate Lord shall I chant *laudation.*
By the holy Word risen above the three qualities, P. 973
in the unstruck music absorbed,

Note : Through four parallels in this hymn, is expressed the attitude of the devotee, who while apparently engaged in worldly activity, has his mind all the time fixed on God. The language of this hymn has the Marathi cast. Namdev was born in the Maharashtra region.

1. Princesses.
2. (This is also the usual image for the human body).
3. A measure of distance, over a mile.
4. A Bhakta, contemporary of Namdev.

To abode of the Lord perfection incarnate, shall I go. (I-Pause)
Pursuit of activating the breath passages of Ida,
Pingala and Sukhmana.[1]
Controlling of breath shall I discard.
The moon and sun passages[2] holding alike,
In the Divine light shall I absorb myself. (2)
Beholding sacred bathing-spots shall I not enter water,
And trouble creatures living within it.
The Master the sixty-eight bathing-spots within the
heart has shown—
In these shall I take bath. (3)
With aid of people of the world shall I not seek fame.
Nor hanker after praise.
Saith Nama[3] : To the Lord is my heart attached—
In unbroken absorption shall I enter. (4) (2)

Māe na hotī bāpu na hotā karamu na hotī kāyā

When existed not mother, father and deeds *impelling rebirth.*
This body did not come into being.
Then existed neither I nor you—who did then emerge
from where ? (1)
Lord ! none to another belongs—
The world is like birds settled on tree. (I-Pause)
When existed not moon and sun, and water and air
commingled were;
When existed not Shastras and Vedas—
Where from did ritual then arise[4] ? (2)
The merit of practice of the tongue,[5] of concentration of
energy between brows[6]
And of telling rosary of tulasi-beads[7]—
All the Master's grace have I acquired.

1. The Middle passage through which vital energy passing, leads to enlightenment.
2. The passages Ida and Pingala respectively. Reference is to the practice of hatha-yoga, in which breath is to be passed through these passages, ultimately to pass through Sukhmana, to acquire perfection of Yoga.
3. Short for Namdev.
4. That is, these did not exist. There is nothing eternal about them.
5. *Khechari*, a practice in Yoga wherein the tongue stretched backward, reaches out to the throat-passage.
6. *Bhūchari*.
7. (This is the Vaishnava practice of devotion).

States Nama in humility : of the Supreme Essence the holy
Preceptor has granted me awareness. (3) (3)

In the Measure Ramkali—Composition of the Venerable Ravidas

SCORE 2

Bānārasī tapu karai ulati tīrath marai agani dahai
kāyā kalpu kījai

Performance of austerities in Banaras,[1]
hanging head downwards,
Breathing one's last at holy spots,
Immolating oneself in fire, renovating the body through Yoga;
Performance of horse-sacrifice, giving away gold in
charity under cover—
None of these equals *devotion to* the Name Divine. (1)
Thou hypocrite, discard these !
Pratise not deceit.
Ever repeat the Name Divine. (I-Pause)
Resorting to Ganga or Godavari[2], bathing on the occasion of the
solar eclipse at Kedarnath[3] or Gomati;[4]
Or giving away a thousand cows in charity,
Bathing at a million holy spots or immolating the body
in the Himalayas—
None of these equals *devotion to* the Name Divine. (2)
Givng away perpetually in charity horses, elephants,
one's wife along with the connubial bed;
Offering oneself in sacrifice; giving away gold equal in
weight to oneself—
None of these equals *devotion to* the Name Divine. (3)
With these acts be not offended in mind *should*
chastizement come;
Then blame not Yama.
Contemplate essence of the holy state of liberation,
Worship the Lord, called Rama, son of king Dasratha,[5]
States Nama in humility : Quaff essence of amrita-elixir of
devotion to Him. (4) (4)

1. The holy city of Varanasi.
2. These are sacred rivers.
3. A shrine in the Himalayas.
4. A river in Uttar Pradesh.
5. 'Rama' is the most popular word for God in India. The Supreme Being is believed to have been incarnated as Rama, the son of Dasratha.

In the measure Ramkali—Composition of the Venerable Ravidas
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Parhīyai gunīyai nāmu sabhu sunīyai anabhau bhāu na darsai

One may study and contemplate *scriptures*, and listen to
God's traditional names;
Still may not be obtained sight of the Lord *realized by*
intuition and love.
How may iron without touching the philosopher's
stone turn into gold ? (1)
Lord ! noway is knot of doubt unravelled :
Lust, wrath, Maya-intoxication and envy—
These five have robbed *me*. (I-Pause)
Noway goes away such egoistic thinking : P. 974
A great poet am I, of high lineage.
A great scholar, Yogi, ascetic;
An enlightened one of great merit, a hero,
donor of charity. (2)
Saith Ravidas : None has any realization—all are like
deluded madmen.
My prop is the Name Divine; that to me is life,
breath and wealth. (3) (1)

In the Measure Ramkali—Composition of the Venerable Beṇī[1]
In the Name of the Sole Supreme Being, Realized by
the Holy Preceptor's Grace

Iḍā Pingulā aur Sukhmanā tīni basahi ik thāīṇ

The passage Ida, Pingala and Sukhmana, all in one place,
at the Tenth Door abide.
At their meeting-place is the true triple confluence,[2]
Sangam[3] and Prayag—
There the self takes its bath. (1)
Devotees of God ! there abides the Lord by Maya undefiled,
This a rare one, who has access to the Master, contemplates.
There abides the Lord undefiled by Maya. (I-Pause)

1. A Bhakta, about whose life much detail is not available. He is mentioned in connection with Divine grace shown to him, in Var 10.14 of Bhai Gurdas.
2. Beni, Tribeni at Prayag (Allahabad).
3. Confluence of Ganga and Jamuna at Prayag.

What is the mark of the Divine abode ?
There rings the unstruck sound and Word,
There exist neither moon nor sun; neither air nor water.
There arises holy teaching, by the Master's
guidance realized. (2)
There arises enlightenement, and foul thinking declines.
At the Tenth Door[1] the seeker's mind in amrita-elixir
is drenched.
Whoever realizes the mystery of this miracle,[2]
With the Supreme Divine enlightener has meeting. (3)
Unknowable, beyond limit is the Tenth Door, abode of the
Supreme Being.
Supreme over all is the house of the body, ove it is niche
of the head,
In this niche is settled the seeker. (4)
He that ever in *enlightenment* is awake never sleeps.
In his absorption will vanish the three qualities and
the three worlds.
In his heart is lodged the seed-formula of *the Nama*;
His mind turned away *from the world* in the
cosmic void abides. (5)
Whoever *in spirit* is awake, never speaks untruth;
His five senses under control keeping.
The Master's teaching in mind he bears,
His mind and body to the Lord's devotion dedicating. (6)
He that his hands as leaves, *his body* as branches considers,
Forfeits not his life on a gamble.
Of the river of demoniac *thoughts* should he dam the origin,
And turning the sun of enlightenment away from the
west *of ignorance*.
Should make it rise.
Whoever thus the uncontrollable controls,
For him flows the fountain of *ecstasy*.
Such a one with the Lord of the universe holds dialogue. (7)
At the portal then is seen the four-way facing
lamp shedding brightness.

1. The seat of superconsciousness. (original. Gaganantari = Yogic term for the seat of superconsciousness in the brain).
2. Kala = art.
Note : This hymn is full of yogic allusions, expressed metaphorically yielding varying interpretations.

Amid endless leaves of creation lies the Root-Essence.
With all his faculties there abides the Lord,
Found when the pearl of mind to jewels of breath is joined. (8)
Within the head is the lotus of Divine enlightenment,
around it lying jewels—
Inside is lodged Lord of the three worlds.
There play the holy five sounds.
With fly-whisk waving, and numerous conch-shells sounding.
By the enlightenment by the Master granted,
are crushed demons *of evil*.
Lord ! Beni for *devotion to* Thy Name supplicates. (9) (1)

RAGA NAT-NARAYAN

In the Measure Nat-Narayan-Composition of Sri Guru Ram Das P. 975

In the Name of the Sole Supreme Being, Reality Eternal,
Creator-Immanent, Above Fear, Above Rancour,
Form Eternal, Unincarnated, Self-existent, Realized by the holy Preceptor's Grace.

Merei mana japi ahinisi Nāmu Hare

My self ! day and night to the name Divine give utterance.
Millions upon millions of sins committed, are all *thereby* cast aside. (I-Pause)
God's Servants with pure feelings the Name utter and *to the Lord* make supplication.
Sins and evils all are cast out, as water takes off impurity. (1)
Singing of laudation of the mighty Lord each instant,
And uttering the puissant Lord's name by the tongue,
In a moment, an instant casts out the five incurable evils,
Lying in city of the self. (2)
God's devotees by great good luck on the Name Divine meditate.
Lord ! company of such I seek, this to me grant !
Whereby thoughtless, foolish ones *like* me may be saved. (3)
Life of the universe ! Show grace,
Save those fallen on *your* shelter.
Nanak, servant of God, seeks shelter with you.
Lord ! my honour save. (4) (1)

Rāma japi jana Rāmai Nāmi ralei

My self ! the Name repeat and to the Name be thou united.
As by the Master's guidance.
The Name Divine we have uttered.
Towards us has the Lord assumed grace. (I-Pause)
Man ! the Lord inaccessible, unknowable thou contemplate,
And in Him be merged as water in water.

God's devotees by union with God merit have attained-
To God's servants am I a sacrifice. (1)
To God's servants laudation of the supremely noble Being.
The Name Divine have sung.
Destroyed[1] is all their penury and suffering.
The five incurable sins, the five sources of evil,
In an instant by the Lord are removed. (2)
God's devotees' hearts with *His* love are filled,
As the lotus at sight of the moon.
The mind is in bloom as dancing peacocks
At sound of low clouds. (3)
For the Lord am I full of yearning;
In beholding union with the Lord find I life.
Nanak, servant of God, for the Lord feels *yearning* as an addict.
Lord ! join him to yourself, granting him bliss. (4) (2)

Merei mana japi Hari Hari Nāmu sakhei

My self ! The Name Divine, true friend thou repeat. P. 976
As feet of the holy Preceptor *in reverence* we washed,
By the Master's grace on the Name Divine
we meditated. (I-Pause)
The exalted Lord of the universe under His shelter
has kept us sinners.
Supreme Being ! shatterer of suffering of the humble !
On our tongue[2] put Thy Name. (1)
In union with the holy Preceptor, *true* friend,
The Lord's exalted merits have we low ones sung.
On us like *neem*[3] tree abiding by sandalwood, qualities of
sandalwood are bestowed. (2)
Our faults are sins of Maya-poison,
That repeatedly each instant have we committed.
Full of faults, like heavy stones *are we*—
The Lord in union with His servants has saved[4] us. (3)
Lord ! whomsoever you save, drawn away are all their sins.
Lord gracious, master of Nanak your servant !
Evil-doers like Harnakash[5] have you saved. (4) (3)

1. Lit. Crushed.
2. Mouth.
3. A tree with bitter leaves and fruit; margosa.
4. Made us swim.
5. Hrinyakashyapu, an atheist and tyrant, father of Prahlad.

Merei mana japi Hari Hari Rāma rangei

My self ! in love for the Lord repeat the *Name* Divine.
As the Lord assumed grace, by touch of the feet
of God's devotee
On the Lord have we meditated (I-Pause)
Deluded[1] over repeated births, to the Lord's shelter have
we now come.
Lord cherisher ! to your shelter have we come—
Save us great sinners. (1)
Lord ! who in union with you is not saved ?
The fallen has the Lord purified.
The calico-painter[2] who while chanting your laudation
As a sinner was *driven away*,
The Lord his honour saved. (2)
Lord ! repeatedly my self to such I sacrifice
As your laudation sing.
All abodes where has fallen dust of feet of God's servants,
Are made holy. (3)
Lord ! beyond expression are your merits,
You who are the supremely exalted Being.
Lord ! to your servant Nanak show grace,
That at your servant's feet we make reverence. (4) (4)

Merei mana japi Hari Hari Nāmu manei

My self ! from the heart repeat the Name Divine.
As the Lord of the universe assumed grace,
Our understanding by the Master's teaching to the
Name was devoted. (I-Pause)
By listening to the Master's discourse, God's servant
Divine laudation has sung.
The Name Divine our sins has cut off,
As the cultivator reaping the field. (1)
Lord ! your qualities[3] to you alone are known—
To utter Divine merits have we no power.
Lord ! unique are you—
Your qualities to you alone known. (2)

1. That is, by Maya.
2. Allusion to Namdev, the famous Bhakta. Here reference is to a well-known incident in his life.
3. Simile : applied meaning quality, merit.

In Maya-thongs much are we bound—
By repeating the Name Divine are *these* loosened.
Like the Elephant[1] caught to water by the crab,
By contemplation of the Lord are we liberated. (3)
Lord Supreme Being, Supreme Master, *even though* Yuga
after Yuga[2] we search for you,
Unknown your extent remains—
Thou Nanak's exalted Lord. (4) (5)

Merei mana kali kīrati Hari pravaṇei

My self ! in Kali-Yuga is Divine laudation the
approved *way of worship.*
As the Lord gracious showed grace, in union with P. 977
the Holy Preceptor
The Lord's Name have we repeated. (I-Pause)
Lord ! you are exalted, inaccessible, unknowable—
All on the Lord, all-beauty meditate.
Such as have your exalted glance *of grace,*
By the Master's guidance the Lord contemplate. (1)
This visible expanse by the Life of the Universe,
Lord immanent in all, is made.
It *is* as in water rise numerous waves,
That again in water are absorbed. (2)
Lord ! the extent of your creation to you alone known—
The Lord's depth beyond our knowledge.
In the heart of us children pray lodge your laudation.
That you we contemplate. (3)
Lord ! you are the ocean, Mansarovar,[3]—
All serving you fruitful are made.
Nanak, servant of God, for the Lord yearns—
Lord ! this in your grace grant. (4) (6)

In the Measure Nat-Narayan. Composition of Sri Guru Ram Das
In variable rhythm. (Partāl)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Merei mana sev saphal Hari ghāl

My self ! in serving the Lord is one's endeavour fruitful.

1. Allusion to a well-known story in Bhagavat Purāna.
2. Yuga = one of the four ages of the universe.
3. The sacred lake in Tibet, believed to yield pearls that is the feed of the swans there.

Touch[1] thou dust of the Master's feet—
Thereby shall be shattered all suffering and penury,
And by the Lord's glance of the grace shall come
bliss. (I-Pause)
The Lord His own mansion[2] has Himself decked—
The Lord's pleasure-bower, with infinite divine gems decked.
In His grace the Lord Himself into our house stepped;
The Master with the Lord, for us is the intermediary;
At sight of the Lord are we in immense bliss. (1)
From the Master came tidings of the Lord's advent.
In perfect bliss are mind and body
As tidings of advent of the beloved Lord is heard.
Nanak, servant of God by union with the Lord is in
absorption, feels blessed. (2) (1.7)

Mana milu sant-sangati shubhvantī

My self ! join congregation of the holy, of noble aspect,
And listen to *God's* joy-giving discourse, inexpressible.
Thus shall all your evil and sins be shed.
The Lord according to destiny recorded is *met*. (I-Pause)
In Kali-Yuga is Divine laudation supreme.
The understanding directed by the Master to this is attached.
To any who to it has listened, put faith[3] in it, am I
a sacrifice. (1)
Whoever joy of the inexpressible Divine discourse has tasted,
Annulled is his hunger.[4]
Saith Nanak ! God's devotees by listening to Divine
discourse are fulfilled,
And contemplating the Lord, turn the Lord's
own *image* (2) (2.8)

koī āni sunāvai Hari kī Hari gāla

O that someone were to come to relate the Lord's discourse :
To such a one would I be a sacrifice again and again.
Such a one is God's holy devotee.
Lord ! to such a one join me, that bliss may come. (I-Pause)
God's devotee His path has shown; P. 978

1. Take, grasp.
2. Implies the seeker's self.
3. (These are the two steps in the spiritual ascent mentioned in Japuji 8-12).
4. Used metaphorically for desire.

The Master the way of the Lord has indicated.
Disciples of the Master ! banish from your hearts hypocrisy.
Without guile in the Lord's endeavour engage;
Thereby be thrice blessed. (1)
Such of the Master's disciples the Lord's
approval have won,
As the Lord's immanence[1] have realized.
The Lord to Nanak, His servant has granted
the understanding,
Whereby realizing the Lord's immanence is he
immense bliss. (2) (3.9)

In the Measure Nāt-Narayan—Composition of Sri Guru Arjan Dev

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Rāma hauṇ kyā jāṇāṇ kyā bhāvai

Lord ! what know I of what wins Thy favour ?
My heart for *Thy* sight is full of yearning. (I-Pause)
Such alone are enlightened, such Thy devotees,
As Thy approval have won.
Divine Creator ! whoever has Thy grace,
On Thee ever meditates. (1)
By what Yoga-praxis, learning or meditation,
By what qualities is He pleased ?
Such a one alone is His servant, His especial devotee,
Whom with love He inspires. (2)
Such alone is the noble understanding,
enlightenment and wisdom,
Whereby not for an instant is the Lord put out of mind.
In company of the holy, as ever Divine laudation *we* chant,
Is such joy attained. (3)
As is beheld the wondrous, supremely felicitous vision
of the Lord,
Nothing else is visible.
Saith Nanak : Whoever has his rust[2] by the Master shed,
Nevermore[3] enters the womb to take birth, (4) (1)

1. Close, close at hand.
2. Used metaphorically, impurity.
3. How (may such a one enter the womb) ?

In the Measure Nat-Narayan—Composition of Sri Guru Arjan Dev
Duos
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Ulāhano maiṇ kāhū na dīyo

On none have I laid the blame[1] :
What you have done, has to my mind appeared sweet. (I-Pause)
In obedience to your command have I found joy;
In listening to your Name find I life.
In this world and the next abide you solely, Lord !
This formula from the Master have I firmly grasped. (1)
From the moment that this secret I have learnt,
Have I felt all weal and bliss.
In company of the holy, saith Nanak, is *the Lord* manifested;
None else is real. (2) (1.2)

Jā kau bhayee Tumhārī dhīr

Whoever by you has been propped,
For him is Yama's fear annulled; joy has he obtained,
And his affliction of egoism cast out. (I-Pause)
God's ambrosial word is extinguisher of burning agony,
Fulfilling as milk to the babe.
My friends devotees are to me mother and father,
Helpers and brothers. (1)
As are thrown open door-panels of doubt, is the Lord met, P. 979
And the heart's *hard* diamond by the Divine jewel penetrated.
Saith Nanak : In chanting laudation of the Lord,
store-house of merit
Are we inspired with wonder. (2) (2.3)

Apnā janu āpeh āpi udhāriyo

Himself has *the Lord* saved His servant.
Day and night[2] with His servant has He abided.
And never from the mind banished.[3] (I-Pause)
The Lord without judging His servant's aspect[4] and feature,
Or noticing his lineage,
In His grace the Name to him has granted,
And spontaneously exalted him. (1)

1. That is, for my suffering or misfortune.
2. All eight pahars.
3. Forgotten.
4. Colour, complexion (implying features, beauty of form).

Across the impassable ocean of fire has He carried him.
At His sight is Nanak in bloom,
And ever and again to Him is a sacrifice. (2) (3.4)

Hari Hari mana mehu Nāmu kahiyo

Whoever in mind to the Name Divine has given expression
Annulled are his million-fold sins in an instant
And his suffering vanished. (I-Pause)
In questing after the Lord have I turned indifferent to the world,
And in holy congregation attained Him.
Discarding all else, in the Lord solely is my devotion fixed,
And the Divine feet have I grasped. (1)
Saved are those uttering *the Name*, those listening to it;
Saved are those seeking *the Lord's* shelter.
Saith Nanak : In constant remembrance of the Lord
Have I found joy. (2) (4.5)

Charan kamal sangi lāgī dorī

In the Divine lotus feet is my heart's devotion fixed.
Thou ocean of joy ! with the supreme state pray
bless me. (I-Pause)
To Thy servant have you given your lappet to grasp;[1]
His heart by intoxication of love is gripped.
In singing Divine laudation has joy of devotion inspired *me*;
Snapped is Maya's snare. (1)
All-pervasive is the *Divine* ocean of grace;
Nothing else have I beheld.
The Lord to His servant Nanak has granted union,
His love for him diminishing never. (2) (5.6)

Mere mana japu japi Hari Nārāyaṇ

My self ! the Lord, the Preserver's Name thou utter.
Thee never from my mind be absent;[2]
May I chant your laudation day and night.[3] (I-Pause)
May I ever in dust of feet of the holy immerse myself,
And all my sins and evils be cast off.
The Divine ocean of grace all beings pervades,
And in each vessel is seen immanent. (1)

1. Implies granting shelter, support.
2. Be forgotten.
3. All eight pahars.

Recitation of texts, austerities, million-fold *forms of* worship—
None equals contemplation of the Lord.
With folded hands Nanak this boon begs;
May I become servant of Thy servant's servant. (2) (6.7)

Merai sarbasu Nāmu nidhānu

The Name Divine is my sole treasure.
By the holy Preceptor's grace found I company
of the holy. (1-Pause)
Chant Divine laudation, bestower of joy and
shatterer of suffering-
Derive thereby perfection of enlightenment.
Then are shattered to pieces lust, wrath and avarice,
And destroyed is pride, that dulls the mind. (1)
Lord, controller of the inner self, all-knowing !
What *power have I* Thy merits to express ?
Nanak, seeking shelter of Thy lotus feet, ocean of joy,
To Thee is a sacrifice. (2) (7.8)

Haun vāri vāri jāoṇ Guru-Gopāl

To the Master, cherisher of the world, am I a P. 980
sacrifice. (1-Pause)
Devoid of merit am I; you the perfect Bestower,
Cherisher of the humble, compassionate. (1)
In all states, rising, sitting, sleeping, waking
Are you to me life and breath, wealth and substance. (2)
My heart[1] deeply yearns[2] for a sight of Thee—
Nanak by Thy sight finds bliss. (3) (8.9)

In the Measure Nat-Narayana—Composition of Sri Guru Arjan Dev
In variable rhythm (Paṛtāl)
In the Name of the Sole Supreme Being, Realized by
The holy Preceptor's Grace

Koū hai mero sājanu mītu

Is there a true friend, companion
Who evermore to me the Name Divine may relate,
Whereby suffering that is contrary in nature, may be shattered ?
To such a one would I dedicate mind, body and
consciousness. (1-Pause)

1. Mana.
2. Thirsts.

A rare one has *the Lord* made His own,
Whose heart[1] to the Divine lotus feet is joined.
By grace is granted *utterance of* Divine laudation. (1)
By devotion is won the great objective of life.
Thereby are millions of the fallen purified.
Nanak, servant of God, *to the Lord* is a sacrifice. (2) (1.10) (19)

In the Measure of Nat-Narayan. Composition of Shri Guru Ram Das

Ashtpadiyan (Octets)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Rāma mere mani tani Nāmu adhārei

The Lord is prop of my mind and life.[2]
For an instant, a moment without serving
the Lord can I not live—
By the Master's guidance the Name I contemplate. (I-Pause)
On the Name Divine I meditate; to the Name is my love attached.
The Lord to the humble is gracious—
Such by the Master's Word has He exalted. (1)
Mighty Lord,[3] Life of the World, Maya's consort;[4]
inaccessible, of unknowable extent !
One sole humble supplication to the Master I make :
May I *be blessed* to wash feet of the holy. (2)
The thousands of eyes *of creation* are the Lord's-
Of the Lord sole and unique.
The thousands of forms too are the Lord's, the sole Lord,
That by the Master's teaching saves. (3)
By the Master's teaching is attained the Name Divine—
The Name Divine in heart I cherish.
Supremely sweet is the Lord's discourse;
Contemplating Him like one dumb I take delight. (4)
The tongue[5] delights of duality tastes,
That to avarice and evil-doing are attached.
By the delight in the Name Divine that by the
Master's teaching is tasted,
Are tastes of all other delights rejected[6] (5)

1. Mana.
2. Body.
3. Madhusudan = slayer of the demon Madhu. an attributive name of Krishna, implying God.
4. Attributive name of Vishnu = God.
5. The palate implied.
6. Forgotten.

By the Master's teaching is acquired wealth of the Name Divine;
Listening to which are all sins annulled.
Yama that is Dharmaraja[1] approaches not
the Lord's beloved devotees. (6)
With each breath, by the Master's guidance, P. 981
The Name I contemplate.
Each breath that without *contemplation of* the Name passes,
Is wasted, worthless. (7)
Lord ! this humble one to Thy shelter has come ;
In Thy grace, grant him union with God's devotee.
Nanak, servant of God's servants avers :
Of God's servants am I a humble slave.[2] (8) (1)

Rāma ham pāthar nirgunīyārei

Lord ! stones devoid of merit are we :
In your grace with the Master have *you* granted us union;
By the Master's Word are we stones saved. (I-Pause)
The holy Preceptor in our mind has confirmed the Name delectable,
Sandalwood supremely fragrant.[3]
Repute of the Name, supremely fragrant in ten
directions has resounded. (1)
Thy discourse, above Maya's three qualities is
found supremely sweet,
As the Master's noble word I call to mind.
As is sung Divine laudation, the Master thereby has saved me. (2)
By union with the Master, of discriminating wisdom,
of equable gaze,
Are all doubts removed.
By union with the holy Preceptor is attained the supreme state—
To the Master am I a sacrifice. (3)
Involved in hypocrisy have we wandered along—
The world by avarice and hypocrisy in evil is caught :
Thereby comes suffering in this world and the next,
And Yama, agent of death, strikes blows on the head. (4)
As day dawns, *man* calls to mind various involvements,
That are expanse of Maya-poison.
As comes night and the dream-state he enters,
In dream too this suffering he recalls. (5)

1. The celestial judge doling out retribution.
2. Lit. Drawer of water.
3. Sandalwood among sandalwoods.

Man in alkaline soil has cast seed of falsehool;
Of falsehood shall his grains' heap be.
Reprobates[1] ever are hunger-gripped;
Brutal Yama at their door keeps standing. (6)
Egoists are under heavy debt of evil,
That by contemplation of the Master's Word is paid off.
Thereby are all debts and creditors made *the devotee's*
servants and worshippers at his feet. (7)
The Lord of the universe has all creatures raised,
And the halter driven through their split noses.[2]
Saith Nanak : Any way the Lord draws them they move,
As may please the beloved Lord. (8) (2)

Rāma Hari amritsari nhāvārei

The Lord in the ambrosial Divine Pool gave us bath.
Enlightenment granted by the holy Preceptor is the
noblest of holy baths,
Whose contact *our* sins and evil-doing has annulled. (I-Pause)
Great is the merit of holy congregation, wherein instructed,
Even a parrot saved the courtesan;[3]
As *Krishna*, pleased with the hunch-backed Kubija[4]
imparted his touch,
With her in company, heaven he entered. (1)
The *sinful* Ajamal[3] out of love for his son, uttered 'Narayana'.
As his devotion pleased the Lord, Yama's minions were
chastized and driven off. (2)
Man utters holy texts and to others relates them,
Yet contemplates not his own utterance.
In holy company comes firmness of faith—
The Lord by His Name liberation grants. (3)
While life and body is sound, man considers not anything.
But when fire engulfs house and home.
This drawer of water seeks to sink a wall. (4)
Never to a misbeliever in heart be joined, who of the
Name Divine is forgetful. P. 982

1. Sakta.
2. (The image is from pack animals with a halter driven through their noses to keep them check).
3. Reference to a well-known tale in Bhakti lore.
4. A woman, saved by Krishna.

The misbeliever's[1] word like the scorpion stings—
Discarding him far and farthest go. (5)
Many to such are deeply attached—
But in company of the holy *alone* are they ennobled.
Those that in the Master's Word put faith, the Lord's
love have won. (6)
In earlier births love for the Lord in small measure
we cherished,
Whereby now by the Master's grace amrita-elixir
have we obtained,
In joyful singing and contemplation engaged. (7)
Lord beloved, deep red-dyed,[2]
Thine are all forms and hues.
Each creature has the hue[3] Thou dost impart;
What of it can the poor creature Nanak contemplate ? (8) (3)

Rāma Guru-Sharani Prabhū rakhwārei

By *placing the devotee under* the Master's shelter the Lord saves.
When the elephant[4] by the crab was driven,
The Lord lifted him *above water*, saved him. (I-Pause)
Noble are the Lord's servants, as devotion to the Lord in
mind they cherish.
The Lord with the devotees' faith is in love, and His
servants' honour saves. (1)
As God's servant in service to the Lord engages,
All creation he views as Divine manifestation.
Then the sole Supreme Being, solely strikes his view;
All creation with equable glance he views. (2)
The Lord in all spots is pervasive :
The whole world He views as the Lord's handmaid.
The Lord gracious bestows grace;
Even in stones worms has He created *and cherishes*. (3)
The musk-deer deluded shakes his horns,
Not knowing the fragrance is within himself.
In forests and wilds to exhaustion have I sought the Lord—
The Master, perfectly endowed to the self brings liberation.[5] (4)

1. Sakta.
2. (Implies glow of beauty).
3. (Implies spiritual state).
4. Reference to a well-known story in Bhakti—lore.
5. Lit. Takes across the water.

The holy Word is the true Master, the Master's *image*
the holy Word.
In the holy word is pervasive amrita.
What the Master's Word teaches, in that the devotee puts faith;
Thus manifestly the Master liberation grants. (5)
All is the Lord, in all directions spread:
Apportioning to each self what it has sown :
As by tormenting the devotee Chandrahans[1],
Dhrishtbuddhi[1] set his own house aflame with a brand. (6)
The devotee from inmost heart cherishes the Lord;
The Lord with each breath watches over the devotees.
By His grace in devotion He confirms *the devotee*;
And for the sake of His devotee saves the world. (7)
The Lord is His own sole *Master*, Himself creation He exalts.
Saith Nanak, servant of God : Solely is He manifest :
In His grace liberation grants. (8) (4)

Rāma kari kirpā lehu ubārei

Lord ! in Thy grace save me,
As was Draupadi's[2] honour, dragged by evil-doers,
Saved by the Lord. (I-Pause)
Beloved Lord ! we your servants that are beggars at Thy door,
one boon of Thee beg :
Ever for the holy Preceptor may I be full of reverence,
Who joining *the devotee* to the Lord, may exalt him. (1)
The reprobate's[3] actions are like churning of water—
Water he ever churns.
By joining holy congregation is attained the supreme state,
And butter[4] with gusto is tasted. (2)
Egoists ever their limbs bathe, and rubbing their body, P. 983
deck it.
The holy Preceptor's teaching to their hearts has not appealed—
Hollow is all their fine self-decking. (3)
Sister-devotees, step you on elegantly, contemplating the
Lord's merits.

1. Reference to story of two rival rajas, the evil-doer suffering through his own evil intentions.
2. The Pandava princess, sought to be dishonoured in open court by Duryodhana, the Kaurava King.
3. Sakta.
4. Symbolizes spiritual bliss, as against 'churning water'.

Service rendered under the Master's guidance has pleased
the Lord :
The holy Preceptor the vision of the Lord beyond knowing,
to me has granted. (4)
All creation[1] are females, the Lord the Sole Male.
As dust of *feet of* the holy *my* heart has pleased,
In association with the holy has the Lord saved us. (5)
Over hamlets and cities though have I wandered;
God's devotees in their hearts alone have sought Him.
Arousing in *me* devotion, the Master to the Lord has united *me* :
Thus the Master, *image of* the Lord has saved *me*. (6)
By contemplation of the holy Preceptor's Word
Is the yarn of breath purified.
Entering the innermost self[2] have we quaffed amrita-elixir,
And without eyes *of flesh* beheld the world. (7)
Lord ! your qualities beyond expression by me lie;
Thou the mansion, we small insects.
Prayeth Nanak : In your grace to the Master unite me,
That by utterance of the Lord's Name, my mind poise
may attain. (8) (5)

Mere mana bhaju Thākur agam apārei

My self ! to the Lord inaccessible, of unknowable
extent be devoted.
Us sinners, meritless in extreme, the Master in his
grace has saved[3]. (Pause)
To the holy, the Master dearly loved. that I have found,
This supplication I make :
Pray grant me capital and wealth of the Name Divine,
That all desire[4] and suffering may annul. (1)
All these five-the moth, the deer, the humming-bee,
the elephant and the fish— .
By one sense alone are entangled and destroyed;
In *man's* body lie the five powerful goblins[5]—
The holy Preceptor alone *from these* may save. (2)

1. Females and males.
2. One's own home.
3. Carried across the water.
4. Hunger.
5. The five sources of evil are meant.

Shastras and Vedas have we studied; sages *like* Narada
too have proclaimed this :
Recite the Name Divine, thereby the supreme state attain;
By way of holy congregation does the Master
liberation grant. (3)
With love for the Divine Beloved are we inspired,
As the lotus on beholding the sun.
Or, as peacocks on hills and mountains dance,
As low clouds they behold. (4)
Drench the reprobate[1] profusely with amrita—
All his branches and flowers poisonous shall grow.
The more *a good person* to the reprobate[4] shows humility,
The more will he become provocative
And emit foul-tasting poison. (5)
With the holy abide in unison—always words of merit,
Full of fellow-feeling they utter.
As the holy meet the holy, is the heart in bloom,
Like as the lotus in beauty shines by touch of water. (6)
The passion of avarice is like dog's rabies—
A rabid dog infects all others
As was the news broken in the Lord's court,
Such the Master with sword of enlightenment has killed. (7)
Lord ! save me, save me; in your grace save !
Saith Nanak : No other prop have I—
The holy Preceptor alone may save me. (8) (6)

(Set of six hymns-I)

1. Sakta.

RAGA MALI-GAURA

In the Measure Mālī-Gauṛā—Composition of Sri Guru Ram Das

In the Name of the Sole Supreme Being, Reality Eternal,
Creator-Immanent, Above Fear, Above Rancour,
Form Eternal, Unicarnated, Self-existent,
Realized by the holy Preceptor's Grace.

Anik jatan kari rahei Hari antu nāhīṇ pāiyā

Despite innumerable efforts, unknowable remains
the Lord's extent—
To the Lord inaccessible, of fathomless mystery,
The Divine Monarch, I make obeisance. (I-Pause)
Beings actuated by lust, wrath, avarice, attachment,
ever are wrangling.
Lord ! To Thy shelter have we come , we your humble
supplicants. (1)
Lord, whose name is beloved of devotees,
Those seeking your shelter you cherish.
The devotee Prahlad[1] caught by Harnakash
By the Lord was protected and saved. (2)
My self ! to attain to the *Divine* Mansion, the Lord,
Shatterer of all suffering contemplate.
The Lord, shatterer of fear of transmigration,
By the Master's teaching is attained. (3)
Laudation of the Lord, purifier of the humble, shatterer of fear of
His devotees,
Have we sung.
Pearl-string of the Lord round our heart have we worn—
In the Name is Nanak, servant of God, absorbed. (4) (1)

Japi mana Rāma-Nāmu sukh-dātā

My self ! The Name Divine, bestower of joy contemplate.

1. The child-devotee, son of the demon-king Harinyakashyapu (Harnākash).

By joining the holy congregation found I joy in God,
And by the Master's guidance, realized the Lord. (I-Pause)
By great good fortune the Master's sight I had—
By contact with the Master was the Lord realized.
Cast out was impurity of foul thinking,
As in the Divine ambrosial Pool I bathed. (1)
Blessed are the holy that the Lord have attained—
With them shall I make converse[1] about the Lord.
Touching their feet, ever shall I supplicate them :
Pray to the Lord, dispenser of rewards for deeds, unite me. (2)
By *good fortune* on the forehead recorded is attained
the holy Preceptor—
By the Master's words are mind and body charmed.
As union with the Lord came, was found joy,
And annulled were sins and evils. (3)
Great is the state of those that by the Master's teaching
The Divine elixir have obtained;
By great good fortune is attained dust *of their feet*—
Nanak, servant of God, at their feet is fallen. (4) (2)

Sabhi siddh sādhik muni-janāṇ mani bhāvanī Hari dhiyāiyo

Accomplished Yogis,[2] Yoga-practitioners,[3] sages P. 985
With heart's devotion on the Lord have meditated;
But of the Supreme Being of limitless extent,
Beyond comprehension, the Master alone realization
has granted. (I-Pause)
We low ones mean deeds have performed, and the Divine
Monarch not contemplated.
The holy Preceptor with the Lord has granted us union,
And in an instant our bonds loosened. (1)
As by the Lord inscribed in primal time, by the Master's teaching
Was love for the Lord formed.
The concert of five instruments[4] at the Divine Portal rang,
As was sung paean of joy at union with the Lord. (2)
The mighty Name of the Lord, purifier of the fallen
By the unfortunate is missed.

1. Query.
2. Siddhās.
3. Sadhakas.
4. (These are instruments made from wire, leather and metal, pitchers to sound and instruments blown into).

Such in birth through the womb rot,
As salt in water dissolved. (3)
Lord inaccessible, grant wisdom
That to the Master's feet my heart I attach;
To the Name Divine may I abide attached;
May the servant Nanak in the Name remain absorbed. (4) (3)

Merā manu Rāma-Nāmi rasi lāgā

To joy in the Name Divine is my heart attached;
By attaining the Master is lotus of the heart abloom;
By utterance of the Lord's Name are fled doubt
and fear. (I-Pause)
My heart in fear *of the Lord* and loving devotion is absorbed;
My mind sleep-involved by the Master's teaching is awakened.
Shattered are sins and has come peace,
As by good fortune is the Lord in heart cherished. (1)
The egoist's devotion is frail Kasumbha[1] *dye*—
Like the Kasumbha only for four days glowing—
In an instant shattered into torment falling,
By Dharmaraja chastized. (2)
Company of the holy and love for God's devotees is fast,
As thickly-laid madder[2] dye.
However much may the body's vesture be torn,
Fast-sticking[3] remains the Lord's auspicious dye. (3)
By the dye given by the Lord comes approbation
from the Master,
As is put *on the self* the glowing red dye *of devotion*.
Nanak, servant of God, washes the feet of such
As to the Divine feet are devoted. (4) (4)

Merei mana bhaju Hari Hari Nāmu Gupālā

My self ! to the Lord's Name, cherisher of the world,
be devoted.
My mind and body in devotion to the Name Divine is absorbed;
My understanding by the Master's teaching joy-filled. (I-Pause)
By the Master's teaching on the Name meditate;
Rosary of the Lord's Name in the mind tell.
Those with *such fortune* on the forhead inscribed,

1. A flower yielding a pale red dye, symbolizing inconstancy.
2. Majīṭh.
3. Remains unwashed.

With the Lord, wearer of garland of wild flowers[1]
have found union. (1)
Of those meditating on the Name Divine are all impediments removed.
Yama approaches them not, as those protected by the Master,
By the Lord are cherished. (2)
Ignorant are we children; the Lord *like* mother and
father is our cherisher :
Our hands into Maya-fire are we ever thrusting;
The Master, compassionate to the humble, saves us. (3)
Numbers of the impure, purified have become—
All sins by Divine laudation are burnt.
As is met the Master, is the heart joy filled.
Nanak, servant of God, by the holy Word is in bliss. (4) (5)

Merei mana Hari bhaju sabh kilbikh kāt

My self: to the Lord in love be devoted and all P. 986
thy sins annul.
By guidance of the Master, perfectly-endowed, the Lord in my
heart have I cherished :
May my head on the Master's path lie. (I-Pause)
Whoever to me of the Lord discourses,
My heart cut to bits to him, would I dedicate.
The Master, perfectly-endowed, with the Divine Friend has granted
me union—
For the Master's Word am I a sold slave.[2] (1)
Much charity on the sun entering the capricorn sign at Prayag[3]
have people given away.
And into twain cut the body[4] :
Without *devotion to* the Name Divine is liberation not attained,
Even though much gold[5] *from the boiled figure* be given away
cut in bits. (2)
By chanting by the Master's guidance, Divine praise and laudation
Are the mind's door-panels thrown open;
Shattering confinement in the Three Qualities[6] are doubt and fear fled,
And pitcher of the world's conventions[7] shattered. (3)

1. Ban-māla (wearer of garland of wild flowers, an attributive name of Vishnu, here symbolizing God).
2. Be sold from shop to shop.
3. Prayag has the holy bathing-spot of Tribeni. On the first of the month of Māgh (Jan-Feb.) which is held sacred, charity is dispensed there to bring merit.
4. This form of self-immolation was believed to bring much merit.
5. A golden image boiled in oil used to be given away in charity in bits.
6. See Glossary.
7. Conventional restraints against taking to hermit's life are implied.

In Kali-Yuga such the Master, perfectly-endowed have attained,
As on forehead *such as good fortune* since primal
time carry recorded.
Nanak, servant of God, amrita-elixir has quaffed,
Whereby is satisfied all his hunger and thirst.[1] (4) (6)

(Set of six hymns-I)

In the Measure Mālī-Gaurā—Composition of Sri Guru Arjan Dev

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Re mana tahal Hari sukh sār

My self ! in service to the Lord *lies* the essence of joy.
False is service elsewhere, *as consequence of which*
Yama ever blows on the head strikes. (I-Pause)
Those with such destiny on the forehead inscribed,
To holy company congregate.
The world across the ocean of existence is carried by the
illimitable Lord's devotees. (1)
Ever at feet of the holy render service, discarding avarice,
attachment, evil-doing.
Discard all hope *centred in* other *than* God—
In the sole formless Lord centre *your* hope. (2)
Misbelievers[2] in illusion lost, by the Master uninstructed,
In deep darkness remain involved,
What in primal time is determined, must happen—
None to efface it. (3)
Unknowable is the Lord's manifestation[3] of innumerable,
limitless names.
Saith Nanak : Blessed are the persons
Who the Name Divine in heart cherish. (4) (1)

Rāma-Nām kau namaskār

To the Name Divine I bow,
By utterance of which comes liberation; (I-Pause)
Whose contemplation ends worldly anxieties,
By whose contemplation comes release from bonds;
Whose contemplation the thoughtless into the wise turns,
Whose contemplation to the whole family brings liberation; (1)

1. Used symbolically for desire.
2. Sākta.
3. Form.

Whose contemplation banishes fear and suffering,
Whose contemplation misfortune wards off,
Whose contemplation sins annuls,
By whose contemplation is ended agony; (2)
Whose contemplation to the heart gives bloom,
Whose contemplation makes Maya one's handmaid,
Whose contemplation at the end brings liberation. (3)
Purifier of the fallen is the Name Divine,[1]
That to millions of devotees has brought liberation.
I, humble one to shelter of God's lowest servants[2] have come.
May Nanak's forehead at feet of the holy *rest*. (4) (2)

Aiso sahāī Hari ko Nām

The Name Divine is such *a true* helper,
By whose devoted contemplation in holy congregation are all objectives fulfilled. (I-Pause)
It is, as boat to the drowning, P. 987
As oil to lamp extinguishing,
As water to one burning in fire,
As milk in babe's mouth; (1)
As brother befriending one in battle,
As food provided by the mother to the hungry,
As to the crop pouring rain,
As protection under tiger's[3] shelter; (2)
As one uttering Garuda-spell no fear of snake has;
As the parrot in cage by the cat is not swallowed.
Cherishing as to the crane that in mind her eggs contemplates,
Saviour as the grain lying near hub of the quern is *safe*. (3)
Great is the Lord's laudation; of that little have I expressed.
Lord ! Thou inaccessible and fathomless art.
Lofty, great, limitless—
Saith Nanak, by contemplating Him swims even iron.[4] (4) (3)

Ihī hamārai saphal kāj

Thus shall come fulfilment of my objectives :
Cherish this servant of yours. (I-Pause)

1. See Glossary
2. Slaves' slaves.
3. Implies heroic protector.
4. Used symbolically for sinners.

May my forehead at feet of the holy rest;
With my eyes *your* sight may I behold night and day;
May my hand serve the holy;
May my life, mind and body to the holy be dedicated. (1)
In the holy may my heart's love be fixed;
May qualities of the holy in my mind be lodged;
May command of the holy to me appear sweet;
May my heart's lotus at sight of the holy blossom. (2)
With the holy may I abide—
For the holy cherish I excessive desire.
May words of the holy be my mind's spell;
By grace of the holy may my evil be destroyed. (3)
Such is my practice to gain liberation and the
Nine Treasures;[1]
Lord ! in your grace this boon grant me.
Lord ! to Nanak show compassion,
That feet of the holy in my heart I cherish. (4) (4)

Sabh kai sangī nāhīṇ dūri

The Lord abides with all, *from none* far,
Almighty, ever-present. (I-Pause)
In hearing His Name find I life;
Thus is shattered suffering, and in joy I rest.
All treasures[2] with the Lord lie—
Him serve the sages. (1)
In His abode is contained all creation.
None unrequited by Him remains,
All creation He cherishes :
Ever the Lord gracious you serve. (2)
He in whose court ever is dispensed true justice;
Above desire, under no one's obligation standing,
By whose will is all accomplished—
My self ! Him thou contemplate. (3)
To the holy congregation am I a sacrifice.
Liberated is whoever attains it.
To Nanak this boon has the Lord granted :
His mind and body to the Name remain attached. (4) (5)

1. See Glossary.
2. The 'Nine Treasures' implied. (See Glossary).

In the Measure Mālī-Gauṛā—Composition of Sri Guru Arjan Dev
Duos
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Hari Samrath kī sharnā

With the Lord Almighty I take shelter.
The sole Lord, almighty, is my life, body,
Wealth and capital. (I-Pause)
In contemplating Him attain joy eternal—
Such is life's objective[1].
The Lord, subtle essence and palpable form,
In all spots is pervasive. (1)
Discarding all wordly concerns and evil, P. 988
Ever Divine laudation sing.
Nanak with folded hands this boon begs :
Grant *me* devotion to Thy Name. (2) (1.6)

Prabh samrath Dev apār

Divine Lord, limitless, almighty !
None Thy mervels knows, that endless, limitless are. (I-Pause)
In an instant He makes and unmakes—
Creator and destroyer.
To all creation that He has raised,
Boons the provider grants. (1)
Mighty[2] Lord, lofty, unknowable,
Thy servant to *seek* Thy shelter has come.
From the impassable ocean of existence extricate him—
Nanak, Thy servant, ever *to Thee* is a sacrifice. (2) (2.7)

Mani tani basi rahei Gopāl

The Lord in my mind and body is abiding—
Friend to the humble, His devotees' beloved,
ever gracious. (I-Pause)
In the beginning, in midst of time and at the end
Thou alone art real—
None other than the Lord exists.
The Lord alone in all worlds is pervasive.

1. Lit. Root, origin.
2. Murāri = an attributive name of Krishna, implying victory over a demon, here symbolizing Divine might.

By the ear *listening to* the Lord's laudation, by the eyes
having His sight,
By the tongue Divine laudation may I utter.
May Nanak be ever a sacrifice to you—
To your Name grant *me devotion*. (2) (3.8)

In the Measure Mālī-Gauṛā—Composition of the Venerable Bhakta Namdev

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Dhani dhanni o Rāma benu bājai

Blessed be God's flute[1] playing,
Its sweetest unstruck tune arising. (I-Pause)
Blessed is ram's wool !
Blessed the blanket worn by Krishna. (1)
Blessed art thou mother Devaki,[2]
In whose home *was born* the Lord, Master of Lakshmi[3]. (2)
Blessed the forest of Brindabana,[4]
Where disported the Lord. (3)
As the flute plays, are kine grazing;
And Nama's Master in joy disports. (4) (1)

Mero bāpu madho tūṇ dhan kesau sānwalīyo bīthulāi

Father Vishnu[5], of beautiful hair, swarthy Vithal[6]. (I-Pause)
Bearing the disk in hand from heaven didst Thou come,
And saved the Elephant's life[7].
In Duhsasana's assembly Draupadi[8] Thou saved,
As she was being disrobed. (1)
Gautama's wife Ahalya[9] didst Thou save;
How many hast thou purified and saved !
Namdev, depraved and low of caste[10],
To Thy shelter has come. (2) (2)

Note : (This hymn is an ecstatic expression of joy in God, here expressed through the Krishna image).

1. The flute is associated with Krishna, here symbolizing the ecstasy felt in nature.
2. Name of Krishna's mother.
3. Vishnu, whose incarnation Krishna is believed to be.
4. The forest near Mathura, scene of Krishna's youthful pranks.
5. Madho = Madhava.
6. The Marathi name of Vishnu, here imaged as Krishna of the swarthy hue.
7. Reference to the Puranic story of the Elephant saved from the Crab, as it prayed for rescue.
8. Draupadi was the Pandava Princess, dragged into court by Duhsasana, brother of Duryodhana, and sought to be disrobed in public.
9. Ahlya was the wife of Gautama, a rishi. She was turned to stone for her sin, but was restored to the human form by the touch of Rama's foot.
10. Namdev's caste was low, according to the Hindu caste code.

Sabhai ghat Rāmu bolai Rāmā bolai

In each being[1] sounds the Lord;
Whose other than God's is the sound ? (I-Pause)
Of the self-same clay are made the elephant and the ant—
Of many varieties are the vessels.
In stationery trees, in moving creatures, in worms and moths,
In each being is the Lord pervasive. (1)
In the illimitable Lord fix your thoughts;
With all else give up attachment.
State Nama[2] in humility, now that all desire I have discarded,
What distinction is there between the Lord and
His slave ? (2) (3)

1. Vessel.
2. (Short for Namdev).

RAGA MĀRŪ

In the Measure Mārū—Composition of Sri Guru Nanak Dev P. 989

Quartets

SCORE 1

In the Name of the Sole Supreme Being, Reality Eternal,
Creator-immanent, above Fear, above Rancour.
Form Eternal, Unincarnated, Self-existent, Realized by the holy Preceptor's Grace

Sājan Terei charan kī hoe rahāṇ sad dhūri

Sloka

Divine Friend, may I ever abide becoming dust of Thy feet !
Saith Nanak : Seeking your shelter, ever I behold you present by my side. (1)

Shabda[1]

Pichhuh rātī saddaṛā Nāmu khasam kā lehi

Those that in the later part of night hear the call,
And the Lord's Name utter,
During the day and provided with tents, umbrellas, curtains
And provided equipped chariots[2].
Those that on Thy Name have meditated,
Dost Thou invite to union with Thyself. (1)
Master ! devoid of good actions, false *at heart* am I.
Deprived of *devotion to* Thy Name, my mind is blind, lost in illusion. (I-Pause)
By indulgence in pleasures has *our* suffering increased :
Mother mine ! this by destiny pre-recorded comes.
Few are my joys, great my suffering—
In suffering is my life passed. (2)

1. Shabda, lit. Word, in the Sikh religious tradition stands for a hymn or sacred composition.
2. Symbolizes joy, honour and exaltation.

What sequestration more *agonizing* than sequestration
from the Lord ?
What union greater than union *with the* Lord ?
Laud the Lord who the play of the world has enacted. (3)
By good fortune has come about union with *the Lord*,
But this body in pleasures is involved.
Saith Nanak : The alienated ones that after union
get separated,
May attain union again. (4) (1)

Mili māt pitā pind kamāiyā

By union of mother and father is the body acquired.
In that has the Creator His decree recorded :
Recorded therein is His grace, light[1] and exaltation,
But in conjunction with Maya have we lost our senses. (1)
My ignorant mind ! why be proud ?
When it pleases the Lord, the departure shall
come about. (I-Pause)
By discarding of pleasures comes joy in serenity.
The *body's* abodes are to be left, none in these shall abide *for ever*.
Were one to return to the world,
Would one consume some part of one's substance and
keep the rest. (2)
Man decking his body, wears silks,
Issues numerous commands,
Sleeps in comfortable bed—
When *Yama's* hand grips him, what good wailing ? (3)
Man's house is in a whirlpool,
Tied *to him* are stones of sins, debarring swimming.[2] P. 990
Fear of God is the ship that may carry the self.
Saith Nanak : This to rare ones alone is provided. (4) (2)

In the Measure of Mārū—Composition of Sri Guru Nanak Dev

SCORE 1

Karṇī kāgadu manu maswāṇī burā bhalā due lekh pae

The self engaged in action is the paper, the mind the ink :
On this paper are inscribed bad and good records both.
As our accumulated actions guide, we move—
Lord, endless are Thy qualities. (1)
Mad man ! Why dost not bring *this* to mind ?

1. Illumination (Jnān) is implied.
2. He cannot swim.

By thy indifference to the Lord are all thy
merits destroyed.[1] (I-Pause)
Our nights and days are like snares, each hour a noose.
With delight dost thou[2] pick up grain, ever caught;
Thoughtless one, by what merit shalt find release ? (2)
The body is the forge, the mind the iron;
Therein are blazing five fires.
In that is *burning* charcoal of sin;
Burnt is the mind; anxiety is the forceps. (3)
The self turned charred iron, can again turn gold,
Should such a Master be met.
Should he impart amrita of the sole Name,
The mind then finds poise. (4) (3)

Bimal majhāri basasi nirmal jal padmani jāwal re

Inside the pure water of the pool abide both lotus and algae.
The lotus abiding in company of algae and the water,
Yet by their pollution is untouched. (1)
Frog ! never shalt thou acquire illumination.
Eating of these weeds, though in pure water abiding,
Thou yet knowest not of amrita. (1-Pause)
The frog in water ever abides, not so the humming-bee
Yet from a height the fragrance[3] *of the lotus* it smells.
Lotus buds too from far, by sensing the moon, bow to it. (2)
Thou frog ! clever with thy *place* in water listen :
In milk lie amrita, sweetness of sugar and honey :
Thy nature thou dost not discard, like the flea,
That is in love *with blood*, discarding milk. (3)
With the wise live the ignorant, who to Vedas and Shastras, listen,
without avail :
Thus thy character thou givest not up, as cur's tail
that is not straightened. (4)
Those that are hypocrites, to the Name are not attached;
Others at the Divine feet *bow*.
Saith Nanak : Each receives what is primarily recorded :
With the tongue the holy Name you utter. (5) (4)

1. Rot.
2. (Man symbolized here as bird).
 Note : Here symbols of lotus, frog, flea etc. are used to emphasize unattachment to the world on the one hand and worldliness on the other.
3. Quality.

Patit punīt asankh hohi Hari charnīn manu lāg

Sloka : By attaching their heart to the Divine feet,
Are numberless *seekers* made pure.
The Name Divine equals the sixty-eight bathing-spots :
This *comes to* such as have good fortune on forehead recorded. (1)

Shabda[1]

Sakhī sahelī garbi gahelī

My sister-friend. pride-gripped,[2]
Listen to the narrative of the Lord, bringer of joy. (1)
Mother mine ! to whom shall I relate my suffering ?
In separation from the Lord my heart finds not rest :
Mother ! how may I comfort it ? (I-Pause)
Unlucky wife[3] am I, deeply distressed :
Gone is youth, that gives the woman regrets. (2)
Lord ! Thou art all-knowing, loftiest of the lofty :[4]
Thee shall I serve; Thy servant am I. (3)
Saith Nanak : Such is my concern ;
How without His sight shall I have bliss with the Divine lover. (4) (5)

Mull-kharīdī lālā golā merā nāuṇ sabhāgā

A bought slave am I, my name the Fortunate : P. 991
By the Master's Word in the market sold;[5]
As directed, have I engaged myself *in task.* (1)
What cleverness can Thy servant show ?
The Lord's commands can I not perform well. (I-Pause)
My mother a slave ; a slave my father—
A slave's progeny am I.
My slave-mother dances, my slave-father sings *in devotion to Thee*[6] :
Divine King, Thy devotion I too perform. (2)
Lord ! shouldst Thou need a drink of water, that I shall fetch;
Shouldst Thou desire for food, *grain* shall I grind.
The fan shall I wave, Thy feet rub,
And ever utter Thy Name. (3)

1. See note 1 to the opening hymn in this raga.
2. Symbol for man in the spiritually-unawakened state
3. Symbol for one without devotion.
4. (Top of all mountains).
5. That is, the Master's Word has enslaved me.
6. (This is expression of devotional ecstasy).

Nanak is an ungrateful slave[1] :
Shouldst Thou pardon him, in it lies Thy greatness.
Since beginning of time and the Yugas, Lord of grace,
provider art Thou—
Without *Thy grace* is liberation not attained. (4) (6)

Koī ākhai bhūtanā ko kahai betālā

*Some brand me as a ghost, some goblin;
Some call me man : Nanak is a simple, humble man. (1)
Nanak is mad after the Divine King, after Him crazy.
Other than the Lord recognize I none. (I-Pause)
To be really crazy is to be fear-crazed of God,
And other than the Lord, none other to recognize. (2)
A man would be mad *after God*, if in this one sole task
he were to engage :
He should realize the Lord's command and other kind
of understanding discard[2]. (3)
Truly mad *after God* would he be, should he love the Lord,
Should look upon himself as foul,
And the rest of the world as good. (4) (7)

Ihu dhanu sarb rahiyā bharpūr

This wealth *of the Name* is all-pervasive :
Egoists stray, taking to be far. (1)
In our heart lies that wealth and capital,
That saves[3] whomsoever Thou dost grant it. (I-Pause)
This wealth neither is lost, nor carried away by thief ;
This wealth neither sinks, nor brings on any penalty. (2)
Behold the merit of this wealth :
Thereby each day in poised ecstasy[4] is passed. (3)
Brother man ! listen to a unique secret :
Without this wealth none the supreme state has attained. (4)
Saith Nanak : By contact with the holy Preceptor, who the
discourse of the inexpressible Lord relates,
Is this wealth attained. (5) (8)

1. Said in humility-one that is negligent of devotion.
**Note* : This hymn is said to be associated with the imputation of madness to Guru Nanak Dev after the revelation came to him at Sultanpur Lodhi
2. What other understanding should he have ?
3. Carries across the water.
4. Sahaj.

Sūr-saru sosi lai som saru pokhi lai jugati kari maratu
su sambandhu kījai

Dry up the channel of *passion*[1] strength the channel of *poise*[2]—
By such praxis of breath join these *to the seat*
of superconsciousness[3].
By such praxis restrain the mind nimble as fish—
Then shall not the swan of life fly away, nor the
body's wall collapse. (1)
Ignorant man ! for what into illusion art fallen ?
The immaculate fount of perennial joy hast thou
not contemplated. (I-Pause)
Catch and burn thou *the passions* irresistible,
Catch *the mind* irrepressible, restrain it;
Discard doubt—Thus shall thou quaff amrita.
By such praxis restrain the mind nimble as fish—
Then shall not the swan of life fly away, nor the
body's wall collapse. (2)
Saith Nanak : Folk ! whoever from his heart P. 992
the Lord contemplates,
With each breath amrita quaffs.
By such praxis restrain the mind nimble as fish—
Then shall not the swan of life fly away, nor the
body's wall collapse. (3) (9)

Māyā muyī na manu mūā saru lehrī mai matu

Neither is Maya suppressed, nor the mind from
Maya restrained—
In the lake of intoxication of the ego are waves *rising*
Such a ship alone this water can cross and keep steady
As with the cargo of truth is laden.
The Divine pearl in the mind is lodged;
As is the mind restrained,
By truth no crack in it is formed.
The ruler[4] by his good qualities on the throne can last,
As through fear of God in the five good qualities[5]
is he absorbed. (1)

1. Original, Channel of the sun (reference here and subsequently to hathayoga symbols).
2. Channel of the moon (as above).
3. Spiritual experience through terminology of hatha-yoga is expressed.
4. Interpreted also as the self.
5. (These are truth, contentment, compassion, righteousness and poise).

Friend ! take not the holy Lord to be far :
In all beings is pervasive light of life the World;
Over each head is recorded His holy Writ. (I-Pause)
Brahma, Vishnu, rishis, sages, Shiva, Indra, anchorites
and mendicants[1]—
Out of these such alone as obey God's will, at the
Eternal Portal shall shine :
The arrogant and the intransigent in transmigration
shall be caught.
About wandering mendicants, heroes, celibates, anchorites—
By the Master, perfectly-endowed has this been determined,
Without service noway is attained fulfilment—
Service is the purest of actions. (2)
Holy Master ! to the indigent art thou wealth,
to those without guidance the Preceptor,
To those without honour, true honour.
This blind one the Master, *precious as jewel* has grasped—
To the weak art Thou source of strength.
By sacrifices and ritual recitations is He not realized;
By the Master's guidance is holy truth known.
Without *devotion to* the Name is not found shelter at
the Divine Portal;
The *false within* in transmigration remain caught. (3)
Laud the holy Name; by the holy *Name* alone comes fulfilment.
Should the mind with jewel of enlightenment be rubbed clean,
Nevermore is it fouled.
While the Lord in mind is lodged no impediment comes.
Saith Nanak : By sacrifice of self[2] comes liberation :
Thereby are mind and body purified. (4) (10)

Jogī jugati Nāmu nirmāilu tā kai mailu na rātī

The Yogi whose praxis *in devotion to* the immaculate
Name lies,
Not a grain of impurity takes.
By his side is ever the Beloved Lord,
His transmigration annulled. (1)
Lord ! what is Thy Name like ? How realized ?

1. Religious mendicants, Bhikshus are implied.
2. Head, life.

Note : The theme of this hymn is transmutation of the elements of praxis of hatha-yoga into the spiritual states as achieved by Sahaj.

Should Thou call me within the Mansion, would I enquire
of Thee this inner secret (I-Pause)
The true Brahmin is one whose holy bath is
enlightenment of God,
Whose worship by leaf-petals in singing Divine laudation lies.
Sole is the Name, in the three worlds is pervasive
One Sole Light. (2)
With the beam of my tongue, with scale of the heart
The immeasurable Name I weigh.
One is the shop, one the Merchant supreme over all,
The traders[1] all of one kind. (3)
The holy Preceptor mystery of both ends[2] has disclosed.
This by such are realized as in the sole Lord are absorbed,
And whose self free from doubt abides.
Such lodging in mind the holy Word, banishing doubt,
Ever day and night abide God's servant. (4)
On top is the Tenth chamber[3], where abides the
cherisher of the world[4].
There lives the inaccessible Enlightener.
By the Master's teaching home and *the World* outside
become alike—
By this teaching is Nanak turned an anchorite[5]. (5) (11)

In the Measure Mārū—Composition of Sri Guru Nanak Dev P. 993

SCORE 5

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Ahinisi jāgai neend na sovai

One that by torment of love is gripped,
Day and night keeps awake, and no sleep finds—
Should the shaft of love strike the heart of such a one.
Its cure to the physician is not known. (1)
The holy Eternal by the Master's guidance,
A rare one in His laudation engages.

1. The symbolism of shop, Merchant and traders is mystical in import. The Merchant is God, traders the devotees.
2. This world and the next are implied.
3. Gagan, the seat of super-consciousness.
4. Gorakh, the supreme Being in Yogic terminology.
5. Udāsī = one unattached to the world. The implication is, that one devoted to the Lord, even though a householder, is unattached to the world, udāsī.
6. Body.

Such alone realize amrita-secret as in amrita hold trade. (I.Pause)
As the wife to the husband in love is attached,
Even thus must *the disciple's* heart[1] to the Master's Word
be devoted.
In serenity *of love* is the woman joy-filled—
Her yearning fulfilled. (2)
One that shatters doubt, lifts illusion,
And in serenity draws bow of Divine laudation—
Such a one also while dying *to the world* by the Master's teaching,
And suppressing his ego,
Is the noblest Yoga-practitioner. (3)
One that is consumed by egoism, puts God out of mind.
In Yama's demesne bears hard sword-blows.
At such time is not allowed *devotion to* the Name;
Thus my self ! heavy penalities shalt thou have to bear. (4)
One that by thoughts of Maya and avarice is gripped,
In Yama's demesne in the heavy snare shall be caught :
Unable to snap bonds of attachment, Yama on him
shall inflict ignominy. (5)
Nothing now *or ever*[2] by me has been accomplished.
The holy Preceptor the ambrosial Name to me has imparted.
Whoever this by you[3] is granted, no effort needs to make:
Nanak under your shelter lies. (6) (1.12)

In the Measure Mārū—Composition of Sri Guru Amar Das

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Jeh baisalehṇ tah baisāṇ swāmī jeh bhejaiṇ tah jāwāṇ

Lord ! I abide wherever Thou dost fix my abode;
Wherever Thou dost send, I go:
Over all cities rules one sole King! holy are all spots. (1)
Master! lodge me in Truth's city,
Whereby in poise may I be fixed. (I-Pause)
To think that good and evil from the ego come,
Is of all evil *the root*;

1. Chitta, consciousness.
2. That is, in the past.
3. Thee.

All happens as is the Lord's will—such is the Divine
Ordinance in the universe operating. (2)
Restless and powerful are the senses called—
Who is their maker ?
All is the Creator's play : rare is the person realizing this. (3)
By the Master's grace is the self in one sole quest absorbed;
Duality thereby is annulled :
His will have accepted as holy; thus is Yama's noose snapped. (4)
Saith Nanak : Who dare call the self to account
when egoism is lifted ?
Shelter with the holy Eternal have we taken,
Whose shelter Dharmaraja himself seeks. (5) (1)

Āwaṇ jāṇā nā thīyai nijghari vāsā hoe

By poise in God[1] is transmigration annulled,
Such is the wealth of truth by *the Lord* bestowed.
He alone knows its secret. (1)
My self ! contemplate thou the Lord; throw evil out of
the mind.
Contemplate the Master's Word—thus will devotion P. 994
to truth arise. (I-Pause)
To be forgetful of the Name in this life, no avail shall
there be after,
In all species shall the self wander, in filth absorbed. (2)
Mother mine ! By supreme good luck, as the primal Writ
has recorded,
Is the Preceptor found;
To one absorbed in devotion uninterrupted,[2]
The holy Eternal, union grants. (3)
Himself has He created all that exists, and Himself cherishes it.
Saith Nanak : Exaltation through devotion to the Name
He grants to any He pleases. (4) (2)

Pichhlei gunah bakhshāe jīo ab Tūṇ mārgi pāe

Sire ! Forgive our former sins; show us now the right path :
May I lie at the Lord's feet, the ego discarding. (1)
My self ! by the Master's guidance the Lord's
Name contemplate.

1. One's own home.
2. Each day.

May I ever at the Lord's feet lie with mind undivided
and unceasing devotion ! (I-Pause)
I, humble being of no consequence, given to doubt,
The Lord with the holy Word penetrated me, *as* the Master
the secret of the Name expounded. (2)
this self to avarice is attached, in avarice ever fallen;
In worldly pursuits into falsehood fallen,
In Yama's demesne receiving blows. (3)
Saith Nanak : His alone is the might; none with him to share it :
The wealth of devotion He confers on His devotees,
source of bliss. (4) (3)

Sacchi rattei se toli lahu se wirlei sansāri

Seek out those dyed in truth : rare in the world are such.
Their faces through meditation on the Lord's Name
have grown radiant. (1)
Friend, with thy heart ever remember the holy Lord;
Learn this of the holy Preceptor; *thus* seek *this* capital. (I-Pause)
One sole eternal Being the whole world worships,
by supreme good luck found :
Those by the Master's guidance to him united,
are not alienated—
The holy truth they find. (2)
Some, ignorant of the essence of devotion, *are* egoists,
in delusion lost.
Such too He pervades—
What is man's power ? (3)
He whose power one cannot match,
His *grace* supplicate with humility[1].
Saith Nanak : Should His Name by the Master's guidance
in the self be lodged.
On listening to it shall He shower approbation. (4) (4)

Mārū te sītalu karei manūruhṇ kanchan hoe

Parched deserts can He turn into cool spots;
Specks of iron into gold;
Ever laud the holy Eternal, supreme over all. (1)
My self ! The Lord's Name contemplate ever.
Meditating on the holy Preceptor's teaching,
laud ever the Lord. (I-Pause)

1. Lit. Standing.

By the Master's guidance, as realization he grants,
know the sole Supreme Lord.
Ever be praised the Master, from whom such
realization comes. (2)
One forsaking the holy Preceptor, bound to another in devotion,
What in the hereafter shall his achievement be ?
Bound in Yama's demesne, grievously shall such
be chastized. (3)
The Lord is above desire and covetousness.
Saith Nanak : Rush thou to His shelter—
By His grace shall He grant union. (4) (5)

In the Measure Mārū—Composition of Sri Guru Ram Das P. 995

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Japiyo Nānu suk Janak Gurbachniṇ Hari Hari Sharani parei

The sages Sukdev and Janak by the *guidance of*
the Master's Word the Name contemplated,
And with the Lord sought shelter.
The Lord, removing Sudama's[1] poverty met him—
Such by the devotional passion were saved.
The Name Divine, beloved of devotees fulfils
the devotees' objectives.
By the Master's guidance showering grace. (1)
My self ! by utterance of the Name comes release.
Dhruva, Prahlada, Bidur[2], Servant-maid's son,
All by the Master's guidance by *devotion to* the Name
are saved. (I-Pause)
In Kali Yuga the Name is the supreme boon,
By which are devotees saved.
By it were cast off sins of Namdev, Jaideva, Kabir,
Trilochan and the cobbler Ravi Das[3].
Those that by the Master's guidance to the Name are
devoted, are saved—
All their sins and evils banished. (2)

1. A Brahamin, Krishna's devotee.
2. Names of well-known devotees.
3. These are Bhaktas whose compositions are included in Guru Granth Sahib.

All sinners that the Name contemplate, have all their
sins cast off.
Ajamal[1], who made common with harlots was saved,
As with his tongue the name of the puissant[2] Lord be uttered.
By utterance of the Name Ugrasen[3] the supreme state entered—
His bonds snapped, was he liberated. (3)
Himself to His servant has he shown grace, the Lord
cherishing him.
The Lord His servant's honour saves—saved are all
seeking shelter with Him.
To Nanak, servant of God, the Lord has shown grace,
Whereby the Name Divine in his heart is lodged. (4) (1)

Siddh samādhi japiyo liv lāī sādhik muni japiyā

Accomplished Yogis[4] in their trance the Lord's Name
contemplated in absorption;
Yoga-practitioners[5] and sages[6] too have contemplated Him.
Celibates, donors of charities, practitioners of contentment
too on Him have meditated;
Indra and other deities in their utterances have
remembered Him.
Those seeking shelter with Him and uttering His Name
His approval have won,
And by the Master's guidance liberation achieved. (1)
My self ! whoever the Name has contemplated, is saved.
Dhanna the peasant[7] and Balmik[8] the highway man
By guidance of the Master have gone across
the ocean of existence. (I-Pause)
Human beings of God-like qualities, servitors of deities,
celestial choristers[9] *the Name* have contemplated;
Humble rishis the Name Divine have chanted.
Those whose hearts with the Name Divine are suffused,
By the Master's guidance have gone across
the ocean of existence. (2)

1. A sinful Brahamin, saved by utterance of God's name at the time of his death.
2. Nar-Hari (Man-lion, an avatar of Vishnu).
3. Krishna's father's name.
4. Siddhas.
5. Sadhakas.
6. Muni.
7. Jat : Dhanna's compositions are included in Guru Granth Sahib.
8. A rishi, reputed author of Ramayana.
9. Gandharb.

Thirty-three crores of deities on Him have meditated;
Yet, contemplating the Name Divine, *the Lord's* extent they failed to realize.
Vedas, Puranas and Simritis the Lord's *praise* have uttered;
Brahmins by their tongue Divine *laudation* have sung.
Those in whose hearts is the Name, giver of joy, lodged.
By the Master's guidance the ocean of existence have crossed. (3)
Those that Name of the Lord, of innumerable waves[1] have uttered,
Beyond my count lie.
By Divine grace whoever to the Lord's heart has become pleasing.
A place *with Him* finds.
The Master in his grace, the Name Divine *in me* confirmed :
Thus did Nanak, servant of God, take to uttering the Name. (4) (2)

In the Measure Mārū—Composition of Sri Guru Ram Das P. 996

SCORE 3

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Hari Hari Nāmu nidhāmu lai Gurmati Hari pati pāe

By obtaining by the Master's guidance treasure of the Name Divine,
The seeker honour with the Lord attains.
This in this world and the next accompanies the self;
At the last moment release it brings.
In lanes that are hard to cross, narrow in extreme,[2]
The Lord's *Name* brings release. (1)
Holy Preceptor ! pray the Name Divine in me confirm :
The Lord is my mother, father, child, relation—
Mother mine ! none other than the Lord is my *support*. (I-Pause)
Yearning for union, with Lord's Name am I in agony of separation.
Mother mine ! would that someone to Him unite me.
To such a one would I make supplication, with the Beloved to grant me union.

1. Waves of creation are implied.
2. Implies agony of death and the hereafter.

The holy Preceptor, noble being, gracious,
Without delay with the Lord grants union. (2)
Those that the Name Divine have not contemplated,
Are unfortunate, subject to death[1] :
Again and again in transmigration they whirl,
Dying, being born, coming into the world and departing.
Bound at Yama's door blows they bear;
At the Divine Portal chastized. (3)
Lord ! withThee I seek shelter :
Divine Monarch, pray grant me union.
Life of the world ! in your grace under shelter of the holy
Preceptor place me.
The Lord in His grace to His servant Nanak has
granted union. (4) (1.3)

Haun pīṃjī Nāmu dasāindā ko dassai Hari dhanu rāsi

After capital of the Name am I querying—
would someone capital of the Divine wealth show me.
To such a one world I sacrifice myself cut to bits,
As to the Lord unites me.
Within me am I filled with love for the Beloved—
How may the Divine friend be met ? How to Him be
I united ? (1)
My self, cherished friend ! the Name Divine is my
wealth and capital.
The Master, perfectly-endowed, the Name in me has confirmed.
The Lord is my prop; to the Lord I cry hail. (I-Pause)
Lord ! to the Master unite me, who the Divine wealth and
capital *to me* may point.
Without the Master is not attained love for the Lord—
Folks, in your mind determine this.
The Lord His Essence in the Master has lodged :
Hail the Master, who with the Lord grants union. (2)
With the Master, perfectly-endowed lie oceans and
treasures of devotion.
The holy Preceptor in his grace, as his lips he opens,
Divine illumination grants.
The egoist unfortunate, even close to the bank.[2]
Of thirst is dead, (3)

1. Implies transmigration, as specified in the next line.
2. The master is symbolized as the lake or pool.

The Master is the great Provider: of him I beg a boon :
To me, long-separated, grant union with the Lord.
Great is the yearning in my heart and body.
Nanak, servant of God, makes *this* supplication :
Should it please the Master, to it will he give ear. (4) (2.4)

Hari Hari kathā suṇāi Prabh Gurmati Hari ridai samāṇī

As by the Master's teaching is related *to me* the Lord's discourse,
In my heart is it absorbed.
You who are supremely fortunate, utter the noble
Divine discourse,
That the supreme state confers.
God's devotees' hearts[1] with devotion are filled,
That by guidance of the Master, perfectly-endowed,
In the Name are absorbed. (1)
My self ! Divine discourse to my heart is pleasing.
Ever to me relate Divine discourse— P. 997
Inexpressible is the wonder[2] of the Master's Word. (I-Pause)
My mind and body have I deeply searched,
Seeking[3] *this* inexpressible discourse.
By contact with the holy is it attained :
As listened, is this inexpressible discourse pleasing to heart—
The Name to my mind and body is the prop—
The all-wise noble being, *the Master*, to the Lord has
united me. (2)
The noble being, *the Master*, to the exalted *Divine* Being
has united me—
By this union is my consciousness into the *supreme*
consciousness absorbed.
By great good fortune the Master have I served,
Whereby is attained the Lord, all wisdom.
Egoists unfortunate in suffering pass their life's night. (3)
Lord, at *Thy door* are we humble beggars;
Pray, in our mouth place the ambrosial word.
The holy Preceptor is my *true* friend.
I pray, to the Lord all-wisdom unite me.
Nanak, servant of God, to the Master's shelter has come—
In grace in the Name absorb him. (4) (3.5)

1. Mana.
2. Story.
3. How to obtain.

Hari bhāu lagā bairāgīā wad-bhāgīṇ Hari mani rākhu
Love of the Lord, in dispassion to the world *my heart*
has gripped;
By great good fortune keep the Lord *ever* in heart.
In holy congregation arises faith;
By the Master's Word taste you of joy in God.
Abloom is mind and body, as by the Master's Word is
expressed Divine laudation. (1)
Cherished friend ! with the heart taste of joy in the
Name Divine.
By grace of the Master, perfectly-endowed,
is attained the Lord,
Whereby in this world and the next is *our* honour
protected. (I-Pause)
On the Name Divine meditate;
By the Master's guidance taste of Divine laudation.
In soil of the body sow the Lord—
The Lord in holy congregation abides.
The Name Divine is amrita—
By guidance of the Master, perfectly-endowed,
taste of joy in God. (2)
Egoists are desire-filled; their minds in ten directions wandering,
full of million desires.
Cursed is life of egoists, devoid of the Name,
in offal abiding;
In transmigration are they whirled;
Over numerous births eating of malodorous substances. (3)
Craving your protection, to your shelter have we come :
Lord ! in your grace save us.
In unison with the holy congregation is attained the
Name Divine, fount of honour.
Nanak, servant of God, wealth of the Name Divine
has attained,
By utterance of the Master's Word. (4) (4.6)

In the Measure Mārū—Composition of Sri Guru Ram Das

SCORE 5

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Hari Hari bhagti bhare bhaṇḍārā
Of the Lord's devotion are stores full,

Who by the Master's guidance liberation grants.
Whoever has the Lord's grace, His laudation sings. (1)
By grace of the Lord, wearer of garland of wild flowers,[1]
Ever is the Lord in the heart cherished.
My self ! the Name Divine utter—
Utterance of the Name Divine is bringer of liberation. (I-Pause)
The Name Divine is ocean of bliss, amrita.
This mendicant begs of the Lord His grace. P. 998
The Lord eternal to my heart[2] is pleasing. (2)
The Nine apertures of the body with impurities are flowing.
By utterance of the Name Divine are all purified :
Should the Lord be pleased, by contemplation of Him
Is impurity shed. (3)
Terribly hard is Maya-attachment—
How may the world's impassable ocean be crossed ?
Should the holy Preceptor provide the ship,
By utterance of the Name Divine liberation he grants. (4)
Everywhere art Thou pervasive; all are Thine.
All happens as be Thy will.
Nanak, servant of God, His laudation sings;
Should it please the Lord, with Him shall be find
resting-place. (5) (1.7)

Hari Hari Nāmu japahu mana merei

My self ! the Name Divine utter :
Thus shall the Lord all thy sins annul.
The Divine wealth you store and garner—
At time of departing *this life* is the Lord our *true* friend. (1)
Whoever has His grace, on Him meditates;
Such a one ever uttering the Lord's *Name*, joy obtains.
By the Master's grace is got joy in God;
By utterance of the Name Divine comes liberation (I-Pause)
Utterance of the Name of the formless Lord, Reality Eternal
Is in this world the purest, noblest action.
By this is Yama, agent of death, contriving foe repulsed;
God's servant he dare not approach. (2)
The servant that the Lord's approval has won,
In all four Yugas and four directions gets reputed :

1. Banwālī = Banwārī, an attributive name of Vishnu, here symbolizing God.
2. Mana.
3. (Doot = Lit. agent, minion yields the sense of a secret, contriving agent).

Whoever traduces him, is a sinner, subject to death[1]
by Yama's minions. (3)
In all abides the immaculate Creator—
His marvels He performs and beholds.
Against one preserved by the Lord none can prevail[2]—
The Lord Himself succours such. (4)
Each day the Creator's Name I utter,
That to all His servants and devotees liberation has brought.
Saith Nanak, servant of God : Ask of the eighteen *Puranas*
and four Vedas
The Name is the Liberator. (5) (2.8)

In the Measure Mārū—Composition of Sri Guru Arjan Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Darpai dharti ākāshu nakhatrā sir ūpari amaru karārā

Earth, sky and stars stand in fear of the *Lord's* mighty decree
Lying over them.
Air, water, fire stand in fear; in fear stands poor Indra. (1)
I hear one sole Being is above fear :
Such alone are happy, in bliss eternally,
As in unison with the Master Divine laudation sing. (I-Pause)
All embodied beings and deities are in fear;
In mortal fear are accomplished Yogis[3] and Yoga-practitioners.[4]
The eighty-four lakh *species* die and are reborn;
in different births yoked. (2)
Those bearing qualities of strength, intelligence and
sloth are afraid,
That in numerous forms are created.
Maya, poor trickster is afraid; in great fear
stands Dharamraja. (3) P. 999
All objects of creation to fear are subject,
The Creator solely is without fear
Saith Nanak, with devotees is His company,
Who at His court in splendour shine. (4) (1)

1. Implies torments and transmigration.
2. None can destroy him.
3. Siddha.
4. Sadhaka.

Note : For a parallel to this hymn see Vār Āsā 4.

Pāṇch barkh ko anāthu Dhrū bāriku Hari simrat amar atāre
The child Dhruva,[1] five years old,
By contemplation of the Lord became immortal, immutable.
Ajamal[2] who out of love for his son uttered 'Narayan'—
From him were Yama's minions beaten off. (1)
Lord ! countless numbers *by you* are saved,
I, humble, of low understanding, devoid of merit,
At your door seek shelter. (I-Pause)
Saved was Balmik[3] of the low-caste;
Also were saved poor hunters *who shot Krishna.*
Was saved King of elephants[4]
That for an instant in mind made supplication. (2)
The devotee Prahalad[5] was succoured
And Harnakash with claws was torn apart.
Bidur[6], servant-maid's child was made holy,
All his generations enlightened. (3)
How many of my sins shall I disclose ?
In false attachment am I involved.
Nanak to seek shelter with the Lord has come—
With arm outstretched pray grasp him. (4) (2)

Vit navit bhramio bahu bhāntī anik jatan kari dhāe
For lucre in various ways have I wandered,
Rushing about making numerous efforts.
All actions done from egoistic pride wasted have been. (1)
Of no avail are days given to other than devotion
Lord ! grant me the days in which Divine laudation
I sing. (I-Pause)
Man beholding progeny, wife, expanse of home,
In these is involved.
Tasting of Maya-intoxication is he inebriated,
Divine laudation singing never. (2)
In various ways have we searched for device *to devotion*—
Without *guidance of* the holy is it not attained.
Lord ! you that are the great Provider almighty,
To beg a boon of you have we come. (3)

1. The devotee believed to be turned the pole-star.
2. A sinful Brahmin whose story of redemption is well-known.
3. Said to have been a Chandal and robber before turning a rishi.
4. (His story is well-known in Bhakti lore).
5. (The child devotee Prahlad was saved by the Lord in the form of Nar-Singh (man-lion) from his atheist father Harnakash).
6. A devotee of Krishna.

Discarding all pride and feeling of self-importance,
To seek shelter with dust *of feet* of your servants have we come.
Saith Nanak : As is the sole Lord met,
Supreme bliss and joy have we attained. (4) (3)

Kavan thān dhīriyo hai nāmā kavan basatu ahankārā

Where *in the self* abides the Name ? Where egoism ?
What sign is this on thy face, on hearing from *another's*
mouth abuse ? (1)
Listen man ! who art thou ? Whence come ?
Thou knowest not the period of thy stay *in this world*;
Of thy departure hast no intimation. (I-Pause)
Without a doubt are wind and water greatly forbearing,
The earth forgiving.
Of five elements is *the body* compounded---
Which of these *by nature* is evil ? (2)
The supreme Creator who made the cosmos,
Into it also introduced egoism :
The ego it is that is born and dies;
That too transmigrates. (3)
The creation bearing hue and feature is *not lasting*;
Unreal is the entire expanse of creation.
Saith Nanak : When this play He terminates,
The Sole Supreme Being alone abides. (4) (4)

Mān moha aru lobh vikārā bīyo chīṭina gẖāliyo

Of pride, attachment, avarice or evil tendencies, P. 1000
Other than the Lord, to mind has *God's servant* not brought.
Trading in jewels of the Name and Divine merits—
Such is the merchandize that he carries with him. (1)
The love of *God's* servants till the last has remained constant.
While living, the Lord he served; at departure in
mind kept Him. (I-Pause)
As came the Lord's command, from that his face
he turned not away;
Maintaining in his self[1] joy with poise, to carry out the
Master's command he ever rushed. (2)
In obeying the Lord's command, even in hunger he felt joy;
Between sorrow and joy never he discriminated :

1. Home.

The Lord's command with great reverence[1] he obeyed. (3)
As the Lord to the servant was gracious.
Was his *life* in this world and the next exalted.
Saith Nanak : Blessed, fruitful is coming *into the*
world of the *servant*,
Who the Lord's *will* has realized. (4) (5)

Khuhlīyā karamu kripā bhayee Thākur Kīrtamu hari hari gāī

By good fortune dawning[2] on me, and the Lord's grace,
Divine laudation have I sung.
Ended is endeavour and rest attained;
Annulled all rushing about. (1)
Now the *true* state of life have I attained,
As under shelter of the holy the immanent Creator
My mind has entered. (I-Pause)
Cast off are lust, wrath, avarice, attachment,
Repulsed all foes.
Ever is the Lord present by me, watching over me,
Distant never. (2)
As God's devotees have been aidant,
Cool joy has come, and all desires[3] fulfilled;
In an instant are the fallen purified :
Beyond expression is the Lord's praise. (3)
With all fear annulled, fearless have we become,
Under shelter of the Divine feet.
Nanak, absorbed therein night and day,
Divine laudation sings. (4) (6)

Jo samrathu sarab-guṇa nāiku tis kau kabuhu na gāvasi re

Man ! never dost thou sing praise of Him to whom all
might and merit belongs[4].
For what in an instant thou shalt leave, dost rush
again and again. (1)
Why not contemplate thy Lord ?
With the foe[5] in delight engaging, thy heart dost
thou torment[6]. (I-Pause)

1. With reverence by his forehead (as with folded hands the forehead is touched as gesture of reverence).
2. Opened out.
3. Spiritual objectives are implied
4. Who is master of all merit.
5. Maya or worldliness.
6. Burn.

He, on hearing whose name Yama releases thee,
His shelter dost thou not seek.
Drive away this wretched jackal, and under His
shelter find rest. (2)
To Him by listening to whose laudation is swum
the ocean of existence,
Dost thou not form love :
To petty substance of a small dream,
Dost attach *thy mind* again and again. (3)
By grace of the gracious Lord, in company of the
holy have I attained honour.
As has the Lord become aidant,
Saith Nanak, illusion of the three qualities[1] has been
discarded. (4) (7)

Antarjāmī sabh bidhi jānai tis te kahān dulāriyo

The Lord, controller of the inner self, of all states
has knowledge;
Where from Him shalt thou be in hiding ?
As in fire shalt thou burn, thy hands and feet in an
instant shall fall off. (1)
Ignorant man ! the Lord from thy mind hast thou P. 1001
cast off.[2]
Eating of His salt art thou ungrateful—
Within sight of thee shalt thou be torn *to bits*. (I-Pause)
An incurable malady[3] in the self has arisen,
That no way is removed.
Nanak this essential truth has contemplated :
By indifference[4] to the Lord comes great suffering. (2) (8)

Charan kamal Prabh rākhei chīti

Let man ever in heart cherish the Divine lotus feet,
And ever Divine laudation sing.
None other than He *is real*—
He alone in the beginning of time, in the middle and
at the end abides. (1)

1. See Glossary.
2. Forgotten.
3. (Indifference to devotion is implied).
4. By being forgetful.

Himself His devotees' sole shelter. (I-Pause)
He the Sole Formless Being.
Under whose power lies the whole universe.
Nanak *shelter of* the Eternal has grasped,
And attained the joy, whereafter no sorrow arises. (2) (9)

In the Measure Mārū—Composition of Sri Guru Arjan Dev

SCORE 3

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Prān sukh dātā jīya sukh dātā tum kāhei bisāriyo agyānath

Ignorant man ! why be forgetful of the Provider of joy to life, Provider of joy to the Self ?
Tasting of *the world's* insipid[1] liquor are you turned mad,
Making waste of *your* life hard to attain. (1)
Man ! such is the folly thou dost commit.
Discarding the Lord, prop of the earth, in illusion art thou lost,
And to the maid *Maya*, in love attached. (I-Pause)
Discarding the *Divine* supporter of the earth this low-born one dost thou serve,
Thy life in groaning passed—
In ignorance doing hollow deeds,
Getting called egois', blind. (2)
What is real dost *thou* think unreal; what is mortal dost thou take to be eternal.
What is another's dost thou grasp as thine own—
In such delusion involved. (3)
Khatris, Brahmins, Vaishyas and Sudras[2]—all by *devotion to* the Sole Name liberation find.
Such is Guru Nanak's teaching—to it whoever listens, liberation finds. (4) (1.10)

Gupatu kartā sangi so Prabhu dahkāwae manukhāe

What thou in concealment dost, the Lord by thy side *sees;*
Men *alone* dost thou deceive.
Forgetting the Lord, in evil passions dost thou indulge,
Embracing burning pillars. (1)

1. Shallow, mean.
2. These are the four castes into which Hindu society is traditionally divided.

Man ! why haunt others' homes[1] ?
Thou foul, hard-hearted, lustful ass !
Of Dharmaraja hast not heard ? (I-Pause)
Stones of evil deeds to thy neck tied, a packet of
calumny on *thy* head *laid*;
The mighty ocean[2] is to be crossed—*with these*
canst thou not swim across. (2)
Involved in lust, wrath, avarice, attachment, thy
eyes *from truth* are turned away.
From Maya, terribly hard to cross, thy head canst
thou not raise. (3)
The Divinely-enlightened *from impurities* are free as
the sun, the moon;
In temper like the fire that from impurities is free,
untainted. (4)
Whoever has good fortune,[3] lifted is the curtain P. 1002
of illusion :
Such are those with love obeying the Master.
By the medicine of charm of the Name by the Master granted,
Saith Nanak, one in torment of transmigration does
not fall. (5.2) (2)
Man ! thus shalt thou swim across :
Meditating on the Lord, die *to the world.*
Feelings of Daulity discard. (Second Pause) (2.11)

Bāhari dhūndan te chhūti parei Guri ghar hī māhen dikhāiyā thā

From seeking the Lord outside of *ourselves* are we released;
The Master within the self has granted vision *of Him.*
By spontaneous illumination the Lord's marvellous
form have we beheld,
Deserting which nowhere does my mind stray. (1)
The jewel have I found; found the Lord perfection incarnate;
Invaluable, for no price attained—
The Master in his grace with Him has favoured us. (I-Pause)
Invisible, unknowable is the Supreme Being; in company
of the holy
Is the inexpressible expounded.

1. That is, pursue their womenfolk for lust.
2. (Here symbolized as the ocean).
3. (Good fortune made by good deeds).

As unstruck music in the Tenth Chamber[1] was sounded,
Did amrita of the Name ooze (2)
Now is felt no penury, extinguished is the heart's desire.[2]
An endless treasure *within us* is contained.
As was service at the Master's feet rendered,
Was the shapeless mind given form,
And joy obtained. (3)
In serenity is now our coming and going;
In serenity is the mind disporting.
Saith Nanak : As the Master *my* illusion effaced,
The Lord, denizen of the Mansion, in mansion of the
self was discovered. (4) (3.12)

Jisehi sāji nivājiyā tisehi siun ruch nāheṇ

For Him who made and cherished *you*,
No attachment *you* feel.
Should sowing in *inappropriate*[3] season be done,
Is obtained therefrom neither fruit nor flower. (1)
My self ! this is the right state of the soil to sow the Name:
Plant now the crop, attach to it thy mind—
This is the appropriate season, bringing gain. (1-Pause)
Give up the mind's stubborn pursuits and doubts;
With the holy Preceptor seek shelter.
Whoever has good fortune from primal time recorded,
In this task engages. (2)
With love for the Lord formed, is one's endeavour fruitful.
The crop grown within myself,
Noway is exhausted. (3)
The invaluable boon have we attained,
That noway from us is parted.[4]
Saith Nanak : Joy have we attained, and feel fulfilled. (4) (4.13)

Phūto āṇḍā bharam kā manehi bhaeyo pragāshu

Shattered is doubt's egg-shell, and the mind illumined :
The Master, cutting off fetters from our feet, from
bonds has freed us. (1)
Now is my transmigration ended.[5]

1. (The seat of superconsciousness).
2. Thirst.
3. Another, other than the right one.
4. Goes nowhere leaving us.
5. Lit. Straying.

Cooled is the boiling cauldron, as the Master the cooling
Name has granted. (I-Pause)
Since entering company of the holy, have the sentries left me :
What power has the Master of gendarmes[1] now ? (2)
Lifted is load of *consequences of* deeds; now from *consequences of*
deeds are we released.
From the ocean have we come to the shore, by the Master
who his holy function has fulfilled. (3)
Holy the spot, holy the parlour we occupy,
holy the objective we adopted.
Holy the capital and the merchandize P. 1003
That Nanak within the self[2] has obtained. (4) (5.14)

Bedu pukārai mukh te pandat kāmāman kā māthā

What the Vedas by their tongue proclaim, the Brahmin
is slow to act.
Sitting in silence in a corner, in his heart is *tied* knot
of stray thinking.
Turning away from the world someone his home may leave,
Yet his straying leaves him not. (1)
To whom shall I open my heart's state ?
Where shall I find one, who liberated himself,
to the Lord unites me ? (I-Pause)
By practice of austerities have I conditioned the body.,
Yet the mind in ten directions runs.
While bearing in heart *passion for* continence,
Pride-filled does one become.
Turning anchorite, at holy watering-edges may *man* wander,
Yet with *blundering*[3] wrath may be filled. (2)
Tying ankle-bells may one turn temple-dancer[4], for livelihood;
Fasts, vows and the six ritual acts[5] he may perform,
yet all this may be outward show.
By the tongue he may utter hymns, melodies and tunes,
But his mind in singing divine laudation may not engage. (3)
God's devotees by pleasure, pain, avarice and attachment
remain untouched.

1. Implies Yama and his minions.
2. Home.
3. That which takes away understanding.
4. Ram-dās.
5. (These are differently prescribed in the various sects).

Should the Lord show grace, dust of their feet my mind
may obtain.
Saith Nanak : By contact with the Master, perfectly-endowed
Is the mind's anxiety shed. (4)
The Divine monarch, controller of the inner self, is all-knowing.
As beloved of the heart He became,
Ended my idle prating. (1) (second Pause) (6, 15)

Koti Lākh sarab ko rājā jisu hirday Nāmu Tumhārā

One hearing in heart your Name is king over millions, over all.
Those not imparted the Name by the holy Preceptor,
Are ignorant, subject to death and rebirth. (1)
The holy Preceptor alone *our* honour protects :
As the Lord comes to mind, are we fully honoured;
If put out of mind, into dust we mingle. (I-Pause)
The mind's indulgence in pleasures of beauty, delights
Brings equal number of sins and evil-doing.
The Name Divine is treasure of weal—
Such is the essence of joy in poise. (2)
Maya of multiple hues in an instant *vanishes* as cloud-shadow.
Such as in unison with the Master Divine *laudation* sing,
In deep red colour *of devotion* are dyed. (3)
Lofty, great, limitless is the Lord, inaccessible His court.
Saith Nanak : By *devotion* to the Name and love for the Lord
Comes exaltation and repute. (4) (7.16)

In the Measure Mārū—Composition of Sri Guru Arjan Dev

SCORE 4

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Oankāri utpātī

From the Divine Creator has creation ensued.
Day and night has He created,
And forest, grass-blades, the three worlds and oceans.[1]
Created by Him are the Four Vedas and the Four
sources of existence,
Continents, countries and all the worlds,
All from one sound[2] has been manifested. (1)

1. Water.
2. Cf. Japuji, 16.

Guess who the Creator is :
By contact with the holy Preceptor comes such
enlightenment. (I-Pause)
Of the three qualities has *He* fashioned the expanse,
And *regulated* descent into hell and heaven.
The creature by egoism into transmigration enters,
His mind not as much as a grain[1] finding rest. P. 1004
Without the Master's *guidance* is all darkness.
By contact with the holy Preceptor comes liberation.[2] (2)
All deeds in egoism performed,
Turn bonds round the neck.
Assuming egoistic thoughts
Becomes fetters on the feet.
Such alone by contact with the Master the sole Lord realize;
As good fortune on the forehead bear. (3)
Such find union with the Lord as to his heart are pleasing;
Such as by the Lord are put out of mind, into error fall.
In himself is none foolish or wise :
When directed by the Lord, man utters the Name.
Without end or limit art Thou.
Nanak, servant of God, to Thee is ever a sacrifice. (4) (1.17)

Mohanī mohi līye trai-gunīyā

The charmer Maya has put under her spell *the world*
governed by the three qualities.
The untruthful world by avarice is actuated.
Pelf that through avarice is garnered, at the end with
all plays false. (1)
The Lord above fear, without form, gracious,
Of all creatures is cherisher. (I-Pause)
Some with great effort in earth bury *wealth*;
Others even in dream leave not a farthing.
Those that through royal power fill with it bags,
This restless one accompanies not even such. (2)
Some hold it dearer than life and body;
Some garner it, repudiating father and mother.
Even with those that keep it secret from progeny,
friend and brother,
It stands not. (3)

1. Mustard seed.
2. Swimming across.

Some renouncing the world sit in absorption;
Some turn Yogis, celibates and thoughtful scholars;
Others that in tombs, cremation yards and forests live,
Even to such it clings. (4)
Such as have their bonds snapped by the Lord,
In their heart is lodged the Name Divine.
God's servants in holy company are liberated.
Saith Nanak : *Such* by the *Divine* glance of grace the *supreme* state attain. (5) (2.18)

Simrahu ek niranjan soū

Contemplate the sole immaculate Lord,
From whom none disappointed turns back,
Who in mother's womb *the creature* has cherished,
And granting life and body has exalted it.
The Creator's Name each moment you utter,
Whose contemplation all evil tendencies annuls.[1]
His lotus feet in your heart cherish;
From jungle of evil passions save the self :
Thus shall end wailing and crying.
By utterance of the Lord's Name are shattered doubt and fear.
Rare are such as in holy company attain this :
Nanak to such is a sacrifice. (1)
The Name Divine is prop of mind and body :
Whoever contemplates it, liberation attains. (I-Pause)
False substances does *man* take to be real.
Man, stupid, thoughtless, ignorant, to it is attached;
With lust, wrath, avarice intoxicated,
For a cowrie-shell making waste of life.
Deserting what is his own, to what is alien, attached;
Maya's intoxication, with mind and body lasts.
In involvement with pleasures is not thirst extinguished;
Man's desires unfulfilled, false his utterance.
Man arrives into the world alone, alone he departs—
The world's companionship is all a false claim. P. 1005
Taking *Maya's* drug, has he deluded himself.
Saith Nanak : Ineffaceable are consequences of deeds. (2)
Numerous are the species wandering about,

1. Covers.

Such as beast, bird, ghost and goblin.
Wherever the creature goes, finds he not fixed abode.[1]
Without fixed abode,[1] he starts off and rushes.
In mind and body lie vastly numerous desires :
Poor man by egoism is deluded.
Numerous are *man's* sins and much his chastizement,
That is beyond count.
For indifference to the Lord in hell is he cast,
Where *with him* are neither mother nor friend nor wife.
Whoever has the Lord's grace,
Saith Nanak, liberation attains. (3)
After long wandering to the Lord's shelter have *I* come,
Who is cherisher of the humble, the world's father and mother.
The Lord gracious, annuller of suffering and pain,
Saves[2] whomsoever He pleases,
From the dark well extricating him.
By loving devotion comes liberation.
Himself form of the holy has He assumed;
From the great fire[3] Himself the saviour.
This creature to do contemplation, austerity and
self-restraint has not the power.
The Lord is beyond beginning and end,[4] inaccessible, fathomless.
Grant devotion to Thy Name—this Thy servant begs.
Saith Nanak : In the Lord *rests* my true *state* of life. (4) (3.19)

Kat kau dahkāwyo lagā Mohan dīn kirpāī

Folks ! why delude anyone ? the Divine Charmer to
the humble is gracious. (1)
This have I realized :
The benevolent Master, heroic to grant shelter,
Himself in His greatness protection grants. (I-Pause)
The Lord to His devotees' wishes is compliant,
Ever conferring *on them* joy. (2)
Lord ! to Thy *servants* show grace that on the *Sole*
Name they meditate. (3)
The humble Nanak begs for *devotion to* the Name :
Illusion of duality has he cast off. (4) (4.20)

1. (Poise is implied).
2. Ferries across the ocean.
3. (The world's evil is implied).
4. (Is at beginning of time and close of time).

Merā Thākuru ati bhārā

The Lord is supremely great;[1]
I a humble servant. (1)
Precious Divine Charmer, beloved of my mind and life !
To me grant a boon. (I-Pause)
Everyone have I tested and searched—
None other *than the Lord* is *the true helper*. (2)
Creation He cherishes and into Himself absorbs.
He is, shall ever be and ever was. (3)
Lord ! show me grace,
That Nanak in *your* service engaged. (4) (5.21)

Patit udhāran tāran bali bali balei bali jāīyai

To the Saviour of the fallen, liberater may I be a sacrifice.
May I to such a devotee be united,
By whose inspiration on the Lord I meditate ever. (1)
I an obscure one,
As your servant am reputed.
This is my shelter and prop. (I-Pause)
Thou prop and cherisher of all, this humble one supplication makes :
Your ways to you alone known,
You the river,[2] me only a fish. (2)
Lord of the entire expanse *of creation*,
In love have I followed you.
All continents of earth and their portions P. 1006
Are you yourself. (3)
Lord eternal, immortal, Divine Charmer, beyond knowledge and limit,
Grant to Nanak in charity
In holy company dust of you servants' feet. (4) (6.22)

Tripti āghāe santā

The devotees that the Master's incantation have learnt,
Feel totally fulfilled.
Beyond expression the praise of such
As by the Name are exalted. (1)
The Lord is a jewel invaluable;
Beyond grasp and measure His Name. (I-Pause)

1. Of. great weight (value).
2. Water.

Those that in the Eternal have put faith,
By the Master's guidance on the Essence are enlightened.
Beholding all, yet *on the Lord* is their meditation fixed;
Pride from their mind banished. (2)
Immutable their station,
By the Master's guidance the Divine Essence[1]
have they realized.
Ever in unison with the Master are they awake,
In service to the Lord engaged. (3)
Perfectly feeling fulfiled.
By devotion in absorption in poise engaged.
The Divine treasure have they found,
That saith Nanak, from the Master is obtained. (4) (7.23)

In the Measure Mārū—Composition of Sri Guru Arjan Dev

SCORE 6

Duos

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Chhodi sagal siyāṇapāṇ mili sādh tyāgi gumānu

All clever devices discard :
In holy company cast off pride.
All else is unreal—by the tongue utter *Name* of the Lord. (1)
My self ! with the ears listen to the Name Divine :
Thereby shall be effaced thy sins of multiple births—
What is poor Yama then ? (I-Pause)
Then shall not touch thee suffering, penury or fear;
Shall joy and poise come.
Saith Nanak : By the Master's grace
To the essence of enlightenment be devoted. (2) (1.24)

Jinnhīṇ Nāmu wisāriyā se hot dekhei kheh

Those that of the Name are neglectful, are seen to turn to dust.
Love of progeny, friend, pleasure with woman
All get shattered. (1)
My self ! ever the Name thou utter.
Then burn not mind, body and limbs in the ocean of fire,[2]
And with joy are filled. (I-Pause)

1. The (Divine) Mansion.
2. Sinful pleasures are meant.

Worldly pleasures are impermanent like shade of tree,
Or clouds that by the wind are tossed.
Saith Nanak : Firm-founded is devotion to God,
In company of the holy acquired :
This *alone* shall stead thee. (2) (2.25)

Purakhu pūran sukheh dātā sangi basto nīt

The Supreme Being, perfectly-endowed, provider of joy
Ever with *us* abides.
He dies not nor is subject to birth and death.
Immune to heat and cold. (1)
My self ! with the Lord be in love.
With the mind contemplate the Divine treasure—
This is the way of purity. (I-Pause)
The gracious, compassionate Lord—whoever utters His
Name fulfilment finds.
With His *love* who's ever new, youthful, perfectly wise,
Perfect in beauty,
Is Nanak's heart pierced. (2) (3.26)

Chalat baisat sovat jāgat Guru-maṇtar ridai chitāri

While moving resting, sleeping, waking
The Master's incantation with heart's *devotion* contemplate.
In company of the holy to shelter of divine feet be devoted—
Thus the ocean of existence shalt thou cross (1)
My self ! in heart bear the Name. P. 1007
With mind and body with the Lord be in love;
All else discard. (I-Pause)
The self, mind, body, life, all are the Lord's—
Thy ego discard.[1]
To the Lord be devoted.
Thus shall all thy objectives be fulfilled.
Saith Nanak : Discomfiture never shall then come. (2) (4.27)

Taji āpu binasī tāpu reṇ sādhū thīyo

By discarding of the ego are shattered maladies—
Turn dust *of feet* of the holy.
Devotion to Thy Name to such is made available,
As in grace by Thee, this are granted. (1)
My self ! quaff amrita of the Name.

1. Forget.

Discarding other shallow *worldly* tastes, find the life eternal. (I-Pause)
To the Name in single-minded devotion am I attached.
Nanak the Sole Lord has adopted as friend, helper,
companion, relation. (2) (5.28)

Pripāli mātā udari rākhai lagani det na sek

The mother in womb cherishes the child,
From all harm[1] protecting it.
The Lord *too* thus protects *us* here—
This by the discriminating understanding realize. (1)
My self ! with the Lord seek shelter.
Realize Him who made Thee,
The Sole Lord almighty. (I-Pause)
In your mind contemplate Him; all cleverness discard;
All sectarian garbs give up.
Saith Nanak : By constant contemplation of the Lord
Are saved vast numbers. (2) (6.29)

Patit-pāvan Nāmu jā ko anāth ko hai nāthu

He whose Name is purifier of the fallen,
Is cherisher of the helpless,
In the vast ocean of existence is He the raft
Of all on whose forehead is this recorded. (1)
Devoid of the Name are innumerable caravans ruined.[2]
These the almighty Creator have not contemplated,
Who by *strength of* His arm protection grants. (I-Pause)
Utterance of Divine merits and the Name Divine in holy company
Is the path of immortality.
Mighty Lord,[3] show grace
That Nanak in listening to your discourse[4]
Find life. (2) (7.30)

In the Measure Mārū—Composition of Sri Guru Arjan Dev
Supplication*
SCORE 7
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sanjogu vijog dhuruhṇ hī hūā

From the Primal Source was decreed union and
alienation *from the Lord.*

1. Heat of fire.
2. Sunk.
3. Murari=slayer of the demon Mura.
4. Story.
*Anjali=Hands cupped in prayer.

Of five elements is figurine of the body made.
By command of the Divine King in the body
Was the living self cast. (1)
There where burns fire in flames,[1]
In utter darkness lying face downwards,
The self with each breath the Lord contemplated,
Who from there extricated it. (2)
Then as from the womb it emerged,
Forgetting the Lord, to the world was it attached.
In consequence is it whirled in transmigration through species,
Finding no place of rest. (3)
From this the gracious Lord,
Creator of all beings, Himself has saved it.
Thus departed it after winning the boon of life.
Saith Nanak : Approved is coming into the world
of such a one. (4) (1.31)

Vaido na wāī bhaiṇo na bhāī eko sahāī Rāmu he

None *else* is healer of *our maladies* or our protector— P. 1008
The Lord is *our* sole helper. (1)
The Supreme Lord contemplate, who is almighty, washes off
impurity of sins. (2)
In each self abiding, immanent in all, immutable His station. (3)
Neither born nor dying, in the self pervasive,
Perfect His doings. (4)
Of His devotees is He cherisher.
His devotees in contemplating that prop of existence find life,
To the Lord almighty, all-powerful,
Is Nanak a sacrifice. (5) (2.32)

In the Measure Mārū—Composition of Sri Guru Tegh Bahadur
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Hari ko Nāmu sadā sukhdāī

The Name Divine is giver of eternal joy.
By its contemplation was saved Ajamal, and Ganika[2]
got liberation. (I-Pause)

1. (The womb is implied).
2. The sinful Brahmin Ajamal and Ganika, the courtesan are well-known in Bhakti lore as objects of Divine grace.

In the royal court as did Draupadi[1] remember the Name Divine,
Her affliction was by the compassionate Lord removed,
And His greatness manifested[2] (1)
He has aided such as laudation of the *Divine* ocean of
grace have sung.
Saith Nanak : On Him alone is my reliance—
His shelter have I grasped. (2) (1)

Ab main kahā karauṇ rī māī

Mother mine ! what device shall I now use ?
My whole life in evil passions have I wasted, and contemplated
not the Lord. (I-Pause)
As was the noose of death fastened[3] round the neck,
Was all sense lost.
Other than the Name Divine in this misfortune
who shall now aid ? (1)
Wealth that man took to be his, in an instant becomes another's.
Saith Nanak : Now with my mind
To my regret I realize,
Divine laudation never have I sung. (2) (2)

Māī main mana ko māṇu na tyāgiyo

Mother mine ! pride of heart have I not discarded.
In Maya-intoxication is *my* life passed; to devotion to the Name
not attached. (I-Pause)
As fell on the head Yama's baton, from sleep wert thou awakened.
What avails regret now ?
By flight is escape not possible. (1)
As arose this thought in mind, was love of the Master's feet aroused.
Saith Nanak : My life became fruitful
As to Divine laudation *myself* I attached. (2) (3)

In the Measure Mārū—Composition of Sri Guru Nanak Dev

Ashtpadiyan (Octets).

SCORE 1

In the Name of Sole Supreme Being, Realized by
the holy Preceptor's Grace

Bed Purāṇ kathei suṇei hārei munī anekā

Numberless sages to exhaustion have discoursed on
Vedas and Puranas,

1. The Pandava princess, sought to be dishonoured in Duryodhana's court.
2. Enhanced.
3. Joined.

And to these listened.
Numerous votaries of various sects over sixty-eight bathing-spots
Have wandered.
The immaculate holy Lord by *devotion to* the sole Name P. 1009
Alone is pleased. (1)
Thou from old age, death art immune :
All *creation* is evanescent.
By consuming with love the Divine elixir
Is the great malady[1] removed. (I-Pause)
By study of the Lord's Name by the Master's guidance,
by its realization
Comes liberation.
From the Master perfectly-endowed, by contemplation of the
perfect Word
Comes perfection of wisdom.
The Name Divine, annuller of sins the sixty-eight bathing
spots equals. (2)
Ignorant blind man, churning and winnowing water, seeks the
essence *of liberation*.
By churning curd[2] by the Master's guidance,
Is obtained amrita of the valued Name.
The egoist knows not of the essence, in animal nature
absorbed. (3)
Whoever in involvement in egoism and avarice dies,
Ever and again dies and takes birth.
Whoever into the Master's Word dies, dies not ever after.
As by the Master's guidance in the mind is the Life of the
Universe lodged,
Are all one's forebears saved. (4)
The Name is the true capital, the true commerce.
By contemplation under the Master's guidance
In the world is the Name the *true* gain.
To act from motives of duality brings loss in the world ever. (5)
God's devotees in holy companay *abide*, holy their station,
holy their abode,
Holy their sustenance, holy their feelings, the holy
Name their prop;

1. Implies egoism.
2. Used symbolically for holy teaching.

The holy writ, bringer of content, the holy word, their *object of* contemplation. (6)
Delights of kingship in suffering and pleasure involving, kill.
To assume a name of worldly honour is a heavy burden of sin round the neck.
The true provider is not man; Thou art the noblest Provider. (7)
Thou the inaccessible, unknowable Lord, immortal, limitless.
To seek Thy Portal by the Master's Word is to find the treasure of liberation.
Saith Nanak : In holy commerce is found the union that never ends. (8) (1)

Bikhu bohithā lādiyā diyā samund manjhāri

Man's mind is a poison-laden ship, tossed into the ocean—
Invisible its shore, floating in the *midst of waters.*
Neither is there oar in hand, nor is there a pilot in the terrible sea of water (1)
Friend[1] ! the world in a mighty snare is caught,
From where by the Master's grace, by contemplation of the Name is it extricated. (1-Pause)
The holy Preceptor is the ship, carrying across by *power of* the holy Word :
There then is neither fire nor water or *terrible* shapes.
There is the holy Eternal of the holy Name, who across the ocean fo existence takes *the self.* (2)
Those going over it by the Master's guidance go across,
As to the holy Eternal they are devoted.
As is their light into the Divine Light merged,
Is transmigration annulled.
By the Master's guidance arises poise, and *the self* in the Eternal is absorbed. (3)
Put a snake in a basket, poison will still be within and malice in its mind,
Man receives what is primally recorded—
On whom to lay the blame ?
Should one listen to the Master's teaching, annuller of poison,
And put faith, content then comes. (4)
As is a crocodile on hook and in revolving net caught,

1. Baba.

Even thus man caught in foul thinking again and again
into regret falls.
Man contemplates not transmigration : ineffaceable are
consequences of deeds. (5)
The world amid poison of egoism is created; bny submitting
to the holy Word is *this* poison eliminated.
Old age touches not him, as man in truth P. 1010
remains absorbed.
Call one eliminating egoism from the self a *jivan mukta*. (6)
The world in its concerns is bound, unmindful of *lofty* thinking.
The egoist, thoughtless and crude, of transmigration is oblivious.
Those by the Master's guidance contemplating the holy
Word are saved. (7)
The parrot lying in the cage of love, utters words *of love*,
Pecking at grain of truth, sipping of amrita,
Flying off once only.[1]
Saith Nanak : By contact of the Master is the Lord realized
And liberation's Door found. (8) (2)

Shabdi marai tāṇ māri maru bhāgo kisu peh jāo

Destroy death by the holy Word, shouldst thou have the power[2] :
To whom canst thou run *from it* ?
He whose fear drives away *other* fear, his Name is life-giving.
Thou alone dost destroy and save—no other place is for *us*. (1)
Master[3] : foul and thoughtless, unwise am I.
Without *devotion to* the Name is one nothing :
The Master, perfectly-endowed alone grants perfection
of wisdom. (I-Pause)
Full of faults am I, lacking all merit—
Without merit where *shall* I go ?
By words poise inspiring comes joy—
Without good fortune comes not *this* wealth.
Those without the Name in mind lodged, in bonds
undergo suffering. (2)
What good coming into the world, of those forgetful
of the Name ?
Neither in the hereafter nor in this life having joy,
Are they carts ash-laden.

1. That is, is immune from transmigration.
2. Lit. Should it be killed thus.
3. Baba.

Alienated from the Lord, find they not union.
Suffering immense pain at Yama's door. (3)
I know not what in the hereafter shall befall.
To this deluded one grant thou enlightenment.
Whoever to this deluded one shows the way, his feet shall
I touch.
None other than the Master is the *true* provider;
Inexpressible his worth. (4)
Should the true friend I behold, in embrace shall I enclose Him;
To Him is sent missive of truth.
The woman with intent face is standing *in wait*.
With the sight by the Master granted behold Him.
Should it please Thee, in the mind wouldst Thou take abode—
By Thy glance of grace comes this distinction. (5)
From one that himself gripped by hunger and thirst wanders,
What shall I beg ?
None other than *the Lord* to mind and body fulfilment brings.
He who made creation looks over it, Himself exalts it. (6)
The Lord is master of the self's city, the Divine child full of
unique miracles.
He neither is woman nor man nor bird—
Holy embodiment of wisdom.
All happens as pleases Him.
Lord ! Thou art the lamp and the incense. (7)
Pleasures of songs *of passion* that are tasted in hearing,
Are frivolous delights, bringing maladies to the body.
Love of truth, utterance of truth
Release from suffering of alienation brings.
Prayeth Nanak : May the Name be never out of *my* mind—
Let all happen as be Thy will. (8) (3)

Sāchī kār kamāvaṇī hori lālach bādi

To endeavour after truth is *approved*—worthless all *world's* greed.
The heart by the holy Eternal is charmed; truth the tongue[1]
has tasted.
Other than the Name no other delight is *real*;
Wordly greed is carrying packs of poison. (1)
Lord, listen ! to the Beloved am I a slave.
Holy Beloved ! as Thou dost command I go. (1-Pause)

1. The palate is meant.

Day by day is the slave engaged in service of his overlord.
To the Master's Word is *his* heart sold; by *his* Word P. 1011
finds the heart poise.
Blessed be the Master, perfectly-endowed, who the mind's
suffering annuls. (2)
The Lord's servant's slave *am I*—how His greatness may I express ?
As in His will the Lord, perfection incarnate the duty of
truth assigns,[1]
Behoves it we carry it out.
May I be a sacrifice to the Master, who to those alienated
grants union. (3)
By the noble wisdom of the Master, is the servant's
understanding made pure :
His understanding a beauteous aspect bears—
Worthless[2] the egoist's understanding.
Lord ! this mind and body is Thine—from primal time by
truth propped. (4)
Those that to the Master's Word in love have given utterance,
By the Lord in essence[3] of truths are lodged.
In practice of truth their rest and movement.[4]
Truth the food they consume.
Pure their heart, pure their substance;
Elixir of truth have they tasted.[5] (5)
The egoists actuated strongly by sloth, in wild places are ensnared.
Ensnared by the gain they pick up, by their *worldly* bond
from the Lord alienated.
Should they in holy Truth be absorbed,
By the Master's guidance release would find. (6)
The slave *of the Lord* single-minded by *His love* is penetrated.
Those living without the Lord, false and evil-doers,
Are ever burning.
All worthless pursuits discarding, swim the race of truth. (7)
Those neglectful of the Name, no resting-place find.
God's servant, discarding worldly greed, the Name Divine
has attained.
In Thy grace grant union—Nanak to Thee is a sacrifice. (8) (4)

1. Confers.
2. Lit. Tasteless.
3. House.
4. Sitting and rising.
5. (Sloth in entering upon devotion).

Lālai gārabu chhodiyā Guru kai bhay sahaji subhāī

God's servant by *fear* of the Master and his poised temper
His pride has discarded.
The servant the Lord has realized, and great exaltation attained :
By union with the Lord has he attained joy, whose value
beyond expression is. (1)
The servant is the Lord's slave: from the Lord comes
his exaltation.
By the Master's grace under shelter of the Lord are
we saved. (I-Pause)
On the servant task *of devotion* has been laid,
That in primal time the Lord has decreed.
The servant, in realization of the decree
Ever by the Lord's will abides.
The Lord will Himself in His greatness grant liberation. (2)
Holy Himself, holy all existence—
Of this the Master by the holy Word realization has granted.
Such alone serve Thee as by Thee to it are assigned.
Without service *to Thee* has none attained Thee—
Others in illusion of duality are lost. (3)
Why put Him out of mind whose bounty is perpetual,
ever-increasing ?
Life and body all is His—He the life *breath into the body* has put.
By His grace is service to Him done;
By His service comes absorption in the holy Eternal. (4)
The *true* servant *of God* is one dying while living,
And by thus dying egoism discards.
His bonds snapped, release he finds, his fire of
desire[1] extinguished.
In all *beings* lies treasure of the Divine Essence—
A rare one by the Master's guidance attains it. (5)
Of merit is the servant devoid, full of demerits.
None so great a Provider as Thou—Thou art the Liberator.
For the servant to obey Thy decree is the purest of actions. (6)
The Master is a Pool, the Pool of amrita[2]—
Whoever seeks it, the reward[3] attains.
The boon of the Name is immortalizing, P. 1012

1. Thirst.
2. Original, Amritsar.
3. Fruit.

Coming to whoever *by devotion* of heart in the mind lodges it.
In service to the Master lies joy eternal;
This to such comes as by Thee to the *Master's* will are
made obedient. (7)
Gold and silver are all Maya—into the dust shall these mingle.
Nothing but *devotion to* the Name shall accompany *us* :
The Master this realization has granted.
Saith Nanak : Those devoted to the Name are truly pure,
In the holy Eternal absorbed. (8) (5)

Hukamu bhayā rahṇā nahīṇ dhuri phātei chīrai

As comes the command, and at the Divine court is the
permit[1] torn,
Life lasts not.
The mind to demerits is bound:
Let the self bear the torment *of this*.
By grace of the Master, perfectly-endowed
Are pardoned sins of this humble one[2]. (1)
How can one for ever last ? Inevitable is departure.
This by contemplation of the holy Word realize.
Whomsoever Thou union dost grant, attains it—
Such is the primal, eternal[3] decree. (I-Pause)
As Thou dost keep I abide, and consume what
Thou mayst grant.
As Thou dost command, I act, placing on tongue[4] the
ambrosial Name.
In the Lord's hand lies exaltation :
For union with Him I yearn. (2)
What good lauding creation ? Himself He creates
and cherishes all.
He who created *me*, in my mind abides—
With none else is my *attachment formed.*
By laudation of the holy Eternal comes true honour. (3)
The Brahmin by study of much rigmarole approaches
not *the Lord* :
Caught amid evil and good, by hunger and death *oppressed*,

1. Letter , letter of permission to live.
2. Original, Fakir (a mendicant). Applied sense, a humble one.
3. Limitless.
4. In mouth.

He whose guardian is the holy Eternal,
From sequestration and fear is immune[1]. (4)
Brother ! Those who in the Divine writ are honoured,
are truly perfect—
Perfect, with perfection of wisdom, truly exalted.
Limitless Thy bounty—Those receiving it are exhausted. (5)
By scouring the salt sea is obtained a pearl[2],
That for a few days shines in bounty, then by dust eaten away.
Should one serve the holy Preceptor, the ocean,
Endless is his bounty. (6)
Those pleasing the Lord are pure; all others soiled.
The impure object purity acquires, as *the Master*,
the philosopher's stone touches it.
Who can evaluate lustre[3] of this holy jewel ? (7)
By assuming sectarian garbs, bathing at sacred spots or
doling out charity
Is not found depth *of the Lord.*
Ask of Veda-reciters—without faith is the world deluded[4].
Saith Nanak : Such alone *the Lord* can evaluate
As by the Master, perfectly endowed are enlightened. (8) (6)

Manmukhu lehri gharu taji vigūchai awarān ke ghar herai

The egoist in a fit of passion deserting home is ruined,
And then at others' homes casts *covetous* glances.
His householder's duty he neglects;
Devoid of contact with the holy Preceptor, in whirlpool of false
thinking fallen.
Wandering from land to land, texts he recites to exhaustion :
With all this his desire only rises.
With this frail *body the holy* word not contemplating,
His belly like a beast he fills. (1)
Friend[5] : let such be the way of life of the anchorite[6] :
By guidance of the Master's Word to one sole devotion should
he be attached;
In devotion to Thy Name should he find fulfilment. (1-Pause)

1. Sequestration and fear are cast off (forgotten).
2. Jewel.
3. The colour of gold, reflecting its purity.
4. Robbed.
5. Baba.
6. Sannyāsi.

Such a one dissolving brick-powder his clothes dye, and
mendicant's garb assumes.
Tearing shreds of cloth he makes his quilt,
In his pouch putting lucre,
From house to house begging, yet he sets up the world to instruct;
With mind blinded, his honour losing.
Lost in delusion, the holy word he contemplates not— P. 1013
His *life's* throw forfeited. (2)
The fire *of desire* within, without the Master's *guidance* is
extinguished not,
Although outwardly with burning fire[1] he warms himself.
Without service to the Master comes not devotion—
How else may one contemplate the seif ?
By calumny of others in hell he lodges—within him deep
darkness.[2]
By wandering over sixty-eight bathing centres is he lost—
How may impurity of sins be thus washed ? (3)
Much has he wandered,[3] rubbed ashes *over his limbs*,
Yet the path of lucre he seeks :
Within and without *the self* He realizes not the Sole Lord,
And at the word of truth flares up.
Reciting texts, yet by his tongue he utters falsehood—
Such is what one uninstructed by the Master has learnt.
Without utterance of the Name comes not joy;
Without *devotion to* the Name no exaltation. (4)
Some have the head close cropped, others their ropes of
hair in a tuft tie;
Others observing silence are yet full of pride :
Without loving devotion and enlightenment of self is
their mind unsteady,
In ten directions wandering.
Such a one, mad after Maya, discarding amrita drinks of
deadly poison :
His consequences of deeds not effaced, the Divine will
he realizes not—
His place among beasts. (5)

1. Implies the fire lit by various orders of mendicants, *dhuni* in Hindi and Punjabi. (Here : pūar).
2. At this point there is a variation in reading of the text. One is *atash* (fire), the other, accepted here, *ātasa* (great darkness). Ātama (self) also could be an alternative reading.
3. Lit, winnowed dust. In idiom, as rendered.

Begging-bowl in hand, man may wear garb of rags,[1]
Yet in His mind may be aroused fierce desire.
His wife has he discarded, yet lust in him has arisen,—
To other's womenfolk his heart ataached.
Delivering discourses to others, the holy Word be
contemplates not himself;
Such a one a street lout.
Within him evil passions, outwardly is he calm—
Thus must Yama dishonour him. (6)
The true Saṇnyasi is one who, discarding the ego,
the holy Preceptor serves;
Seeking not garments or food, receives whatever
spontaneously he gets.
He prates not idly, but garners wealth of forgiveness,
And his dark nature[2] by the Name burns away.
Blessed is one, be he householder, Saṇnyasi or Yogi,
Whose heart to the Divine feet is attached. (7)
Above desire must the Sannyasi be and to the sole
Lord attached.
Should the Divine elixir he quaff, would peace come,
And in the Divine essence[3] he be absorbed.
His mind unshaken, by the Master's guidance realization
should he obtain,
And his wandering mind restrain.
The house of the self by the Master's guidance
should he search.
And boon of the Name attain. (8)
Brahma, Vishnu and Shiva are holy and exalted by devotion and
contemplation of the Name.
In all species, in all speech, in the sky and nether regions
In all beings, *is pervasive* your light.
All joy and liberation in utterance of the Name and the
holy Word lie—
The holy Name in my heart have I lodged.
Saith Nanak : Without *devotion* to the Name comes
not liberation;
Swim thou the bout of truth. (9) (7)

1. Kāpadiya:
2. Tāmas, one of three qualities, *sloth.*
3. In his own abode.

Māt pitā sanjogi upāe raktu bindu mili pindu karei
By coming together of mother and father are we created,
By union of *the mother's* blood and *the father's* drop
is the body made.
To the Lord is *the creature* devoted, when hanging head
downward in the womb;
He whom he contemplates, for him provides. (1)
How may ocean of the world be crossed ?
Should the Name immaculate by the Master's guidance he attained ?
Is the heavy burden[1] shed. (1-Pause)
Thy benefactions, Lord ! by me, a sinner, are forgotten.
What may I, a mad man do ?
Thou the gracious provider, looking after all,
Day and night remembering each, disbursing bounty. (2)
To attain the four objectives[2] is the self born, P. 1014
Yet *through fogetfulness of God*, the self in the house of
Maya[3] abides.
Oppressed by hunger, Maya's path it seeks;
By attachment is the boon of liberation lost. (3)
With wailing and abject entreaty he finds it not even
though in different places seeking it.
Lust, wrath, pride grips him, as to his family
That will not last,[4] his attachment he fixes. (4)
Of good things of the world he consumes and enjoys,
To pleasant sounds he listens and such sight sees;
Wearing fine apparel in this house of death exhibits it.
Without *guidance of* the Master's word his self he realizes not;
Without *devotion to* the Name Divine is not death[5] warded off. (5)
Involved in attachment and egoism is he deluded;
Clinging to possessions,[6] yet are these snatched away.
His body and wealth destroyed, that are sources of delusion :
Later into regrets he falls, dust over his face falling.[7] (6)
As comes old age, decline youth and body's *vigour*;
phlegm choking his throat,

1. Implies burden of transmigration.
2. See Glossary.
3. Shakti.
4. False, unreal.
5. Implies transmigration.
6. Cries 'mine', 'mine'.
7. Implies shame and ignominy.

Water from his eyes flowing;
His feet powerless, hands palpitating—yet the reprobate[1] puts not God in heart. (7)
Gone his senses, his black hair turned grey,
None wishing to keep him at home.
By forgetfulness of the Name sin to him attaches;
Yama chastizing, takes charge of him and to hell hales him. (8)
Ineffaceable is writ of consequences of former births—
The self is born and dies again—whom to blame ?
Without *guidance of* the Master is life wasted and subject to recurring death;
Without the Master's Word is life ruined.[2] (9)
In enjoyment of pleasures is *true* happiness lost;
Involved in hollow ritual man does evil.
In forgetfulness of the Name and *involvement* in greed man the Essence forfeits—
Dharamraja's baton over his head falling. (10)
Whoever has the Lord's glance of grace,
By the Master's guidance the Name Divine and Divine laudation sings.
Such beings are pure, unattached to the world, perfect—
In this world are they *image of* the Divine Enlightener, cherisher of the world. (11)
Contemplate the Lord, the Master's Word bear in mind;
In company of God's devotees practise devotion.
God's devotees are true preceptors, exalted at the Divine Portal.
Lord ! to Nanak pray grant dust of feet of Thy servants. (12) (8)

In the Measure Mārū—Composition of Sri Guru Nanak Dev
To the tune of Kafī

SCORE 1

In the Name of Sole Supreme Being, Realized by the holy Preceptor's Grace

Āwuhn wanjnoṇ dummaṇī kittī mitra kareon

A female[3] with divided heart I come and go,[4] and befriend many.[5]
Such a woman no *true* shelter finds :
How may one separated from her Lord find solace ? (1)

1. Sakta.
2. Burnt away.
3. (This is implied by the form of epithets etc. symbolizes the human self).
4. Am without poise or transmigrate.
5. Many who are mistaken for preceptors or deities.

My heart to my beloved Spouse is devoted.
For a moment's glance of grace *by Thee* would I sacrifice
myself cut to bits. (I-Pause)
Of ruined matrimony in the parents' home[1] lying,
How to the Husband's home[2] may I go ?
My neck by grip of demerits clenched,
In separation from the Beloved I pine away. (2)
Should I in the parents' home[1] keep the beloved spouse in mind,
In the in-laws' home[2] would I find lodgement.
In joy sleeps the woman of happy matrimony,[3]
Finding her Lord repository of merits. (3)
Despite quilt and mattress of silk, and fine dresses worn over limbs,
The woman of cursed matrimony cast off by the Spouse,
Her night in suffering passes. (4)
However many the delights that I taste, however, P. 1015
numerous the garb I wear—
Without *love of* the Spouse is youth gone waste,
And ever the cast-off female pines. (5)
The holy Eternal's call by the Master's teaching hear.
Holy is the assembly of the Holy Lord,
And by His glance of grace is *induced* devotion. (6)
The enlightened have applied collyrium of truth,
And with that the Beholder *of all* behold.
By the Master's guidance is acquired enlightenment and knowledge,
As egoism cast off. (7)
Such females[4] please Thee as Thy merits share[5]—
Else many are like me.
Saith Nanak : Those that in holy Truth are absorbed.
Never from their Lord are sequestered. (8) (1.9)

Nāṇ bhaiṇāṇ bharjāīyāṇ nāṇ se sassuṛiyāh

Not these sisters, sister-in-law and mothers-in-law *shall last* :
The true relationship, never to snap, is with the sister-friends[6]
by the Master united. (1)
To the Master ever am I a sacrifice :

1. Implies the world.
2. The hereafter.
3. One united to the Lord.
4. Symbol for seeker.
5. As are like to Thee.
6. Implies fellow-devotees.

Much without the Master I wandered,[1] the Master to the
Spouse united me. (I-Pause)
Aunts, grandmother, mother's sisters, husband's brother,
elder sister-in-law[2]—
All these come and go, not lasting :
Of their swarms are paths full. (2)
Mother's brothers, their wives, brothers, father, mother—
Of such companions are carvans full;
Great is the crowd at the river-ferry. (3)
My sister-friend ! the holy Divine Hedonist, is my Spouse.
Never are holy unions snapped, should one constantly
that Spouse contemplate. (4)
Happy are all seasons, in which love for the
holy Eternal is inspired.
Such a woman[3] realizing the Spouse, night and day in
joy has sleep. (5)
At the bank cries the pilot;[4] cross you over quickly.
Those embarking the holy Preceptor's ship
Have I seen cross over. (6)
Some have got *on the ship*, others already have departed;
Some with load *of sins* are burdened.
Those commerce in truth holding
To the holy Lord are united. (7)
Good we merit not to be called; none *to us* appears evil.
Saith Nanak : One suppressing the ego is the
holy eternal's image.[5] (8) (2.10)

Nāṇ jāṇāṇ mūrakhu hai koī nāṇ jāṇān siyāṇā

I take neither any to be ignorant nor wise :
Ever in love of the Lord absorbed, constantly the Lord's
Name I repeat. (1)
Friend ! ignorant am I, to the Name a sacrifice.
Thou the Creator, all-wise, all seeking—
By *devotion to* your Name may I be saved. (I-Pause)
Ignorant and wise are *in essence* the same : one light in both,
two its names.

1. Implies wandering in illusions.
2. (These and those mentioned in the next verse are names of relationships in the Indian society, for some of which no equivalent terms exist in English).
3. Implies seeker.
4. Implies the Master (Guru).
5. Is like...

Supremely foolish is one who to the Name is not devoted. (2)
By the Master's guidance is obtained *devotion to* the Name—
Without the holy Preceptor's guidance is it not attained.
Should it by the holy Preceptor's favour in mind be lodged,
The seeker day and night *in devotion* remains absorbed. (3)
Those involved with royal power, pleasure, beauty, wealth,
delights of woman's looks.
Are all gamblers :
Bound by the Divine will, the play they erect—
Each a gaming counter with *one Light Pervasive in all.* (4)
The clever world in delusion is lost;
Those reputed as scholars yet study ignorance.
Studying scriptures, yet the Name they neglect,
All their scribing under delusion of Maya-poison. (5)
Man's life is wasted like crop sown in alkaline soil or a tree growing on river-bank; P. 1016
His life like white dress over which is scattered
powdered collyrium.
This world is a chamber of desire[1]—whoever falls into
it in pride burns. (6)
Where are *now* subjects and rulers ?
All fallen in duality must perish[2].
Saith Nanak : Whoever ascends the holy Master's ladder,
In the Inaccessible remains absorbed[3]. (7) (3.11)

In the Measure Mārū—Composition of Sri Guru Amar Das

SCORE 5

Octet (Ashtpadi)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Jis noṇ premu mamni wasāe

In whatever heart is lodged devotion,
Spontaneously in the holy Word *is absorbed.*
Such agony *of yearning* to him alone is known.
No remedy for such to any is known. (1)

1. Thirst.
2. Another rendering : All existing between the two (sky and earth).
3. Another rendering : "Saith Nanak : Such is the Master's teaching (Pauri), the inaccessible Lord alone shall abide".
(*Pauri* literally means ladder; in Gurubani, also a stanza embodying spiritual teaching).

Himself He unites *the seeker*; Himself the union making :
Himself inspiring devotion.
Such alone realize love's essence as by Thy grace
are favoured. (I-Pause)
As is aroused illuminating insight, are illusions shattered;
And by the Master's grace is attained the supreme state.
The true yogi is he who by contemplation of the Master's Word,
Such *praxis* realizes. (2)
By good fortune is the woman to her Lord united[1].
The Master's teaching effaces from the mind foul thinking.
Blessed with joy in her Lord, does the woman have
everlasting joy in His love. (3)
No physician is there besides the holy Preceptor, *image* of
the Lord, from Maya's taint free.
By the holy Preceptor's contact is annulled evil,
And by contemplation, realization arises. (4)
Whoever by the holy Word is inspired,
By the Master's guidance from desire[2] it emancipated.
Nothing by man's own effort is attained;
By His grace is His might made operative. (5)
By the holy Preceptor's guidance is the essence of
scriptures[3] realized;
By the Master's grace does the seeker find lodgement
in the true self[4] :
Those favoured by your glance of grace behold inside
Maya's play immaculate Reality. (6)
One seeking the Master's guidance the Essence realizes,
As is egoism discarded.
Bereft of the holy Preceptor's guidance are all actions worthless—
This contemplate in your mind. (7)
Some lost in illusion, in pride go about.
Others by the Master's guidance have their egoism discarded :
Those dyed in the holy Word are the true anchorites;
Others in folly involved by delusion remain gripped. (8)

1. Lit. The wife and her beloved Lord are united. The symbolism here is spiritual.
2. Thirst and hunger.
3. Original, Agama, nigama-variously interpreted as Vedas and Sastras and as Tantric texts.
4. Home.

Those that by the Master's guidance have not found
the Holy Name,
Are in egoism caught, their life a waste.
In the Hereafter none our succourer is other than the holy Name—
This by the Master's teaching is realized. (9)
The Name ambrosial is source of everlasting joy,
In all four Ages by the holy Preceptor's guidance realized.
This by Thy favour alone is attained,
Saith Nanak, after contemplating the Essence. (10.1)

In the Measure Mārū—Composition of Sri Guru Arjan Dev P. 1017

Ashtpadiyan (Octets)

SCORE 3.

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Lakh chaurāsīh bhramtei bhramtei dulabh janamu ab pāiyo

Wandering through eighty four lakh species, the human birth
Hard to attain, have we now attained. (1)
Thoughtless man ! in shallow pleasures art thou involved.
Amrita with thee abides. yet with poison
art thou entangled. (I-Pause)
To trade in jewels[1] hast thou come, but have
departed with load of alkaline soil. (2)
The abode in which thou hast to live and pass thy days,
Hast thou not brought to mind. (3)
Not for an insant hast thou sung *laudation* of the *Lord*,
Immortal, irrefrangible, provider of joy to life. (4)
What is thy destination[2] hast thou forgotten,
Nor for a moment to it attached thy mind. (5)
Seeing thy progeny, wife, home and its paraphernalia
Art thou entangled. (6)
Each as prompted *by the Lord* in tasks engages
Doing deeds in accord with that. (7)
As came the Lord's grace, was attained company of the holy,
And Nanak, servant of God, on the Supreme
Being has meditated. (8) (1)

1. Here two synonyms, ratna, jawahir are used—one from the Indian source and the other from the Perso-Arabic.
2. Where thou hast to go.

Kari anugrahu rākhi līno bhaiyo sādhū sangu

In His grace has *the Lord* saved me, and holy company
have I *entered.*
My tongue joy of the Name Divine utters,
of taste deeply sweet. (1)
The Lord is my mind's abode of repose :
True companion, sincere friend, associate, relation,
To whom is known state of the inner self. (I-Pause)
With the Lord, creator of ocean of the world,
have I taken shelter.
As by the Master's guidance to the Lord I make supplication,
Yama's minions oppress me not. (2)
He at whose Portal is found liberation, whose store-house is
heart of His devotees.
The Lord to whom is known the true way of life,
Is Saviour eternal. (3)
Gone are suffering, pain and affliction of those in
whose mind He takes abode.
Such by death, and terrible spots in hell are not touched. (4)
Miraculous powers.[1] the nine treasures[2] and
rivers of amrita with Him lie—
Lofty, inaccessible, immeasurable perfect in the beginning,
end and middle periods of time. (5)
Accomplished Yogis, yoga-practitioners, gods,
Sages that the Vedas recite.
In contemplation of the Lord, find endless, limitless
joy in poise. (6)
By contemplating the Lord with heart's *devotion*
In an instant are innumerable sins effaced.
This practice is purest of the pure, *equalling* millions of charities
and ritual baths. (7)
Of God's devotees is *devotion* solely the strength, wisdom,
enlightenment and life.
Lord ! Go not for one instant out *of my* mind—such is
Nanak's prayer. (8) (2)

Shastri tīkhaṇi kāti dāriyo mani na kīno rosu

God's devotees like trees by sharp tools are cut,
But in mind bear no malice.

1. Riddhi, Siddhi,
2. See Glossary.

They rather engage in fulfilling the needs of
their tormentors,
And *on them* lay no blame. (1)
My self : ever the Lord contemplate—
The Divine Lord compassionate, gracious;
And to way of the holy lend ear (I-Pause)
Man under his feet puts the boat *made from the tree*
And is seated over it,
Gone is his body's fatigue.
The great ocean then menaces him not, and on the P. 1018
bank he disembarks. (2)
The earth shows not love for sandalwood,
aloe and camphor plastered over it.
Offal and urine and digging it grain by grain[1] turns not
its mind away. (3)
The sky towards high and low, the virtuous and evil-doers
behaves alike,
And ever all casts unbrella of comfort.
Between friend and foe it distinguishes not,
To all creatures alike. (4)
The sun with its intense light appears and banishes darkness;
Its rays touching evenly what is pure and impure,
Bearing no malice. (5)
The cool breeze gently blowing, incense-laden
At all spots equably blows;
All objects it touches, no way hesitating. (6)
Whoever approaches *fire* with feelings whether good or evil,
Banished is his shivering.[2]
Distinguishing not between friend and stranger,
Always keeping an equable temper. (7)
The self by seeking shelter with the Divine feet
a Protector finds,
And in deep[3] devotion is dyed.
Saith Nanak , Divine laudation ever I sing.
Whereby has the Lord became gracious. (8) (3)

1. Meant as a measure in the original is *til*, sesame grain.
2. Lit. cold feeling.
3. Red (symbol of intensity).

In the Mensure Mārū—Composition of Sri Guru Arjan Dev
SCORE 4
Ashtpadiyan (Octets)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Chāndanā chāndanu āngani Prabh jīo antari chāndanā

The noblest moonlight is illumination of the Lord in the courtyard of the self. (1)
The noblest of contemplations is contemplating the Name Divine. (2)
The noblest kind of abjuring is abjuring lust, wrath and avarice. (3)
The noblest of *boons to* beg is begging from the Master *devotion to* Divine laudation. (4)
The noblest of vigils is keeping awake in singing praise of the Lord. (5)
The noblest of devotions is the heart's devotion to the Master's feet. (6)
These to such are available as have good fortune writ on their forehead. (7)
Saith Nanak : All actions of such are noble
As the Lord's shelter seek. (8) (1.4)

Āo ji Tīṇ āo hamārai Hari jasu sravana sunāwana

Come into our home, *devotees of God* !
And on the Lord's merits to us discourse. (1-Pause)
At your coming is my mind and body made joyful[1],
By singing in your company Divine laudation. (1)
By grace of the holy comes the Lord in the heart to lodge,
And effaced are feelings of duality. (2)
By grace of God's devotees is understanding illumined,
And cast off are foul thinking and suffering. (3)
By sight *of God's devotees* does one turn holy,
Nevermore in womb to be cast. (4)
Whoever is pleasing to your heart,
The Nine Treasures[2] and miraculous powers[3] obtains. (5)

1. Green.
2. See Glossary.
3. Riddhi, Siddhi.

Other than God's devotees no place of *shelter* have I;
Nowhere else can I conceive of going. (6)
None to me, devoid of merit, grants refuge :
With God's devotees alone shall I find shelter. (7)
Saith Nanak : Such is the Master's miracle,
Whereby within the self is *union with* the Lord enjoyed. (8) (2.5)

Jivanā saphal jīvan suni Hari japi japi sad jīvanā

The life eminently successful in listening constantly to the Name Divine lies. (I-Pause)
The drink that to the mind brings fulfilment P. 1019
Is quaffing amrita-elixir of the Name. (1)
The food that all hunger banishes[1] is by content to be filled to satisfy. (2)
The best of apparels consists in one's honour by the Supreme Lord being protected—
Thereafter is one never disrobed. (3)
The best of enjoyments quaffing in holy company,
Joy in God lies. (4)
Without thread and procurement of needle
Should the heart with devotion to the Lord be stitched. (5)
Those by absorption in joy in God inebriated,
Nevermore feel their intoxication ebbing. (6)
Such all the treasures have attained
As by the gracious Lord are granted. (7)
Saith Nanak : Joy in service to the holy lies—
Behoves it one to sip wash of feet of God's *devotees*. (8) (3.6)

In the Measure Mārū—Composition of Guru Arjan Dev

Anjuliyan (Supplication)

SCORE 8

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Jīs grehi bahutu tisai grehi chintā

Anxiety abides in the home wherein lies much *pelf.*
There where it is lacking, men wander about *in search after it* :
Happy is one that from either state is free. (1)
In various ways the scriptures have we studied.
These declare : In prosperity of the householder's life lies hell,

1. After which no hunger arises.

In renunciation *much* ill-temper :
One that living the life of the senses[1] yet remains pure,
Fruitful is his *life's* endeavour. (2)
Man whether awake or asleep, in doubts is lost.
Friend ! without the Master's guidance comes not liberation.
In holy company are snapped bonds of egoism,
And vision of the sole Lord beheld. (3)
Should one engage in action, into bonds falls;
In idleness, reviled by others.
Man's mind involved in attachment, in anxiety is he caught :
By the Master's grace does man feel joy and sorrow to be alike,
And God that in each being is pervasive, in his own
heart views. (4)
In *involvement* with the world clings to man doubt;
God's discourse beyond expression and knowing,
then is not realized.
To whomsoever realization He grants, receives it,
And like a child *by Him* is cherished. (5)
Should one *try to* discard *Maya*, still would it not be shaken off.
Should one garner it, fear in mind *remains* :
Of whoever abiding amid *Maya* is the honour saved,
Over such a saint may the fly-whisk be waved.[2] (6)
The true hero[3] *to the world dies* :
Whoever flees the *field*, in transmigration whirls.
Whatever *the Lord* does should man accept as good,
And realizing the Ordinance, burn away foul thinking. (7)
To whatever task *the Lord* prompts should man in it engage himself.
As is befitting He acts.
Donor of joy to Nanak, perfection incarnate,
Shouldst Thou grant *this boon*, is the Name contemplated. (8) (1.7)

Birkhai hethi sabhi jant ikatthei

Under the tree are all creatures gathered :
Of some the speech is harsh,[4] of others sweet.
As came sunset, they depart, as passes off the appointed
period *of life*. (1)

1. Body.
2. (As a mark of honour).
3. (Used here in the spiritual sense).
4. Hot, painful.

Those doing evil are ruined altogether—
Slaughtered by the angel of death[1] in his grip :
By the Creator cast into hell : the reckoner[2] asking after P. 1020
reckoning *of their deeds*. (2)
Neither brother nor sister accompanies one;
Departs *the creature* leaving wealth and youth[3] behind.
Man that the Doer, the gracious Lord has not realized.
Like sesame in press shall be crushed. (3)
Thou dost snatch at others' possessions :
Know, God who is by thy side, sees and hears *all* :
For greed of the world into pit fallen, the hereafter has
he not thought of. (4)
Man is born repeatedly, and after dies.
Started on a long journey,[4] much suffering he undergoes :
Blind man, Him who is his Creator, he realizes not;
The creature thus undergoes suffering. (5)
Man in forgetfulness of the Creator is ruined.
In the foul sport of the world is he sometimes displeased,
sometimes pleased :
Not contacting a holy man inspired by faith and content,
By egoism guided, he wanders along. (6)
The Lord Himself enacts *this* sport.
Some He extricates, others in *Maya*—waves are caught.
As are they directed, they dance[5]—
Over head of each operates the sum of his deeds. (7)
By His grace comes meditation on the Lord.
In holy company one into hell falls not.
On Nanak amrita of the Name has been bestowed—
Songs of Divine laudation he ever utters. (8) (2.8.12.20)

In the Measure Mārū—Composition of Sri Guru Nanak Dev

Solahe (Sixteen—Stanzaed Hymns)

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sāchā sachu soī awaru nā koī

He alone is holy, eternal, none other.

1. Azrael, the angel of death according to Muslim belief.
2. Implies Dharmaraja.
3. Implied sense, beauty of youth.
4. Implies transmigration.
5. Said metaphorically for actions. The figure has reference to the dance of marionettes.

He who has made creation, also destroys it after.
We abide as you keep us—before you what denial avails ? (1)
Himself He creates and destroys.
Himself each to a task He appoints.
Himself grants meritorius thinking, Himself to the
true path directs. (2)
Himself all-knowing, all-seeing;
Himself raising creation, He ennobles it.
Himself air, water and fire making, to *these*
has granted union. (3)
Himself is He moon and sun of perfect *enlightenment*
Himself assuming *form of* the Master heroically—endowed;
As devotion to the holy Eternal is fixed, snare of death
seeks not man. (4)
Himself is He male and female;
Himself the chessboard and chessmen.
Himself fixing arena of the world, wherein the world disports—
Himself *this play* evaluates. (5)
Himself the humming-bee, flower, fruits and tree.
Himself flooding water, dryland, ocean and lake.
Himself the crocodile the tortoise,[1] almighty—
unknowable Thy aspect. (6)
Himself day and night;
Himself by the Master's word exalts.
In all time and ever the unstruck music He plays;
In each being is sound of the Lord of Supreme will heard. (7)
Himself the unique jewel, beyond value.
Himself with perfect justice He judges.
Himself after tasting on the touchstone He absolves. P. 1021
Brother ! Himself *illumination* grants and *ignorance* takes away. (8)
Himself the bow and bowman;
Himself wisdom and sapience perfect.
Himself the lord of utterance and speech.
Himself listening—His creation the cosmos. (9)
Air the Master and water the progenitor have we realized.
The earth that in her womb has kept us, is mother.
Night and day are nurses that the whole world fondle.[2] (10)

1. Machh (crocodile) and *Kachh* (Tortoise) are also names of avatars in Hindu mythology.
2. For a parallel vision, see Japuji, Sloka.

Himself the fish and net.
Himself *herd of* kine, Himself the keeper.
Lord, as decreed by you, in all creatures is
pervasive your light. (11)
Himself the ascetic and world-enjoyer.
Himself the voluptuary, master of supreme felicity.
Himself unattached, formless, in fearless
trance absorbed. (12)
All species and their utterance in Thee absorbed.
All that is visible, is evanescent.
Such are the masters of *true* wealth, the merchants of truth,
As by the Master are granted realization. (13)
The Master, perfectly-endowed,
Who with the holy Eternal, Lord of all faculties is fulfilled.
By the holy Word realization grants;
Beyond our grasp, above need ever,
Without a sesame- grain of avarice. (14)
For those enjoying within the heart joy equable teaching
Are death and birth rendered meaningless.[1]
Himself donor of boons of liberation and fulfilment,
As loving devotion to the seeker's hearts
becomes pleasing. (15)
Immaculate are you—by contact with the
Master comes realization.
All that is visible, in you must be absorbed.
The lowly Nanak at your Portal this charity seeks :
Grant me exaltation of *devotion to* the Name. (16) (1)

Āpei dhartī dhaulu akāsham

Himself the earth, the Bull bearing the earth and the
sky has the holy Eternal
By manifesting the *three* qualities made.
Himself celibate, donor of the largesse and the contented one :
Himself *their* functions performs. (1)
He who is Doer, performs all functions :
The writ of the holy Eternal none can efface.
Himself Doer, Himself guiding others to doing all,
Himself exaltation conferring. (2)

1. Mad, senseless.

The unstable mind *by direction of* the five thieves,[1] moves;
Seeking *to rob* others' homes, its *true* home not seeking after.
The body's city ultimately is demolished to heap—
Without devotion to the holy Word is all honour lost. (3)
By the Master's instruction comes visions of the three worlds;
As man controlling desire with his mind contends.
Those serving Thee like Thyself become—from childhood
is the fearless
Lord their friend and companion. (4)
Himself is He heaven, the mortal world and the nether world;
Himself the dazzling form of youthfulness;
Himself of aspect wearing fearful matted locks;[2]
Yet form and feature has He none. (5)
Vedas and the Koran His mystery have not unravelled—
Mother, father, son, brother has He none;
All the mountains by Him are created and in Him are absorbed—
The unknowable known cannot be. (6)
Many are the friends[3] that to exhaustion I have adopted,
But none my demerits effaces.
The Lord supreme over gods and men,
With devotion to Him is all fear banished. (7)
To those deluded and strayed does He whom the path :
He sends astray as also guides.
Other than the Name *no reality* I see; by *devotion to* the Name is
attained the supreme state and merit. (8)
Ganga, Yamuna that is *Krishna's* play—ground, P. 1022
Kedarnath, Kashi, Kanti[4] and Dwarkapuri,
Ganga's merging into the ocean, triple confluence,
and the sixty-eight bathing-spots—
All in His bosom are absorbed. (9)
Himself is He a Yogi and Yoga-practitioner,
Himself contemplative sage,
Himself *Divine* monarch and creator of the holy;
Himself supremely just on the throne seated :
Of one knowing Thee as such are doubt,
duality and fear gone. (10)

1. The five sources of evil are meant.
2. (These are mythological allusions).
3. Implies preceptors.
4. Kashi is Benaras (Varanasi), Kanti is Kanchivaram in the South.

Himself Kazi and Mullah;[1]
Infallible, forgetful never—
Himself gracious and compassionate provider,
Enemy of none. (11)
To whomsoever He is gracious, exaltation grants;
Donor to all, bearing not a grain of avarice;
All-pervasive yet unattached,
in all spots hidden and manifest. (12)
What *power* have I to laud Him who is inaccessible, limitless,
The holy, mighty[2] creator ?
To whomsoever He shows grace, union grants;
By joining the holy congregation comes true union. (13)
Brahma, Vishnu and Shiva at His portal standing,
The Lord inaccessible, limitless serve.
Immensely more at His door stand wailing,
That are beyond counting by me. (14)
Besides *The Lord's* holy laudation, His holy Word,
Nothing else in Vedas and Puranas is visible.
Grant me capital of singing laudation of the holy Eternal—
No other prop have I. (15)
In all time[3] is the holy eternal pervasive and so shall be.
Who else is there that is not mortal or shall not die ?
The lowly Nanak thus states in supplication :
Within the self in concentrated meditation
I behold Thee. (16) (2)

Dūjī durmati annhī bolī

Foul thinking, duality-directed is blind, deaf;
Fragile the vesture made up of lust and wrath of such :
Immature female of the self knowing not the secret of keeping
house and living with the Spouse;
In alienation from Him finds not sleep. (1)
As within the egoist burns fire in leaping flames,
In all four directions helplessly he stares
Without service to the holy Preceptor how may
joy be attained ?
Exaltation in the hand of the holy Eternal lies. (2)

1. Kazi = Muslim judge; Mullah = Muslim divine.
2. Murari = slayer of the demon Mura.
3. Ages (Yugas).

Let man cast off lust, wrath and pride
And the five-thieves[1] by *power of* the holy Word destroyed :
Of those that grasping sword of enlightenment with the
self-engage in battle,
Desires in the mind are reabsorbed. (3)
As mother's blood with father's drop mingles,
Is created the wonderous figure *of man* :
The boon of light within all is Thine—
Lord-creator, all-pervasive art Thou. (4)
Birth and dealth by Thee are ordained.
As from the Master is their realization attained,
gone is all fear.
Gracious art Thou; as Thy glance of grace dost Thou cast,
Banished from the body is suffering and pain. (5)
In our true home, *our true self*, are we settled :
Consumed is fear,
Poised is the restless mind, quieted.
With lake of the self joy-filled is lotus of the heart abloom,
And the pervasive supreme self turned our helper. (6)
With death recorded in destiny into the sphere *of the world*
have we arrived.
How can we abide here ? Otherwhere must we depart.
In the holy realm of eternity is operative God's holy decree :
By union with the holy Eternal comes exaltation. (7)
Himself the entire world has He created.
He who created it to various tasks has set it.
Above the holy eternal is none visible— P.1023
Holy Lord ! To Thee alone is its truth known. (8)
Four days is duration of *stay* in the *world's* pasture.
Amid darkness is enacted its play and frolic.
The jugglers *of selves* have their sport, like someone babbling
in dream. (9)
Those that with concentrated devotion the Lord above fear in
mind have lodged;
In the Lord the continents, the universes, nether regions the
celestial cities and the three worlds.
In trance are absorbed—
On exalted thrones are settled. (10)

1. The five sources of evil are implied.

Of such is the self's city holy's holy the throne of their heart.
As by the Master's guidance truth they have found, joy
have atained.
Holy such, by the holy Eternal seated on thrones of exaltation—
Their reckoning of egoism annulled. (11)
Reckonings are *source of* doubt for the self.
In involvement in duality or three qualities how may
joy be attained. ?
One sole immaculate Provider is there—
Honour by guidance of the Master, perfectly-endowed
is attained. (12)
Over the ages few *the Lord* by the Master's
guidance have realized.
All-pervasive is the holy Eternal; in him is *our* heart absorbed :
By grasping His shelter is attained joy,
And washed off impurity of mind and body. (13)
Those whose tongue with amrita of truth is dyed,
In union with the Lord comes to them not fear or doubt.
By listening to the Master's Word are the senses fulfilled,
And our light into the Divine light merged. (14)
With extreme caution on the earth have *we* trod;
Wherever I look, Thy shelter I *seek*.
Give Thou suffering or joy, to my mind is either pleasing—
With Thee am I in perfect accord. (15)
In the last moment none is our friend.
As by the Master's guidance realized, Thee have we lauded.
Saith Nanak : Those dyed in the Name are the true anchorites.[1]
In their true home, *the Divine Essence*,
settled in trance. (16) (3)

Ādi jugādī apar apārei

Thou existing since primal Time, beyond limit,
Primal immaculate *Essence*, art Thou our Lord.
Holy Eternal ! devices of union with Thee I contemplate !
In the holy Eternal is fixed my trance. (1)
For numerous Yugas has pervaded pitch darkness.
In which the Creator in trance was settled :
By devotion to the holy Names comes true exaltation,
By seating on the eternal throne exalted. (2)

1. Bairagi (Vairagi).

In Sati-Yuga[1] with truth and content were selves filled.
Holy truth of profound mystery *then* pervaded.
The holy Lord judging by truth, His holy decree
promulgated. (3)
The holy Preceptor, then by truth and content was inspired.
Whoever the Master's Word obeys is the true hero.
Such a one at the holy Portal has abode in truth,
And to the decree of the Lord of supreme will is compliant. (4)
In Sati-Yuga all spoke truth :
Whoever acts truth is truly pure.
In men's minds and on their tongues abided truth,
shatterer of doubt and fear;
To the God-facing truth was the true friend. (5)
In Treta[1] did one of Dharma's faculties lapse.
Three were its feet left and one by duality was dried up,
The God-facing then uttered truth, egoists in
frivolities were rotting. (6)
The egoist at the Divine Portal never finds fulfilment.
Without guidance of the holy Word, how may
the heart be devotion-filled ?
Such in bonds come, in bonds go,
In utter ignorance involved. (7)
In Dwapar[1] was *humane* compassion halved.
Rare was any God-directed one contemplating Him. P. 1024
Two were the feet of Dhrama,[2] prop of the earth left;
By the Master's guidance *alone* was truth there uttered. (8)
Out of self-interest kings acted justly.
Charity by expectation *of reward* was motivated :
Without devotion to the Name Divine comes not liberation—
In performing ritual actions did they exhaust themselves. (9)
Through ritual actions *men* liberation seek.
The boon of liberation by the holy Word and
Divine laudation comes.
With guidance of the Master's Word comes not liberation.
In false shows are men deceived. (10)
Wealth[3] and avarice are hard to cast off.
Those acting from holiness are liberated—

1. (For Yugas or Ages as occurring in this hymn see Glossary).
2. Righteousness.
3. Maya.

Those that day and night into devotion and
contemplation are absorbed,
And to the Lord's will are compliant. (11)
Some recite texts perform austerities and at
holy water-edges bathe :
Each acts as by Thee directed.
By hatha and self-suppression is the stubborn
mind not devotion-filled—
None without devotion to the Divine Enlightener
got exaltation. (12)
In Kali-Yuga[1] one sole power of Dharma was left.
Without *guidance of* the Master, perfectly-endowed,
None *the truth* expressed.
Egoists from falsehood act; without guidance of the holy
Preceptor is doubt not lifted. (13)
The holy Preceptor is above desire, *image of* the Creator,
Unafraid of Yama, nor subject to man.
Whoever serves him turns immortal,
Beyond death's torment. (14)
The Creator, in the Master has lodged Himself.
The Master's Word innumerable millions has saved :
Life of the world, of all creation, above fear and impurity. (15)
All from the Master's treasures beg *boons*.
Himself is he *image of* the Lord immaculate, inaccessible, limitless.
Nanak thus states truthfully, supplicates the Lord :
Lord of supreme will ! grant me *devotion* to truth. (16) (4)

Sāchai melei shabdi milāe

Those to the holy Eternal united by the holy Word
are granted union :
Such union spontaneously comes as be the Lord pleased.
The supreme Lord has placed within us light of the three worlds—
Now, brother, no other *to us is visible* (1)
We serve Him whose servants we are.
The Lord inaccessible, of impenetrable mystery,
by the holy Word is pleased.
The Creator, benefactor of His devotees,
in His grace grants union. (2)

1. Hatha-Yoga (Yoga of forcible praxis).

In the holy Eternal's bounty no diminution occurs,
Those without faith[1] receive His gifts yet deny them;
Without realization of their origin or love for truth,
In illusion of duality lost. (3)
The God-directed day and night keep awake *in spirit.*
By the Master's guidance is devotion to the holy
Eternal realized.
Egoists that keep asleep are robbed;[2] brethren !
the God-directed keep immune. (4)
In falsehood involved come *beings* into the world;
involved in falsehood depart—
Attached to falsehood, falsehood they act.
Those attached to the holy Word attain the Divine Portal;
By the Master's guidance their consciousness
in God is absorbed. (5)
The self-female in the den of robbers[3] is robbed :
Their self like a field run over.
Without *guidance of* the Name nothing gives joy
In forgetfulness of the Lord lies suffering. (6)
By the sustenance of truth comes fulfilment.
In *acquiring* the jewel Name lies true greatness.
One contemplating the self realizes the Lord—
His light into the Divine Light merged. (7)
The self-female[4] forgetful of the Name receives buffets. P. 1025
Despite much cleverness *her* doubt gets not shed.
Many rot and die; unmindful *of God* they contemplate Him not—
Their state like those carrying loads of pythons. (8)
No being from rancour and strife is free.
Show me such a one—him shall I laud.
By dedication of mind and body is met the *Divine* life of the world.
And accord with the Lord formed. (9)
None the Lord's truth[5] and extent can realize.
Any known as great, by his *pride of* greatness is consumed.
The holy Lord lacks not of His gifts—
All creation by Him is raised. (10)

1. Raw, unbaked.
2. Used metaphorically for spiritual degeneration.
3. The agents of evil in the mind are meant.
4. The gender is implied by the form of the verb.
5. State.

Supremely great and above need *is the Lord.*
Gifts He creates and to beings provides.
The bountiful Lord gracious is not far—
In His pleasure spontaneously granting union. (11)
Some are fallen into grief, some gripped by maladies :
All by His own will is accomplished.
Loving devotion by the Master's holy guidance comes—
Such the mystics cosmic music[1] realize. (12)
Some wander about unclad, hungry.
Some die of forcible praxises, yet realize not God's truth.
Such realize not the distinction of right and wrong;
Only such have realization as live the Word. (13)
Some bathe at sacred spots, and abjure food.
Some torture their body by exposure of fire :
Without devotion to the Name Divine comes not liberation—
How else may the *ocean of existense* be crossed ? (14)
Those discarding the Master's teaching into wild places stray.
The egoist, stubborn of will, contemplates not the Name.
Such rot and are sunk, garnering falsehood—
By their falsehood does death torment them. (15)
By the Divine will *beings* arrive, by the will depart.
Whoever the Divine will realizes, into holy Truth is absorbed.
Prayeth Nanak : May holy truth be met that my
heart may please,
And may my actions be of the God-directed. (16) (5)

Āpei Kartā purakhu bidhātā

Himself is He creator, the immanent maker of the cosmos :
Beings has He created and judged them :
Himself is He the holy Preceptor, Himself disciple,[3]
Himself the creation has raised. (1)
Close *to us*, is He not far,
Those by the Master's guidance realizing Him are with
perfection endowed.
Their association day and night is fruitful—
Such is merit of the Master's company. (2)
Lord ! thy devotees in each age are holy,
As with tongues delight-suffused Divine laudation they sing :

1. Anhad Shabda.
2. Kāl=Time, all-time, the timeless.
3. (This is a well-known doctrine in Sikh teaching, expressive of the identity of the self with the Supreme Self).

Expressing Divine laudation, suffering and penury they cast off,
From fear of others free. (3)
Ever awake, never are they found asleep;[1]
By dispensing truth to the whole assembly liberation they bring.
Free from impurity of sin, ever pure, in fixed devotion abiding. (4)
Devotees of God ! the holy Preceptor's word realize :
Beauty of youth, breath and body shall *one day* decline.
Thou creature of God ! today or tomorrow shall you be dead.
Repeating the Lord's Name in heart meditate on it. (5)
Creature of God ! discard this rigmarole of falsehood.
Falsehood by death at one swoop is destroyed.
Reprobates[2] by falsehood and egoism of mind are destroyed, P. 1026
In path of duality ruined and rotten. (6)
Discard calumny and envy of others.
Those studying excessively only burn *in envy* and no peace find.
In holy congregation laud the Lord—
Thus shall the immanent Supreme Self your helper be. (7)
Lust, wrath and evil discard;
Discard egoism, involvement in worldly concerns.
By seeking shelter with the holy Preceptor shall you be saved—
Brother ! thus is the ocean of existence crossed. (8)
Ahead of you lies a river purely of fire, reaising poisonous flames.
There no *companion* shall be—alone shall be the self.
In flames will this lake of fire burn—
Egoists fallen into it shall burn. (9)
With the Master lies boon of liberation, that in his grace he grants.
Whoever receives it, its truth[3] knows.
Brother ! of this enquire of those that have received it—
In service to the holy Preceptor lies gain. (10)
Those without the Master's guidance into useless wrangles fall.
Yama striking blows on their head, with ignominy treats them.
Calumniators lie in bonds, not free—
In carrying on calumny of others are they ruined. (11)
Ever utter truth and realize *Him* within :
Behold with insight, He is not far.

1. Used symbolically.
2. Sakta.
3. Way, law etc. may be implied.

By swimming by the Master's guidance comes no impediment,
Thus is the ocean of existence crossed. (12)
Within the self is lodged the Divine power,[1]
That is the eternal Creator.
The self too is beyond death and destruction.
The Lord of the Will by His Ordinance creates beings and looks after them. (13)
He is pure, not enveloped in darkness *of ignorance*;
Holy truth, on the throne seated.
Reprobates false in bonds are whirled about,
Subjected to death and birth and transmigration. (14)
The Master's servants are beloved of the holy Preceptor,
By contemplation of the holy Word seated on thrones.
The essence they realize and of the inner mystery have enlightenment—
In holy company by truth exalted. (15)
God's servant getting liberation himself, to his forebears liberation brings :
To the congregation too liberation he brings, taking them across *the ocean*.
Nanak is a slave to such as by the Master's guidance
To the Lord are attached in concentrated devotion. (16) (6)

Ketei jug vartei gubārai

Numerous Ages[2] in cosmic darkness were passed,
In which the Supreme Being beyond limit was in trance :
In foggy darkness was settled the sole Lord, unattached—
Then was no manifestation of action. (1)
Thus were passed thirty-six Yugas;[3]
In these all happened as by Him willed.
None his rival—the sole limitless supreme *then* existed. (2)
In the four Yugas[2] was He hidden—this you realize—
In each being's heart pervasive.
In each Age[2] was the Sole Supreme Being pervasive—
Realization of this by the Master's teaching comes. (3)
By union of the *paternal* drop and the *maternal* blood was the *human* frame created.

1. Nam.
2. Yuga, a period of cosmic time, running into millions of years.
3. For the Four Ages (Yugas) see Glossary.

By interaction of air, water and fire was life sustained.
In the joyous mansion *of the body* does He Himself disport—
The rest is expanse of Maya-attachment. (4)
In circle of the womb, hanging head downwards was *the self*
in meditation—
The Divine searcher of hearts it knew to be *the guardian* : P. 1027
Inside the womb with each breath the Name Eternal
contemplated. (5)
To achieve the four objectives[1] has *the self* in the world arrived,
And in the house of the Lord's Maya found abode :
In forgetfulness of the Sole Supreme Being the bout it loses—
This purblind one of the Name has grown forgetful. (6)
Should an infant die, its gambols are recalled,
And men cry, calling it a playful child :
He whose it was has taken it back—
Misguided is the mourner. (7)
Should any die in full bloom of youth, what may avail ?
Men wail calling him their own :
Those wailing for Maya-relationships are lost—
Life of such in the world is cursed. (8)
Dark hair by grey are followed.
Without *devotion to* the Name is lost the capital *of life* :
By foul thinking is purblind man reuined,
And as robbed, wails and cries. (9)
Should any contemplate the self, would he not wail.
Of this, awareness by contact with the Master comes:
Without the Master's guidance are not the
adamantine doors[2] opened—
By obtaining *guidance of* the holy word comes liberation. (10)
With old age the body gets tattered;
Yet man contemplates not the Lord, the true friend :
In forgetfulness of the Lord with face blackened he departs,
And in falsehood at the Divine Portal faces ignominy. (11)
The false in heart, forgetful of the Name depart this life;
Are born and die, ashes on their head falling:
In the husband's home[3] they find not abode; in the
parent's home[4] is all agony. (12)

1. These are *arth* (prosperity), *Kama* (pleasure), *dharma* (righteousness) and *moksha* (liberation).
2. Doors of ignorance.
3. The hearafter.
4. The world.

Man may indulge in *luxury* of eating, *fine* wear and other delights;
Yet without heart's devotion must his life end meaninglessly.
Such a one distinguishes not right from wrong—
What way to escape Yama's chastizement ? (13)
Let the *God-directed* know the right way to engage in action,
and the way of renunciation;
And by guidance of the Master know the
Divine Reality to pervade the self,[1]
Let them not follow the path of reviling any :
By truth does one become pure. (14)
Without truth none at the Divine Portal attains success.
One robed in the holy Word gains honour.
The Lord in His grace grants forgiveness,
And egoism and pride annuls. (15)
Let such a one by the Master's grace the Divine Ordinance realize,
And know the way *of devotion* appropriate to each Age.
Saith Nanak : By contemplation of the Name attain liberation;[2]
The holy Eternal is donor of liberation.[2] (16) (1.7)

Hari sā mītu nāhīn maiṇ koī

None to me is a friend like the Lord,
Who endowing me with body and mind,
made enlightenment pervasive.
Cherishing and looking after all beings,
By Him is known and seen the state of the self. (1)
The Master is the Lake, we swans over it.
The Master is the ocean, of jewels and rubies full.
Divine laudation is pearls and diamonds—
In singing it is mind and body joy-drenched. (2)
The Lord is inaccessible, immeasurable, unfathomable unique.
Of the Lord, enlightener and cherisher of the universe,
is the extent unknowable.
The holy Preceptor, saviour, by his teaching liberates,
And by suffusing *the seeker* in joy in God grants union. (3)
Without guidance of the holy Preceptor,
what liberation can come ?
He is primal, eternal, devotee of the Lord :
At the Divine Portal in his grace granting liberation. P. 1028
Our faults he forgives. (4)

1. The house (of self).
2. (The figure is swimming across).

The holy Preceptor, donor *of grace*, liberation brings;
All maladies annulling, amrita-elixir pouring.
To Yama the tax-gatherer no tax is payable,
By whosoever has his fire assuaged and has
a heart joy-cooled. (5)
The body with swan of *the self* has formed great attachment;
Yet is one an ascetic, the other a beauteous femaile :
Day and night in delights he indulges,
yet at departure consults her not. (6)
The Lord who creation has raised, over it is spread.
The body made up of air, water and fire resounds.
The mind in company of evil-doers is shaking in fear—
Know, what man has done, he receives. (7)
In forgetfulness of the Name man rancour and
suffering *has to bear*.
When the command comes, departure no way can be put off.
The self in hell's pool flounders as fish *writhing* out of water. (8)
The materialist reprobate[1] eighty four *lakhs of*
hells has to suffer;
Each receives as have been his deeds.
Without *guidance of* the holy Preceptor comes not *liberation*—
Man by the sum of his previous deeds is bound. (9)
In *the hereafter* the path is sharp as sword-edge
through a lane extremely narrow.
There as is reckoning called, the *self* like sesame-seeds is crushed.
There neither mother, or father, wife or progeny are *our* helpers—
Without devotion to the Lord comes not liberation (10)
Many are our friends and companions in the world;
Yet other than the Master and the Lord none is *our helper*:
Service to the Master is means of liberation,
As each day Divine laudation is sung. (11)
Discard falsehood; towards the holy Eternal rush.
Thus attain all your heart's desires.
Rare are merchants of the merchandize of truth—
gainful is their bargain. (12)
Carry you merchandize of the Name Divine;
Thus spontaneously shall you obtain sight of the
Divine Mansion.

1. Sākta.

Those with perfection endowed, by the Master's
guidance seek Him—
Thus is the Lord of equable vision contemplated. (13)
Rare are such as the Lord without limit, by
the Master's guidance attain,
And by the Master's word enlighten their mind :
Know the Master's Word to be true—thus in the pervasive
supreme self shall you be merged. (14)
Narad[1] and Sharda[2] are Thy servitors.
In the three worlds all of the highest are such.
All is *manifestation of* Thy might: thou provider of all.
By Thee are all causes made operative. (15)
Those serving solely at the Lord's Poral their suffering shed.
As the divine Portal they reach, the holy
Preceptor gets them liberated;
The holy Preceptor bonds of egoism snaps
And the restless mind stills. (16)
By contact with the holy Preceptor learn the device,
Whereby the Lord's pleasure you may win,
and no recknoing may come :
Annulling egoism, serve the Master.
Thus is Nanak, Servant of God in joy
in God drenched. (17) (2.8)

Asur sanghāraṇ Rāmu hamārā

The Lord is destroyer of demons--
The beloved Lord, in all beings pervasive.
Impossible totally to realize the unrealizable, ever close to us—
By the recorded Word of the Master's speech may
He be contemplated. (1)
The Master and the holy are your shelter's seekers— P. 1029
Lord ! in your grace you liberate them.
Extremely deep is water of flames of evil—
The holy Preceptor alone may carry *us* across it. (2)
The egoists purblind no realization have :
Such entering transmigration, die and perish.
Ineffaceable is the primal Writ :
Such, blind ones, at Yama's door to ignominy are subjected. (3)

1. A rishi, Brahma's son.
2. The goddess of learning.

Many in transmigration keep involved,
And into their *true home*[1] find no lodgement;
Bound by their deeds, sins they commit.
Purblind, lacking understanding and realization,
Caught in the evil of avarice and pride. (4)
What point the woman[2] decking herself in absence of her spouse ?
Such a one, attached to another's husband, her own disregards.
Like a harlot's son of paternity unknown,
Are doings of such a one worthless. (5)
Many are the sufferings of *this body*, goblin's cage.
Beings involved in darkness of ignorance, in hell rot.
Those neglectful of the Name, a reckoning to
Dharmaraja owe. (6)
On Yama's path blazes the sun fiercely, and poisonous
fire in flames rises.
The egoist without devotion is a beast, goblin :
Involved in desire falsehoood he acts—a malignant
malady is this. (7)
On his forehead and head he carries the burden of sins,
unproductive like alkaline soil.
How may he cross the ocean of existence ?
The holy Preceptor is the ship through all the Ages—
By the Name Divine may one cross it. (8)
Love of progency, wife and the world
Is vast expanse of Maya-attachment;
The holy Preceptor snaps Yama's nooses
Of such as Godward turned, the Divine Essence contemplate. (9)
The World deluded by falsehood numerous paths treads.
The egoist fallen into fire, burns.
The Master confers the ambrosial Name, supreme boon—
In contemplation of the Name lies the holiest joy. (10)
The holy Preceptor in his grace truth *in the mind* confirms :
And effacing all suffering, on the *true* path guides :
On this path no thorn pricks the feet, where
the holy Preceptor is preserver. (11)
As is the body tattered, dust into dust mingles.
The egoist is a stone, a slab, impervious to water :

1. The Divine Essence is implied.
2. Image for the self without devotion.

grievously wails, yet into hell and heaven
keeps descending.[1] (12)
Such to the venomous serpent, Maya keep attached.
This duality numerous homes has ruined :
Without guidance of the holy Preceptor arises not devotion—
By attachment to devotion comes faith. (13)
Materialist reprobates[2] after Maya rush about greatly.
How in neglect of the Name may they attain joy ?
Caught in the three qualities themselves they exhaust—
no liberation for such. (14)
The false *in heart* dog and hog may be designated,
Dying of constant, fearful howling :
False their body and mind, by their foul thinking at the Divine
Portal discomfited. (15)
By contact with the holy Preceptor the mind finds poise,
As under shelter with the Name Divine it comes.
The Lord grants the invaluable wealth of God;
At the Divine Portal is Divine laudation favoured. (16)
Those *seeking* shelter of the holy, uttering the P. 1030
Name Divine,
By touching of the holy Preceptor attain the supreme state and
realization of God.
Saith Nanak : My self ! contemplate the Lord,
Who is bestower of union. (17) (3.9)

Ghari rahu re mana mugadh iyānei

My thoughtless, ignorant[3] mind ! in your own home[4] abide.
With inner concentration of meditation the Lord's *Name* Utter,
Discarding avarice, in the Lord beyond limit be absorbed—
Thus the door of liberation attain. (1)
Whoever *of the Lord* is forgetful, Yama seeks him out.
Gone is all his joy, and suffering *grips him* in the hereafter.
Myself ! by the Master's guidance the Name Divine contemplate—
Thus comes contemplation of the Supreme Essence. (2)
Contemplate the Name Divine, sweet elixir.
By the Master's guidance is the Divine elixir
within *the self* tasted.

1. That is, is subject to transmigration.
2. Sākta.
3. (Implied sense) child like.
4. Absorption in God is implied
5. Lit. viewed.

Day and night in joy of the Lord abide—in this lies essence of
repetition of texts, austerity and self-control. (3)
By the Master's guidance utter the Name Divine :
This joy in holy congregation seek.
By the Master's guidance your true home seek out—
Nevermore into the womb shall you fall. (4)
In the holy bathing-spot of truth take bath, and
Divine laudation sing.
Contemplating the Essence, to the Lord be
attached in devotion.
At the last moment shall not Yama seek you,
As the beloved Lord's *Name* you repeat. (5)
The holy Preceptor, exalted being is the great provider—
Whoever has the supreme Being lodged within him,
into the holy Word is merged.
Whoever by the holy Preceptor is granted union,
Of Yama's torment is relieved. (6)
Of five elements is the body created.
Within that is contemplated the Divine jewel.
The selves are image of the Lord, the Lord the selves—
The Lord by contemplation of the holy Word is attained. (7)
Brother devotees, in truth and content abide.
Be seeking the holy Preceptor's shelter, grasp forgiveness.
By contemplation of the self, the supreme self contemplate—
Thus in the Master's congregation is attained liberation. (8)
The false reprobate[1] in fraud is fixed.
Day and night in calumny of many indulging.
Devoid of Divine contemplation, in transmigration involved,
Falling into hell of the womb. (9)
The reprobate[1] ever under Yama's obligation lies.
Never ends *for him chastizement* by Yama's baton.
In the reckoning of Dharamaraja on his head is laid a
terrible, heavy burden. (10)
Has ever the reprobate,[1] devoid of the Master's
guidance, liberation found ?
Practising egoism, into the ocean of existence falling.
Without the Master's guidance none swims across—
By contemplation of the Lord comes liberation. (11)

1. Sākta.

None the Master's boon can turn back[1] :
He grants liberation to any who has his grace.
With the Lord above limit cherished in heart,
Approaches not torment of birth and death. (12)
Those neglectful of the Master into transmigration fall,
Taking birth and dying, again and again sins they commit.
The thoughtless, ignorant reprobate remembers not God—
As comes suffering, on the Lord he calls for help. (13)
Joy and suffering by *deeds of* earlier births are ordained :
Of this the Lord who has created us, *the mystery* knows.
Creature of God ! on whom shalt thou lay the blame ?
Thy own hard doing bear. (14)
Man involved in egoism and avarice, into the world has arrived, P. 1031
And bound by desire is moved forward.
Caught in possessiveness, what may he carry with himself,
With poison and ashes of evil-doing laden ? (15)
Brother-devotees, to the Lord be devoted.
On the *Lord* inexpressible you discourse,
With your desire merged back into the heart.[2]
The mind restless restrain in its abode—
Such action is annuller of suffering. (16)
Shelter of the Lord, perfect enlightener have we realized.
The God-directed by the Master's guidance devotion to the Lord have formed.
Saith Nanak : By *devotion to* the Name Divine is the understanding exalted;
By Divine grace comes liberation. (17) (4.10)

Sharaṇi parei Gurdev tumārī

Divine Master ! your shelter have we sought.
Lord ! Thou art almighty, gracious.
None Thy wonders knows—Thou the supreme Being perfection incarnate, creator of the cosmos. (1)
From primal time dost Thou cherish *beings*.
Gracious one ! in each being is *pervasive* Thy unique beauty.
As pleases Thee, dost Thou make the universe run—
All act as by Thee ordained. (2)

1. Efface.
2. Mana.

Within *all* is the holy Light, life of the universe.
The Lord tastes pleasure of all beings, quaffing their delight.
Himself over the three worlds father of the universe, Provider—
Himself receiving boons and dispensing them. (3)
Creating the world, this play hast Thou enacted.
Beings by mingling air, water and fire hast Thou created.
In the city of the self are nine visible doors[1] the tenth[2] has Thou kept secret. (4)
Four are the fearful rivers of fire[3].
This a rare God-directed one, abiding purely by *guidance* of the holy word realizes.
Reprobates[4] and those of evil thinking *in these* sink and burn—
The Master by attaching the *self* in devotions *to the Lord* saves. (5)
Amid water, burning *fire*, earth and the sky,
Is abode of the self, made up of five elements—
By guidance of the holy Preceptor's Word remaining devotion-drenched,
Discarding illusions of Maya and egoism. (6)
The mind drenched in devotion, by the holy Word finds certitude.
Without devotion to *the Name* comes not poise.
The thief[5] within the house and masion robs—this the reprobate,[4] agent of evil has not understood. (7)
Agents of evil are noisy, fearful goblins;
Evil spirits, *at the self* tugging :
Without aborption in the holy Word in transmigration involved,
In ignominy passing through birth and death. (8)
Amid alkaline soil[6] the body turns heap of ashes.
Devoid of *devotion to* the Name what honour may come to thee ?
Such are in bonds, not ever over the Four Ages getting liberation,
Marked out by Yama's minions, *agents of* death. (9)
Such bound at Yama's door chastizement receive.
To such a sinner no liberation comes—
Wailing piteously as fish caught on hook. (10)

1. The sources of sensation are implied.
2. The source of super-consciousness.
3. (These are : Violence, attachment, avarice and wrath).
4. Sākta.
5. Evil qualities are implied.
6. Symbol for a life passed it doing evil.

The reprobate in the hangman's noose is caught alone—
Blind, in Yama's power fallen.
Without devotion to the Name Divine comes
to him no liberation,
Rotting today or tomorrow. (11)
Other than the holy Preceptor, none is *our* friend—
Here and in the hereafter is the Lord our guardian.
In His grace bestowing *devotion to* the Name Divine,
Granting union as water with water mingling. (12)
The disciple strayed, by the Master is instructed; P. 1032
Who to those straying the right path shows :
Day and night serve the Master, shatterer of suffering,
friend ever by us. (13)
What service can the *ordinary* mortal render to the Master,
When Brahma, Indra and Shiva of this are ignorant ?
Tell, how may the holy Preceptor, unknowable[1] be realized ?
Realized by whosoever has his grace. (14)
With devotion within is attained the *Divine* sight.
By love with the Master's Word comes the *Divine* touch.
Day and night by such a God-directed devotee is
beheld the pure holy Light,
And a lamp within his heart seen. (15)
The sustenance of Enlightenment is the sweet elixir supreme—
Whoever has tasted of it, the Divine sight has beheld :
By beholding the *Divine* sight comes union to
those unattached to the world,
And the mind suppressing desire, in the
Divine Essence is absorbed. (16)
Those serving the holy Preceptor are exalted among mankind.
Such in each being the Lord have realized.
Prayeth Nanak : Grant *to me singing* of Divine laudation,
and company of God's devotees
Who the holy Preceptor, *image of* the
Lord have realized. (17) (5.11)

Sāchei Sāhib sirjaṇhārei

Contemplate the holy Lord, creator *of the universe*,
Who establishing the spheres of *heaven and earth* has minded them.

1. (This is expression of the doctrine of the identity in spirit of the Master-Guru and the Lord).

The Creator, holy and above desire,
Raising creation looks after it. (1)
Different *species of* creatures has He made;
Endowing them with two[1] kinds of teaching, on two[1] separate paths has He set them :
Without guidance of the Master, perfectly-endowed comes not liberation—
In contemplating the holy Name lies *true* gain. (2)
Men study *scriptures*, but realize not the true way *of life*—
Not realizing the Name, into delusions fallen :
Receiving bribes *false* witness they give, with noose of foul thinking *closing* round the neck. (3)
Men study Simritis, shastras and Puranas[2],
But only make controversial expositions, not realizing the essence :
Without *guidance of* the Master, perfectly-endowed is not found the Essence—
The true and the holy tread the path of truth. (4)
All laud Him, and listening repeat it :
Teh Lord all-knowing, Himself *the truth* judges.
Those having the Lord's glance of grace, by the Master's guidance laud the Supreme Reality[3]. (5)
Many listening to the sacred Word repeat it—
Repeat it without end :
Whomsoever with knowledge of the unknowable He blesses,
With power of expressing the inexpressible is endowed. (6)
At birth is raised music of felicitation;
The ignorant singing paeans of joy :
Whoever is born, must inevitably die—
By one's sum of deeds are the appointed nuptials with death fixed. (7)
Union and alienation by the Lord are ordained;
Who raising creation, suffering and joy has dispensed.
The God-directed, wearing armour of noble conduct from suffering and joy are exempt. (8)

1. The path of godliness and attachment to duality are implied.
2. See Glossary.
3. Shabda.

Noble are the holy Eternal's merchants.
Who by guidance of the Master's teaching buy
merchandize of truth.
Whoever has with him this holy commodity, by the holy Word
is inspired. (9)
In dealing in false commodities is incurred loss.
Whoever by the Master's teaching makes commerce[4] to the Lord,
is pleasing :
His capital, and commodity safe, Yama's noose is removed
from him. (10)
All by their will[5] make utterance— P. 1033
The egoist in *grip of* duality knows not the *true* utterance :
The understanding and utterance of the blind too is blind.
Bringing them suffering. (11)
Man in suffering is born, in suffering shall die.
Without seeking shelter with the Master goes not suffering.
Man in suffering is born, in suffering dies—
What into the world has he brought, what shall carry ? (12)
Those with holy deeds are under the Master's protective rule.
In their birth and death Yama's hordes *oppress them* not.
Such discarding branches *of the world*, to the essence,
the root are attached,
Their hearts by truth inspired. (13)
God's devotees by Yama are not chastized,
And on the hard way see not suffering—
Within their hearts worshipping the Name Divine,
No other for them *exists*. (14)
Without end is Divine laudation and chastizement to *evil-doers*;
As may please Thee, must man live by Thy will.
Such at the Divine Portal robbed *in honour*, depart the
world in joy,
As by the holy Monarch's command *they abide*. (15)
What of God's multiple qualities may one narrate ?
Even the greatest come not to the end of them.
Prayeth Nanak : May I attain truth; protect my honour,
Thou who are king over kings. (16) (6.12)

1. Used metaphorically.
2. That is, from egoism.

In the Measure Mārū—Composition of Sri Guru Nanak Dev
In the mode Dakhni

Kāyā nagaru nagar garh andari

The city of the self within a citadel is situated—
Within that the holy Eternal's abode lies in sky-town[1]
of the higher self.
That is an immutable spot, ever pure. which *the Lord*
Himself creates. (1)
Inside that town are awnings and streets,
Where He Himself buys articles and looks after them.
There are fixed adamantine door-panels, that He Himself
alone can fix—
These by the Master's Word are thrown open. (2)
Within *the city* are citadels, caves, houses and open spots.
Therein by Divine decree and will are made nine abodes[2]—
In the tenth[3] abides the supreme being, indescribable, limitless,
Who Himself the inaccessible makes accessible. (3)
In the body *made of* air, water and fire abides the
Sole Supreme Being,
Who Himself this play has enacted.
By His grace is assuaged the flaming fire of *desire*—
Himself clouds He makes to shed rain. (4)
The earth has He created and made it the theatre
of righteousness[4].
Unique Himself, creation and destruction He makes.
The play of breath has He made everywhere; as His power
He withdraws, comes demolition *of life*. (5)
The eighteen packs[5] of vegetation are all Thy female gardeners;
The air that revolves, over Thee waves the fly-whisk
The lamps sun and moon has He placed—
In the house of moon of *poise* enters the sun
of enlightenment. (6)
The five birds *of sources* of enlightenment, fly not wild;
From the fruit-bearing tree *of enlightenment*, amrita-fruit
they obtain.

1. This is believed to be located in the skull.
2. The physical sources of sensation.
3. (The seat of superconsciousness).
4. Cf. Japuji, 34.
5. (This is the traditional way to describe the total variety of the vegetable world).

The God-directed in poise sing Divine laudation, and
pick up gain of joy in God. (7)
The Divine effulgence in splendour shines, without moon or stars,
Without sun rays or lightning flashing in sky :
The inexpressible I *try to* express, devoid of signs,
all-pervasive, pleasing to the heart. (8)
As spread the rays, comes effulgence and light.
The gracious Lord Himself His *marvels* enacts and beholds—
For ever rises melody of the unstruck music, played in the
abode of the fearless. (9)
As rings the unstruck music, flee doubt and fear; P. 1034
And the Lord all-pervasive is beheld spread everywhere.
All creation is Thine; by the Master's guidance art
Thou realized—
Those chanting laudation at Thy Portal in beauty *shine*. (10)
He is the primal immaculate being, from Maya-taint free;
No other do I contemplate :
The Sole Supreme in my heart abiding pleases me,
Annulling egoism and pride. (11)
Amrita granted by the holy Preceptor have we quaffed :
Of no other do we have consciousness.
The sole, limitless Being testing beings, in His store
enters them. (12)
Immensely profound are Thy enlightenment, meditation on
Thee, Thy truth.
None the extent of Thy expanse knows.
All creation of Thee begs *boons* which those having
grace attain. (13)
Good doing, righteousness, and truth in Thy Power lies;
Beyond need, limitless, Thy stores :
Lord ever compassionate and gracious, Thyself union
dost grant. (14)
Whoever Thy sight is granted, beholds Thee.
Himself He creates and destroys.
Himself the Lord unites and alienates,
Himself taking life, restores it. (15)
All creation within Thee abides.
The Lord seated in His adamantine mansion beholds it.
Nanak thus states truly in humility :
In beholding the Divine sight lies joy. (16) (1.13)

Darshanu. pāwāṇ je Tudhu bhāwāṇ

Should I please Thee, with Thy sight would I be blessed.
Then in loving devotion, laudation of the holy Eternal would I chant.
Lord-Creator ! on Thy pleasure depends devotion *to Thee*—
Thyself alone making our tongue joy-suffused. (1)
God's devotees at the Divine court shine in beauty.
Lord ! liberation to your devotees comes :
By discarding egoism is one to Thy Name devoted,
Ever on Thy Name meditating. (2)
Shiva, Brahma, goddesses and gods.
Indra, anchorites, sages—all in service to Thee engaged.
Celibates, donors of charities, dwellers in forests—
None Thy extent is able to realize. (3)
Without *Divine* .guidance none realization attains.
All He does as pleases Him :
Eighty-four lakh species of creation, all by His will breathe *and live*. (4)
What He wills, must inevitably happen.
Egoists, reckoning themselves powerful, only wail :
One forgetful of the Name no resting-place finds,
And caught in transmigration suffers. (5)
In the pure body lodges the holy self,
Containing within itself essence of the immaculate Divine Reality.[1]
Such all suffering joyfully quaffing as amrita, nevermore to suffering are subjected. (6)
From excess of pleasures come suffering.
From indulgence in pleasure arise maladies that in the end bring ruin :
From pleasure rises suffering that is unending—
Those indifferent to the Divine Will *in transmigration* are whirled. (7)
The whole world, devoid of enlightenment *in transmigration* whirls.
The holy Eternal lying in His trance is all-pervasive.
The Master's Word believed renders immune from fear,
And light *of the self* into *Divine* light merges. (8)

1. Nām.

The Lord is eternal, immutable, immeasurable,
In an instant, destroying and recreating—
Without form or feature, beyond extent or value :
By penetration through His Word comes certitude of faith. (9)
Beloved Lord, we are *your* slaves' slaves— P. 1035
Slaves of those that make praxis, are holy,
noble contemplative.
One putting faith in the Name wins through—
The Lord Himself confirms *faith in* truth. (10)
Those cherishing truth *alone* are holy and truthful.
The holy Eternal loves devotion to the word.
In the three worlds has He placed His holy might—
By *devotion to* truth pleased. (11)
All *to the Lord* attribute greatness.
Without the Master's guidance none enlightenment attains.
One joined to holy *congregation* to the holy Eternal is pleasing—
Never are such alienated or undergo suffering. (12)
Those alienated *from God* in primal time wail bitterly;
Again and again dying and being born, according to
their appointed period.
Whoever has His grace, He exalts; such united
to Him, no regrets have. (13)
Himself is He creator and enjoyer *of creation*;
Himself with it satiated, Himself to it unattached :
Himself dispenser of boon of liberation, annulling avarice
and attachment. (14)
Lord almighty, all-powerful, limitless,
Art Thou reckoned dispenser of the supreme charity :
His own creation He beholds—
Those favoured of Him to good doing inspired. (15)
Such laudation of the holy Eternal singing, please Him.
From Thee these arise, into Thee merged.
Nanak verily states in supplication : In union with the holy
Eternal lies joy. (16) (2-14)

Arbad narbad dhundhūkārā

For millions upon millions, countless years was *spread* darkness,
When existed neither earth nor heaven, but only the
limitless Divine Ordinance.
Then existed neither day or night, nor sun or moon;
The Creator into unbroken trance was absorbed. (1)

Existed then neither forms of creation, nor of speech;
neither wind nor water;
Neither was creation or disappearance or transmigration.
Then were not continents, neither regions, the seven seas,
Nor rivers with water flowing. (2)
Existed then neither heaven or the mortal world or
the nether world;
Neither hell or heaven or time that destroys.
Hell and heaven, birth and death were then not—none
arrived *into the world* or departed. (3)
Then were not Brahma, Vishnu or Shiva :
None other than the Sole Lord was visible.
Neither existed then female or male, or caste and birth—
None suffering and joy received. (4)
Then were neither celibates, nor keepers of vows or
those *doing penance* in forests;
Neither accomplished yogis or Yoga-practitioners who
in absolute joy live.
Then were neither distinctions of Yogi and Jangam,[1]
nor was any called Nath[2]. (5)
Then were not *instituted* recitaton of scriptures or keeping of vows,
fasts or worship-offering,
Nor any who expounded doctrine of duality :
Himself He created and was joy-filled, His
own worth evaluating. (6)
Neither existed ritual purity or vows or restraint, nor
wearing of basil[3] rosaries :
Then existed neither *Krishna's* milkmaids or Krishna,
neither cows or cowherd;
Neither magical rites nor superstitious frauds nor
any player on flute.[4] (7)
Neither were there ritual practices nor Maya the fly;
Nor did the eyes behold caste and birth distinctions.
Neither had any *recorded on* forehead getting caught in
snare of avarice or death,
Nor did any meditate on any. (8)

1. An ascetic sect, constantly on the move.
2. A Yogis' abbot.
3. Rosaries made from seeds of tulasi.
4. (Herein the references one to the Krishna legend).

Neither existed then calumny nor laudation, neither life
or living self;
Neither Gorakh nor Machhindra[1] :
Neither enlightenment or meditation, nor birth of clans—
None called reckoning *of deeds*. (9)
There existed not distinctions of castes and creeds as between Brahmin and Kshatriya; P. 1036
Neither deity nor temple or *holy* cow or the Gaytri[2] mantra.
Existed then neither sacrifices by fire or bathing at sacred spots.
Or worship-offering. (10)
Existed then not Mohammadan divines as Mullah or Kazi,
Or Sheikhs and Hajjis;[3]
Neither subjects or rulers; neither worldly pride or any assuming titles of glory. (11)
Then was neither loving devotion nor distinction of the Eternal and phenomena;
Neither friends and companions nor origin through father and mother[4]—
Himself was the Lord Merchant-prince, Himself the trader :
This state to the holy Eternal was pleasing. (12)
Then were not scriptures like Vedas and the Koran,
Simritis and Shastras,[5]
Neither recitation of Puranas[6] nor rise or setting of sun :
Unknowable Himself, was He the source of all utterance; Himself the unknowable unmanifested. (13)
As it pleased Him, the world He created;
Without a *supporting* power the expanse He sustained.
Brahma, Vishnu and Shiva He created and to maya-attachment gave increase. (14)
To a rare one was the Master's Word imparted;
Himself His ordinance He made operative and
watched over it :
Creating continents, spheres and neither worlds, the hidden
He made manifest. (15)

1. (These are names of two famous Yogis).
2. A brief sacred text.
3. A pilgrim to Mecca.
4. (The drop and the blood).
5. Simritis are books of Brahminical codes. Shastras are philosophy.
6. Books of Hindu mythology.

None His extent knows
Of this from the Master, perfectly-endowed comes realization.
Saith Nanak : Those dyed in truth one wonder-struck;
In wonder Divine laudation they chant. (16) (3.15)

Āpei āpu upāe nirālā

Creating *the universe* Himself, has He remained unattached.
The compassionate Lord the holy centre *of holy congregation* too has made :
Combining air, water and fire, citadel of the body has He created. (1)
The Creator the Nine abodes[1] has fashioned;
In the Tenth[2] is the Lord unknowable, limitless lodged.
The God-directed *besides* have seven lakes[3] full of pure water, that never are fouled. (2)
In the lamps of sun and moon the entire effulgence is His.
As may please His greatness, the world He creates and watches over.
He is light incarnate, eternally provider of joy—
By the holy Eternal's *grace* the devotee finds exaltation. (3)
In the *body's citadel* are situated shops, markets and centres of trade :
There the Divine Merchant accurately weighs *actions*.
Himself jewels *of devotion* He purchases and receives, Himself evaluates them. (4)
The Divine Buyer evaluates these,
And in His store ever-full, beyond need, *puts them*.
All powers with Him abide—a rare God-directed one is granted realization *of these*. (5)
By His glance of grace is met the Master, perfectly-endowed.
Then brutal Yama strikes not his blows :
As the lotus that blooms in water, Himself in bloom of joy into meditation He enters. (6)
Himself amrita-shower *of enlightenment* He rains,
Containing endless diamonds, jewels and rubies *of devotion* :
By contact with the Master is attained the Lord perfection incarnate,
Whereby is obtained the boon of devotion. (7)

1. The nine sources of sensation in the body.
2. The seat of superconsciousness.
3. These are the five sources of enlightenment, the mind and the faculty of realization (buddhi).

Whoever the invaluable boon of devotion purchases,
Never sees decrease, ever weighs right.
The merchant of the holy Eternal in the holy bargain
ever engages. (8)
Rare is one making such a holy bargain,
As one to the holy Preceptor perfectly-endowed by *the Lord*
be united :
The God-directed the Divine Ordinance recognize,
And by obedience to the Ordinance in the
Lord are absorbed[1]. (9)
By the Divine Ordinance does man arrive in the world; P. 1037
By the Ordinance *into the Creator* is reabsorbed.
The created world too by the Ordinance is seen to be raised.
By the Ordinance subsist heaven, the mortal world and the
nether regions;
By the Ordinance His might He assumes. (10)
By the Ordinance the earth's burden on the head of the Bull[2] rests.
By the Ordinance exist air, water and the sky.
By the Ordinance finds the self abode in the house of eternity
and Maya;
By the Ordinance all in the cosmic play He engages. (11)
By the Ordinance are spread the heavens;
By the Ordinance subsist denizens of water and land and the
three worlds.
By the Ordinance provides He breathing and taking in
of each morsel;
By the Ordinance provides enlightenment and the vision. (12)
By His Ordinance are created the ten incarnations *of Vishnu*,
And endless numbers of deities and titans :
Whoever to the Ordinance is obedient, at the Divine Portal is
robed in honour,
And merging in the holy Eternal, in Him is absorbed. (13)
With the Ordinance operative passed the thirty-six Ages;
By the Ordinance are Yogis and Yoga-practitioners in
contemplation engaged :
Himself the Lord, the universe drawn by His helter;[3]
In His grace granting liberation. (14)

1. Implies the faculties.
2. The mythical support of the earth (Cf. Japuji 16)
3. Lit. nose-string, as drawn through noses of pack animals.

In the citadel town of the body *rules the self* as king,
Served by the officers of *sources of action* and his personal servants,
the sources of enlightenment;
Elegant is its portal :
With falsehood and attachment is not attained lodgement in the
true home, *the Divine Essence*—
Man by his greed and sin into regrets falls. (15)
Truth and content in this city are the officials performing duties,
As engaged in continence, truth and restraint
under the Lord's shelter comes.
Saith Nanak : *Then* spontaneously is attained the Divine
life of the universe,
And man *by following* the Master's Word
exaltation attains. (16) (4.16)

Sunn kalā aparampari dhārī

The illimitable Lord in His unattributed state of void
His might assumed,
Himself remaining unattached, of immeasurable extent :
Himself displaying His might views it, from the void creating
substances void of consciousness. (1)
From the unattributed void were created air and water.
Raising creation, in citadel of the body is He situated as monarch.
Sire! in fire and water lies your light; in *your* state of void was
lodged *your* might. (2)
From the unattributed void were raised Brahma, Vishnu and Shiva;
In all Ages was the void pervasive :
Whoever this formula contemplates, is a man perfectly-endowed,
Whose contact all doubt annuls. (3)
From the unattributed void were created the seven lakes—
He who made them, contemplated them too :
Should the mind by the Master's guidance in these
seven lakes bathe,
Nevermore into transmigration is thrown. (4)
Sun, moon and the sky from the unattributed void appeared,
Whose light in the three worlds is pervasive.
In unbroken trance abides the Lord unknowable,
limitless, unattached;
In the void into trance fallen. (5)
From the unattributed void were created earth and sky,
That without pillars by power of truth is sustained.

Creating the three worlds, by the string of
Maya are these banded—
Himself these He creates and destroys. (6)
From the attributeless void arose species of creation and
forms of utterance—
From the void arisen, into the void are these absorbed :
The Creator the marvel of creation has displayed;
From His Ordinance is the miracle made manifest. (7)
From the attributeless void were created the pair night and day,
And creation, destruction, joy and suffering :
The God-directed made eternal, above joy and suffering arisen,
In their true home, the Divine Essence, abide. (8)
The Vedas Sām, Rig, Yajur and Atharva
That from Brahma's tongue[1] issued are affected by P. 1038
Maya of three qualities :
None His worth can express—each utters as by Him directed. (9)
From the attributeless void were created the seven pools;
From the attributeless void appeared in trance the various worlds.
Himself the Lord beyond limit created causation—
All act as by Thee ordained. (10)
The three qualities[2] of energy, sloth and intelligence are
by Thy might and Thy shadows—
Thereby the self gets in egoism suffering of transmigration :
Whomsoever the Lord by the Master's guidance shows grace,
By sending into the fourth state[3] liberation grants. (11)
From the attributeless void appeared the ten
incarnations *of Vishnu*;
Thereby too in *spread* the expanse of creation—
Were created deities, titans and the gods' servitors and choristers,
Who all prescribed duty perform. (12)
Whoever by the Master's guidance gets realization,
from maladies remains immune;
Only rare ones know this teaching of the Master.
Such throughout the Ages subject to liberation remain,
and in liberation attain exaltation. (13)
The five elements from the attributeless void were manifested,
Wherefrom is the body compounded and *man* in action engages

1. Mouth.
2. See Glossary.
3. The state of superconsciousness.

Evil and good *actions* on the forehead are recorded,
Whereby are *seeds of* sin and well-doing sown. (14)
The holy Preceptor is exalted being, from Maya-taint free,
In the holy Word dyed, with joy in God inebriated :
From the Master come miraculous powers, enlightenment,
fulfilment and illumination—
By perfect good fortune comes union with him. (15)
The mind greatly to Maya is attached :
This a rare enlightened one realizing, determines :
Avaricious man caught in desire, egoism and
doubt falsely acts. (16)
By contemplation from the holy Preceptor obtained,
The self into unbroken trance gone, the abode of truth enters.
Saith Nanak : By the immaculate sound of holy music
In the holy Name Divine is the self absorbed. (17) (5.17)

Jeh dekhāṇ teh dīn-dayālā

Wherever I look, *the Lord* compassionate to the humble *I behold*,
The Lord gracious exempt from birth and death :
In all creation is pervasive device of life *granted by Him*,
Yet is the Divine Monarch unattached. (1)
The world is His reflection, who has neither father nor mother.
He neither has acquired sister nor brother :
Not subject to death nor decay nor *characterized by*
family or clan—
To my heart[1] the Lord, supreme over all deities, is pleasing. (2)
Thou art the supreme Being beyond time—death stands not
menacing over Thy head.
Thou the Supreme Being indescribable, inaccessible, unique.
Those rendered serene by truth, content and the holy Word,
Spontaneously to Thee in devotion are attached. (3)
Spreading the three qualities,[2] in the fourth[3] abode does He abide.
And of death and birth has made a morsel :
His light immaculate, life of the entire universe,
By the Master by the unstruck music is manifested. (4)
The holy are exalted beings, noble and beloved of the Lord;
Inebriated in joy in God, liberated :

1. Mana.
2. See Glossary.
3. The seat of superconsciousness (turīyā).

Nanak *seeks* dust *of feet* of the holy congregation—
The Lord by the Master's grace is attained. (5)
Thou controller of the inner self—all creatures are Thine.
Thou the Bestower, we Thy servants :
In Thy grace grant the Name ambrosial— P. 1039
For those so blessed has the Master illumined the
jewel of enlightenment. (6)
By compounding the five elements is this body made;
By attaining the Supreme self all-pervasive, has come joy.
Our good deeds the fruit of amrita have borne,
As jewel of the Name Divine in our heart we have found. (7)
Whoever has mind fixed in faith, is above hunger and thirst[1],
And the immaculate Lord, all-pervasive in each being beholds :
Those dyed in amrita-elixir are the pure anchorites,
As by the Master's teaching in loving devotion
they are absorbed. (8)
Whoever day and night acts of spiritual purification performs,
In all creation beholds *the Divine* immaculate light—
His tongue immersed in joy of the delectable Word,
The joyful flute[2] he plays. (9)
Such alone this joyful flute play
As of the three worlds have acquired enlightenment.
Saith Nanak : Know the Master's teaching to be such,
That thereby to the Name Divine is devotion attached. (10)
Rare are such beings in the world,
As contemplating the Master's world, to *the world*
remain unattached :
Liberated themselves,[3] to the congregation and their
forebears liberation[4] they bring. (11)
Such alone of the Divine abode and the Portal know,
As by the Master, perfectly-endowed are granted illumination :
In the citadel of the body abides the occupant of the Mansion,
The holy Lord—*seated* on the eternal throne
erected *by Him* : (12)
God's servants, exalted beings poison of evil-doing have not tasted :
The fourteen regions[5] and the two Lights,[6] are the witnesses to this.

1. Used symbolically for desire.
2. Used symbolically.
3. Swim across.
4. Take across the water.
5. The worlds are implied.
6. Sun and moon implied.

Within them lies the unique, invaluable substance—
This Divine wealth by contact with the Master is obtained. (13)
Such occupy the throne as for it are fit :
These are such as by the Master's guidance the five evils annul,
and turn God's humble servants,[1]
Realizing the Lord existing since primal time ever-present,
who never shall not be—
And who illusion and doubt have lifted. (14)
To such a throne is offered obeisance day and night :
Such holy exaltation through devotion formed by the
Master's guidance is attained.
Saith Nanak : Contemplate God; be liberated,[2]
As is attained the Lord, our friend in the last stage. (15) (1.18)

Hari dhanu sanchuh re jana bhāī

Brother devotees! garner wealth of Divine *devotion*;
And serving the holy Preceptor, with him seek shelter.
Such wealth from thief and burglar is immune; *in mind*
awakened by the holy Word is it raised. (1)
Thou the Sole Supreme Being, unattached, Divine monarch.
Thyself dost Thou bring to fulfilment objectives
of Thy devotees.
Immortal, unshakeable, limitless, invaluable—the Lord in
immutable station is exalted. (2)
Noble is that city of the body wherein the five *noble qualities*
live in prominent positions.
In the Sole Supreme Being immaculate
Are absorbed possessors of such in unbroken trance. (3)
Nine are the doors of the city of the body,
That the Creator is, each being has created :
In the tenth[3] abides the Supreme Being, unattached, unique—
Himself the unknowable revealing. (4)
The indescribable Supreme Being of holy authority,[4]
By His holy decree His will makes operative.
Saith Nanak : Search the house of your self; therein shall you
obtain the Lord Supreme self, all-pervasive Reality.[5] (5)

1. Foot soldier.
2. Swim across.
3. The seat of superconsciousness (Turīyā).
4. Dīwān (lit. court: a high official).
5. Nām.

The Supreme Being all-wisdom to all creation P. 1040
is unattached;
Performing justice, in the Master's enlightenment pervasive;
Lust and avarice He destroys, and egoism annuls. (6)
The formless in the eternal abode lives.[1]
Those contemplating the Word realize Him to be
identical with the self.
In unbroken *continuity*[2] abide such in the eternal mansion,
their transmigration annulled. (7)
Of such is the mind in poise; whiffs *of desire* shake it not.
Turned anchorite, the unstruck music it plays.
The concert of five sounds[3] unattached to Maya,
the Lord to them plays. (8)
Such mind filled with fear of God and unattached,
into serene poise is merged;
Discarding egoism, into the unstruck music absorbed :
By putting in collyrium of enlightenment,
the immaculate monarch,
Unattached to all, it realizes. (9)
The Lord immortal is shatterer of suffering and fear,
Who annulling maladies, Yama's noose snaps.
Saith Nanak : The Lord, shatterer of fear, by union with the
Master is attained. (10)
Whoever the immaculate Lord realizes, of death makes morsel;
His self he knows and realizes,
Viewing all creation as His play. (11)
Himself is He merchant-prince, Himself the trader;
Himself taster of *merchandize*[4] :
Himself on stone testing *goods*, Himself evaluating them. (12)
Himself is the Lord compassionate filled with compassion;
The Lord, in each being pervasive.
With the Supreme Being beyond touch of all, immaculate—
By the puissant Master, noble being is union granted. (13)
The Lord all-knowing, all-seeing annuls pride;
And effacing duality, of the Sole Reality grants vision :
Thus man, subject though to transmigration, amid desires
unattached remains,

1. Cf. Japuji 37.
2. Lit. Spot.
3. Sounds made by five different kinds of musical instruments.
4. Used symbolically for actions.

And of the Lord, unattached to birth or family ties,
sings laudation. (14)
By effacing egoism, through *absorption* in the holy
Word comes joy.
One contemplating the self is alone *truly* enlightened.
Saith Nanak : Singing Divine laudation of Divine merits
is the *true* gain—
In holy congregation is this everlasting reward attained. (15) (2.19)

Sacchu kahuh sacchai ghari rehṇā

Should you seek to dwell in the house eternal,
speak the truth ever.
Should you seek to swim across the ocean of existence,
be *as* dead while living.
The Master is ship, boat and raft—
My self ! contemplation of the Lord ferries you across. (1)
Destroy egoism, possessiveness and greed—
Thus comes release from nine doors of the body,
and man's abode in the tenth[1] is fixed :
Lofty, transcendent, beyond limit is the Lord who His own self
has created. (2)
By singing laudation of the Lord above family ties is
lifted Yama's terror.
Wherever I look, are you present—none other do I sing. (3)
Holy is the Name Divine, holy His shelter;
Holy the Master's Word whose devotion liberation brings.
Whoever expresses the inexpressible and beholds
the Lord beyond limit,
Nevermore into the womb and birth is cast. (4)
Without truth man finds not purity and content;
Without the Master's guidance comes not escape
from transmigration.
The basic creed[2] is elixir of the Name Divine—
Saith Nanak, *those chanting it* to the Lord, perfection
incarnate have attained. (5)
Without truth is not swum the ocean of existence— P. 1041
This fathomless ocean with immensely *potent* poison is filled.

1. The seat of superconsciousness.
2. Mul Mantra (used also for the opening words of the holy Granth Sahib)

Should one remain unattached, and the Master's
guidance remain above it,
The abode of the Lord above fear attains. (6)
False is cleverness born of love of the world,
That in an instant[1] comes and goes.
Those forgetful of the Name, going along *life's way* in pride,
In birth and death are exhausted. (7)
Creatures bound in bonds arise and are destroyed,
Round their necks, nooses of egoism and Maya :
Whoever by the Master's guidance to the Name Divine
is not devoted,
In bonds towards Yama's demesne is haled. (8)
How without the Master's guidance may liberation be attained ?
How without the Master's guidance may one on the
Name Divine meditate ?
The Master's teaching adopt and swim across the impassable
ocean of the world—
Thus may you be liberated and attain joy. (9)
By guidance of the Master's teaching did Krishna
uplift Govardhan.[2]
By guidance of the Master's teaching *Rama* made stones
swim on the ocean.[3]
By adopting the Master's guidance is attained the Supreme state.
Saith Nanak : The Master our doubts has annulled. (10)
Take the Master's guidance and swim the stroke of truth,
Contemplating the self in heart *bear* the Lord.
By contemplating of the Lord are snapped Yama's nooses,
And the immaculate Lord, free from family ties is attained. (11)
By the Master's teaching are the holy adopted as friends
and brethren-in-faith;[4]
By the Master's teaching is the fire *of desire* extinguished
and calmed.
By your heart and tongue utter the Name, life of the world,
And in your heart realize the Lord, hard to realize. (12)
By the Master's guidance comes realization and faith
in the holy Word.

1. Lit. Without delay.
2. Name of the mountain lifted by Krishna.
3. (This has reference to the legend in *Ramayana*).
4. Lit. Brethren in the Guru (Preceptor).

Then who remains to praise, who to revile ?
Contemplating the self, the Lord's Name repeat.
Such is the doing of those to whose heart is the Lord of the
universe pleasing. (13)
He who the universe pervades, know Him to pervade
this world too.
By the Master's teaching realize Him, by the holy word know.
The Lord enjoyer of *the universe* with each being[1] has delight,
Yet to all is unattached. (14)
By the Master's guidance utter the Lord's holy laudation.
By the Master's guidance with your eyes behold the All-High.
Saith Nanak : Whoever with his ears listens to the Name
and the Divine Word,
In the Lord's love is dyed. (15) (3.20)

Kāmu krodhu parharu par-nindā

Cast off lust, wrath and calumny of others;
Discarding greed and avarice from anxiety be free.
Breaking doubt's chain be unattached—then within is found
joy in the Lord. (1)
As at night-time is beheld flash of lightening,
Day and night *such a one* the Divine light irrefrangible views—
Light of Him who is bliss incarnate, of unique aspect,
Whose sight by the Master, perfectly-endowed is granted. (2)
Seek union with the holy Preceptor—thus does the Lord save.
Then in the sky of *the self* in the moon *of your understanding*
will the sun *of realization* light lamp.
Beholding the invisible in fixed devotion abide—
Then in the whole universe shall you behold the
Supreme Being. (3)
By acquiring amrita-elixir is eliminated desire and fear;
And by discarding egoism is attain the state of
inspired illumination.
Whoever the immaculate Word has lived, exalted in his state;
exalted above all he becomes. (4)
The illimitable Divine Reality is invisible,
unknowable by senses.
Extremely sweet, loved is the Name. P. 1042

1. Vessel.

Prayeth Nanak : yuga after yuga to Nanak grant singing of
Divine laudation,
That the Lord without limit I contemplate. (5)
The Name Divine *borne* in heart is a jewel found.
While contemplating the Lord, is the mind set in poise.
By beholding the Lord, shatterer of fear in hard states,
Nevermore is one subject to birth. (6)
The inspiration *generated by* the Master's Word is
source of devotion.
To *sing* Divine laudation, boon of devotion to the Name I seek.
Should the Lord be gracious, with the Master He grants union;
Thus the whole world the Lord saves. (7)
Whoever by words of the holy Preceptor's guidance the Lord
has contemplated,
Yama's minion death at his feet does service.
Of such exalted is the company, exalted the state and measure;
Such swim across the ocean of existence. (8)
This ocean of existence by *aid of* the Master's Word
may be crossed,
And the heart's duality in the heart may be burnt :
With five arrows of *noble qualities* may Yama be destroyed,
As bow of the *holy Word* in the seat of superconsciousness
is drawn. (9)
How may the reprobate attain enlightenment by the holy Word ?
Without enlightenment by the Word transmigration continues.
Saith Nanak : The God-directed have prop of liberation—
By supreme good fortune to the Lord united. (10)
The holy Preceptor above fear is the guardian of such
As from the Master, cherisher of the world devotion
have attained.
For them is playing the unstruck music of bliss,
As by the Master's Word the immaculate Lord they attain. (11)
He is above fear who no reckoning has to answer.
By His might is the inexpressible beheld.
Himself is He to Maya unattached, unincarnated, self-existent—
Saith Nanak, by the Master's guidance attained. (1)
The holy Preceptor the state of the heart within knows,
Whoever the Master's Word realizes, above fear rises.
Whoever looking within, the Lord limitless realizes,
Over nothing else is his mind shaken. (13)

The fearless Lord in his heart is lodged
Who day and night in the Name immaculate is absorbed.
Saith Nanak : Chanting of Divine laudation in holy
congregation is attained,
Whereby union with the Lord spontaneously comes. (14)
Whoever realizes the Lord's *presence* within and without,
Unattached remains and stilled is his restless *mind.*
Such a one, saith Nanak, attains joy of amrita of Him
Who is highest of all, the primal, pervasive in the
three worlds, eternal. (15) (4.21)

Kudrati karnaihār apārā

The *Lord* by His might is the endless creator;
The created being nothing can urge against Him.
To creating beings sustenance He provides,
And His Ordinance over all makes operative. (1)
Operating His Ordinance, is He all-pervasive.
To whom is He close ? from whom may He be said to be far[1] ?
In each being view Him hidden and manifest—
In each being is He operative with His full mind.[2] (2)
To whomsoever union He grants, in His consciousness
gets merged.
Such by the Master's teaching on the Name Divine meditate.
He is the image of bliss, unique, unknowable—
by contact with the Master
Is shed illusion. (3)
The Name Divine is dearer than self, body and wealth,
And at the last moment, at departure, *our* helper. P. 1043
The expanse of attachment is not our friend—
None[3] without devotion to the Divine Enlightener
obtained joy. (4)
To whomsoever the Master, perfectly-endowed shows grace,
By his heroic *conquest of evil*, in the Divine Reality[4] is merged.
Saith Nanak : At the Master's feet do service, who to those
strayed the path has shown. (5)
To God's devotees the wealth of Divine laudation is dear.
By the Master's teaching is obtained *devotion to* your Name.

1. The answer is, from none.
2. *Tāk* may also be interpreted as 'solely operative'.
3. Who ?
4. Shabda.

The mendicant at the Divine Portal does service.
At the Divine Portal singing Divine laudation. (6)
Should the Master be contacted, to the Divine Mansion
would he call *the devotee*,
Who at the holy Portal would obtain liberation and honour.
To the reprobate[1] in the Divine sanctum no place is given—
In agony of birth and death would he remain involved. (7)
Serve the holy Preceptor, the unfathomable ocean,
And obtain profit of jewels of the Name :
The impurity of evil in the ambrosial pool[2] would be shed—
By *devotion to* the Name is obtained content in the
Master's *holy pool*. (8)
Without hesitation serve the holy Preceptor;
And amid desires desireless abide;
Serve the shatterer of doubt and suffering—
Nevermore shall malady grip *you*. (9)
Whoever has Divine grace, lauds Him.
None to reason with Him has power.
The Lord and the Master are in one image—
Saith Nanak : The Master to the Lord is pleasing. (10)
Some study scriptures *like* Vedas and Puranas;
Others attentively listen to them :
Say, how may evils of malice of the python[3] be uneviled ?
Without guidance of the holy Preceptor none to the
essence has attained. (11)
One rubbing ashes over *the body*, smearing *limbs* with it,
Within yet *carries* unclean, low-born[4] egoism :
By fraud is not attained Yoga; without *guidance of* the holy
Preceptor is not attained the unknowable. (12)
One may frequent bathing-spots, observe fasts and vows and
live in wild places;
Observe celibacy, continence and self-restraint and expound
scriptural knowledge :
Yet without *devotion to* the Name is not obtained joy;
Without *guidance of the* holy Preceptor is illusion not shed. (13)
Rotating the bowels, and *firing the* furnace of Kundalini,

1. Sakta.
2. Ambritsar = amritsar, symbolizing the holy congregation.
3. Used symbolically for the evil mind
4. Chandāl = Castes considered low and execrable.

Exhaling, retaining, inhaling *of breath*[1] all are result of
stubbornness of will.
In fraud lies not piety or devotion to God—
By listening to the Master's Word is attained supreme joy. (14)
By beholding Divine devotion is the mind fixed in faith.
By guidance of the Master's word is the Supreme Being
beheld in all.
Saith Nanak : Of the Lord pervasive in each self, unknowable,
By the holy Preceptor is realization granted. (15) (5.22)

In the Measure Mārū—Composition of Sri Guru Amar Das

Solahe (Sixteen-stanzaed Hymns)

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Hukamī sahaje srishti upāī

By operation of His Ordinance without effort did
He raise creation :
Thus has his might been manifested.
He the Almighty, by His Ordinance is pervasive. (1)
Maya-delusion the world has darkened :
Rare is the person who this truth by the Master's
guidance realizes.
By His glance of grace is He attained; P. 1044
Himself grants union. (2)
Himself union grants.
By the Master's grace is His greatness realized :
Swarms of egoists roam about wailing, in feelings
of duality lost. (3)
In creation has He cast egoism and Maya;
By these are egoists deluded, in ignominy involved.
Only such as follow the Master's *teaching*,
In the Name are absorbed, in the holy Eternal immersed. (4)
By the Master's guidance is attained the jewel Name,
That annuls desire and in the self is absorbed.
All is the Creator's play; Himself He realization grants. (5)
One casting off egoism, serving the holy Preceptor,
With the Beloved is united, by the holy Word attaining bliss :
His heart in love and devotion dyed,
In serene contemplation is with the Lord in accord. (6)

1. These are practices in hatha-yoga (prānayām).

By the Master's guidance is the Lord, annuller of
suffering, realized :
By his own grace the Bestower of universal life provides union :
Realization by His own inspiration comes, from the mind
casting off illusion. (7)
Devotion He Himself grants,
Through service by the Word to the holy Preceptor.
To such affliction of old age and death come not,
in devotion to the holy Eternal. (8)
In the flames of desire is the world burning.
In manifold evils is it burnt and is destroyed.
Egoists no resting-place find; from the holy Preceptor
alone comes realization. (9)
Supremely fortunate are those that to the holy Preceptor are devoted.
In the holy Name ever absorbed.
In the Name immaculate are their selves absorbed—
By the holy Word is their desire annulled. (10)
Holy is the Master's Word, holy his utterance,
That by the Master's guidance by rare *souls* is realized.
Those dyed in the holy Word are the *true* anchorites—
Their transmigration ended. (11)
Anyone realizing the Word his impurity sheds;
The Name immaculate in his self lodged.
His holy Preceptor he ever serves—his egoism cast out. (12)
Those from the Master getting realization, the *Divine*
Portal behold.
One without the Name in vain disputation is engaged.
Devotion to the holy Preceptor confers merit,
annulling all desire. (13)
Realization from union by Him granted, comes.
Those without realization are without sight.
With the Master's blessing in the self lodged,
The holy Word *ever* therein resounds. (14)
As recorded in primal time, does man in action engage;
None may the Primal Writ efface.
Such alone the holy congregation join as by Primal Writ are
so destined. (15)
Only by the Divine glance of grace realization may one attain,
And in the holy Word's meditation engage.
Nanak, servant of God thus supplicates;
At His Portal have I found charity of the Name. (16) (1)

Eko Eku vartai sabhu soī

He the sole *Reality* is everywhere pervasive :
This a rare one by the Master's guidance realizes.
One sole Supreme all creation pervades :
None besides Him exists. (1)
Eighty-four lakh species has He created :
This truth from those with realization and meditation comes. P. 1045
Sustenance to all He provides—
More than this may one not know of His worth.[1] (2)
Maya-delusion casts pitch darkness
In spreading egoism, attachment.
In these is creation ever burning day and night—
Without the Master's guidance comes not peace. (3)
Himself He unites and alienates ;
Himself effects creation and dissolution :
Holy His Ordinance, holy the manifestation :
None besides Him the universe to regulate. (4)
Devotion by His will comes;
By the Master's grace is Yama's terror lifted.
The holy Word, source of everlasting joy, in the self.
By rare spirits, through the Master's guidance is realized. (5)
Himself He makes union and propitious circumstances;
Pre-ordained Writ nowise may be effaced.
Devotion uninterrupted, day and night—
Such service by the Master's guidance is inspired. (6)
From devotion to the holy Preceptor has realization of everlasting joy come;
Himself has the universal, Bestower granted union.
Thereby is egoism annulled, the fire of desire assuaged,
And from contemplation of the holy Word has come joy. (7)
The self to family attached, without realization remains;
By the Master's guidance it gets eyesight.
Contemplating the Name day and night,
Finds it union with the Beloved, and bliss. (8)
The egoist in duality involved rushes about—
Better for such unlucky ones to die at birth !

1. Lit. Value. Might is implied.

In transmigration involved, their life a waste :
Without the Master's guidance comes not liberation. (9)
Fouled by egoism, is the self rendered impure :
Washing hundred times removes not its impurity.
By the holy Word washed, is it cleansed,
Nevermore to the fouled.[1] (10)
The five minions of evil are slayers of the self :
One in their grip in transmigration is caught,
Neglecting contemplation of the Word.
Inside it is darkness of Maya-illusion—
Deluded as in dream. (11)
Some the five minions subduing, in contemplation of the
word are engaged—
By the holy Preceptor guided, are they supremely fortunate
Dyed in devotion, in contemplating Truth is their self engaged,
With serene mind *in the Eternal* absorbed. (12)
From the Master alone is learnt the Master's way :
To one solely devoted to the holy Word does
such realization come.
Ever in the self the Word contemplating
His tongue[2] the joy of holy Truth tastes. (13)
With egoism subdued, by the holy Word effaced;
The Lord's Name in the heart borne—
In such state I know not other than the sole Supreme :
From serene contemplation[3] comes such consummation. (14)
Without the Master's guidance comes not serene contemplation;[3]
One by the Master's guidance in Truth absorbed,
realization finds.
Dyeing by devotion to the holy Eternal in the Word,
In egoism by the Word annulled. (15)
From the Bestower of merit comes *inspiration* to
contemplate Him :
By the Master's guidance the winning throw[4] He grants.
Saith Nanak : By Divine inspiration comes absorption
in the Name;
From the holy Eternal comes exaltation. (16) (2)

1. Cf. Japuji, 20.
2. The palate is implied.
3. Original Sahaj.
4. (The figure is from dice).

Jagjīvanu sāchā eko dātā

He is the sole Provider, Life of the Universe,
By service to the Master through the holy Word realized.
His the sole Ordinance, His the Kingship— P. 1046
In all time over all is His rule established. (1)
Those realizing the self are *truly pure* :
To them the Bestower of joy Himself united—
Their tongue in the holy Word dyed, the Lord ever lauding,
At the holy Portal exaltation they find. (2)
Those seeking the Master's guidance from devotion to the Name find exaltation :
Egoists and slanderers in ignominy fall.
Those dyed in the Name are supremely enlightened, true anchorites—
Into their true selves retreated, in meditation are engaged. (3)
One by the holy Word dying perfection has attained :
The Word by the holy Preceptor, heroic *subduer of evil*, communicated.
In the body lies the true Pool of Nectar[1]—
In serene devotion does the self have taste of it. (4)
Pandits study *scriptures*, to others expound these,
Yet know not of their selves[2] caught in flames :
Without devotion to the holy Preceptor comes not realization;[3]
Nor from tiresome *excess* of learning comes poise. (5)
Some with ashes smeared, go about in sectarian guise :
Yet who without the holy Word has egoism subdued ?
Such are ever in flames, burning day and night,
By sectarian delusion misguided. (6)
Some abides *true* anchorites, even amidst family and home—
Such through the Word have died, and in the Name are lodged.
Ever day and night are these in devotion absorbed. (7)
The egoist by slandering is ruined;
His mind with avarice filled, dog-like he barks.
Yama, agent of death spares him not—
In regrets at the end he departs. (8)
From *devotion to* the holy Word comes true exaltation.
Except by the Name, none has liberation found.

1. Amritsar.
2. Lit. House.
3. Nām.

From the holy Preceptor alone comes *devotion to the* Name,
Such is the Lord's dispensation. (9)
Some are Siddhas, engaged in Yoga-*praxis* and
much contemplation;
Others are day and night in devotion to the
Formless Name dyed :
Those by Him united[1] have realization;
Through devotion and love is *Yama's* fear gone. (10)
Some in ritual baths engaging and dispensing charity
Yet find not realization.
Others the mind subduing, with it in battle engage :
Those dyed in the holy Word solely[2] by the Word to
the Lord are united. (11)
Himself He creates *beings* and exalts them;
By His will grants union.
By His own glance of grace comes He in the self to abide—
Such is the Lord's revelation.[3] (12)
Those serving the holy Preceptor *alone* are pure;
Egoists uninitiated[4] know not the way of such service.
The Lord, sole Creator, watches over creation,
Engaging each as is His will. (13)
In all Time is one sole holy Provider,
By the Master's Word realized, through supreme good fortune.
Those united to Him through the holy Word are
alienated never,
By His glance of grace in serenity *to Him* united. (14)
Through egoism is garnered Maya-filth;
Those *hoarding it* in duality caught,
In transmigration are whirled.
Without devotion to the holy Preceptor comes not liberation :
In your mind by meditation behold this. (15)
All happens as He wills :
Nothing by its own initiative occurs.
Saith Nanak : By devotion to the Name comes exaltation, P. 1147
And honour at the Divine Portal found. (16) (3)

1. I. e., inspired.
2. Lit. In one sole dye.
3. Lit. Noble speech,
4. Lit. Unbaked (of clay etc.)

Jo āiyā so sabhu ko jāsī

All that into the *world* have arrived, must depart,
Those to duality attached, in Yama's noose are caught.
Those by the holy Preceptor succoured are saved,
And into eternal Truth absorbed. (1)
Himself the Creator creates and watches over His creation :
Only those finding His glance of grace are by Him approved.
Those by the Master enlightened find full realization :
In ignorance are actions all blind. (2)
The egoist caught in doubt, gets not realization;
In transmigration whirled, his life a waste—
Those by the Master's guidance in the Name dyed, find bliss,
And in serenity, in Truth are absorbed. (3)
In the *mad* rush for worldly gain the mind becomes rusted iron.
By touch of the Master, perfectly-endowed into gold
is it transmuted.
Himself the *Lord* grants liberation and bliss;
Through the holy[1] Word is union attained. (4)
Foul thinking, false, is evil in the extreme;
With faults laden, with defects replete.
One with understanding false[2] utters what is worthless;
By evil thinking gripped, the Name he fails to attain. (5)
The woman of bad ways pleases not her Lord;
False of mind, false her doings.
Foolish female, she knows not the joy of the Beloved's favour—
Such realization from the Master alone comes. (6)
The female whose thinking is impure, in falsehood engages,
Her attractive make-up pleases not her beloved Lord.
The woman of good qualities has with the Beloved
unending bliss—
Such union the holy Preceptor brings about. (7)
Himself His Ordinance He makes operative and watches over;
To some He grants liberation by primal writ.
Ever are such in the Name dyed; truth they find :
Himself to them He grants union. (8)
Egoism rushes about, by attachment attracted.
By the Master's guidance, in serenity is the self in holy
devotion absorbed.

1. Perfect.
2. Lit. Raw, unbaked.

Union He Himself grants; Himself watches over creation—
Such realization from the holy Preceptor alone comes. (9)
Some by contemplation of the Word are ever wakeful;
Others, luckless, in Maya-delusion's slumber remain involved.
Himself is He the sole Doer; none His might to share. (10)
The Master's Word, annuller of death, liberation confers
On such as in the heart the Lord's Name bear.
In the Master's service is found bliss, and absorption in the
Lord's Name. (11)
The world in duality caught, wanders about demented,
Caught in Maya-delusion, in suffering's grip.
By numerous guises is God not attained;
Without the holy Preceptor's guidance comes not bliss. (12)
To whom to complain as all by His will happens ?
Everything treads the path He indicates.
Everything follows the way of the Lord, Gracious,
Bestower of bliss. (13)
Himself has He raised creation; Himself of creation has joy.
Himself from all apart; Himself to each united.
Himself the gracious Lord,[1] ineffaceable His writ. (14)
Blessed are those that realize He is the sole supreme,
In all beings abiding, life of the universe, Bestower[2] of bounty.
Hidden from the sight and manifest is He everywhere—
And by the Master's guidance are doubt and P. 1048
fear eliminated. (15)
By the Master's guidance is the Lord realized as the
Sole Supreme;
By the Name in the self lodged, through the Word realized.
Only such as by Thee are favoured, attain Thee :
From devotion to the Name, saith Nanak,
comes exaltation. (16) (4)

Sachu sālāhī gahir gambhīrai

The holy Eternal incomprehensibly profound, I laud.
The whole world within His fold lies.
All beings day and night He pervades, in *eternal* joy abiding. (1)
Holy is the Lord; holy His greatness—
By the Master's grace in the self lodged.
By His will lodges He in the heart, snapping Yama's noose. (2)

1. *Madhūsūdan*—a periphrastic name of Krishna.
2. Dātā

Whom to serve ? What to laud ?
Worthy to serve is the holy Preceptor; *his* Word to laud.
By the holy Word is the understanding ennobled;
the lotus of the heart in bloom. (3)
Frail as paper is this frame,
With a drop dissolved, in an instant shattered.
Like a gold is the body of any that by the Master's guidance
gets realization,
With the Name in his heart lodged. (4)
Pure is the kitchen whose lines[1] of enlightenment are made;
Where the food cooked is of the Lord's Name,
and Truth is the sustenance.
Ever filled and holy is he in whose heart is lodged
the Name Divine. (5)
May I be a sacrifice to those to the holy Eternal devoted;
That ever awake, the Lord's praises chant :
Within them abides holy joy; with joy in the Lord is
their tongue[2] saturated. (6)
The Lord's Name I contemplate; none other do I worship;
One sole Lord I serve, none other.
The holy Preceptor has granted me vision of universal Truth,
In the holy Name fixed my abode. (7)
Through births *innumerable* have I wandered—
Forgetful myself or by the Lord set astray
By union with the Lord, through the Master's guidance
has come realization,
And contemplation of the immortal Word. (8)
Full of lust and violence are we evil-doers—
With what face may we make any claim, devoid of merit
and service that we are ?
Lord ! we that are sinking stones, to Thyself unite us,
To Thy holy, immortal Name. (9)
None besides the Lord has power—
By Him is all that happens accomplished.
Those by His grace saved, alone have bliss,
And in the Name eternally abide. (10)
The body is the soil, the holy Word the limitless seed.

1. Lines down to make the orthodox Hindu kitchen-space.
2. Palate is meant.

Then with the holy Lord is the self in commerce;
And comes increase of holy wealth,
With the Name in the heart lodged. (11)
Lord ! on me devoid of merit, confer merit;
By Thy grace, devotion to the Name grant.
One seeking the Master's guidance alone gets exaltation,
Solely in the Name abiding. (12)
Within is Divine wealth, by man unrealized ;
Rarely by the Master's grace comes such realization.
One seeking the Master's guidance alone this wealth obtains,
In the Name eternally abiding. (13)
The fire of desire and gusts of passion, in illusion
take one astray;
In Maya-attachment vanishes all discrimination.
To the egoist purblind nothing is visible;
The Master's teaching confers illumination by the Name. (14)
Egoists caught in egoism and Maya are fallen asleep; P. 1049
Unmindful of their self, in the End ruined;
Casting slander on others, in anxiety they burn,
In unending suffering abiding. (15)
The Creator Himself the system has set up;
Himself through the Master's guidance realization grants.
Saith Nanak : Those in the Name dyed have pure hearts,
The Name their sole abode. (16) (5)

Eko sevī sadā thiru sāchā

I worship the sole holy Eternal, Immutable;
The world, of frail understanding, in duality is involved.
By *light* of the master's teaching the holy Eternal I ever laud—
Those inspired with truth, to truth are attached. (1)
Innumerable are Thy qualities; not one have I realized;
Himself the life of the world, bountiful Bestower,
devotion inspires;
Himself devotion grants, confers exaltation—
By the Master's teaching is the mind *with devotion* saturated. (2)
By the holy Word is Maya-storm stilled;
By subduing egoism is the mind rendered pure;
Thus dyed in devotion the self in serenity lauds the Lord,
And on the tongue runs utterance of the Name. (3)
In acquisitiveness is all life passed;
The egoist, of poor understanding, goes about without realization :

Each hour, each instant Yama, agent of death, keeps watch;
Each day does life decline. (4)
In greed is man's mind caught, oblivious of realization,
And sees not death, looming over his head.
His doings here, shall in the hereafter face him,
In the last moment leaving him helpless. (5)
Noble is the repute of those to truth devoted;
Egoists in duality engaged, cry and wail.
Of both worlds is He Lord; by good deeds pleased; (6)
By *devotion* to the Master's Word comes to man true beauty,
As to joyous essence of the Name is the self drawn :
Then a grain ever of Maya-attachment's impurity touches it not,
And by the Master's teaching with the Name Divine
is it saturated. (7)
The Sole Lord in all creation is pervasive—
By the Master's grace revealed.
From subduing egoism comes joy everlasting,
And quaffing amrita of the holy Name. (8)
Annuller of sin and sorrow,
By the Master's guidance, through contemplation of the
Word worshipped,
Solely is His might operative :
By submitting to the Master's guidance is body and mind
with devotion saturated. (9)
Over the world is blazing Maya-conflagration,
By the Master's guidance through contemplation of the
holy Word assuaged :
Guided by the Master's teaching through utterance
of the holy Word.
Comes serenity and joy everlasting. (10)
Indra on his throne from Yama's terror is not exempt :
Excess of ritual observances keeps not away Yama's retribution.
By touch of the holy Preceptor comes liberation,
As joy of the Lord's Name the tongue tastes. (11)
Inside the egoist no devotion enters :
By the Master's guidance comes devotion, serenity and joy.
Holy and pure eternally is the Word :
By the Master's guidance the heart it saturates. (12)
Brahma, Vishnu and Shiva, in contemplation engaged
In the Three qualities bound, from liberation yet are far.

Such is the supreme[1] realization by the Master granted :
Ever the Name you contemplate. (13) P. 1050
Those studying the Vedas realize not the Name Divine :
In Maya involved, their learning to disputation leads.
The unenlightened man purblind, impure within—
How may he the impassable ocean of the world swim across ? (14)
In the Vedas is expressed disputation.
Thereby is not the heart with devotion saturated,
or realization found.
In the Vedas is expounded philosophy of good and evil—
By the Master's guidance is quaffed amrita. (15)
He the sole holy Lord,
Other than He none.
Saith Nanak : The mind dyed in the Name is rendered pure :
Ever to the holy Name be devoted. (16) (6)

Sacchai sacchā takhtu rachāiyā

The holy Eternal His holy Throne has set up :
In His Essence has He taken abode, free from
attachment and Maya.
As in the self is Truth lodged eternally, by the Master's guidance
are man's actions annobled. (1)
Then is man's dealing and commerce all pure,
From illusion and entanglements of duality made free.
Never shall privation visit one possessed of such holy wealth—
This a rare one by the contemplation realizes. (2)
Only those called by the holy Eternal to devotion
are so engaged :
In their hearts is lodged the holy Word, on their forehead
the Writ of good fortune.
By *inspiration of the* holy Word ever they laud the Lord—
By contemplation in the holy Word dyed. (3)
The holy, the immaculate truth I laud :
The sole Supreme Master I behold, none other.
Lofty is Divine wisdom, high the ladder to it rising;
By the jewel realization is egoism destroyed. (4)
In the holy Word is Maya-attachment consumed;
By Thy pleasure is truth in heart lodged.
Holy is all the holy Eternal's doing, who the thirst of
egoism has assuaged. (5)

1. Lit Sole.

Himself has He Maya illusion created;
Rare is the Master's devotee realizing this.
Pure are the doings of one who to the Master devoted,
acts the truth. (6)
What pleases the Lord have I done.
In the holy Word has He consumed egoism and desire.
By the Master's wisdom is the heart ever joyous,
As is egoism repudiated and annulled. (7)
To those to truth devoted all is pleasing;
In the holy Word does truth in beauty *shine*.
Those pure here shall be reckoned pure at the Portal,
By the Divine glance of grace with splendour invested, (8)
One forsaking the holy Eternal, with duality involved,
In Maya-attachment shall all affliction find.
Without the Master's guidance is not sorrow into joy changed—
Terrible is the suffering in Maya-attachment borne. (9)
Those to the holy Word with their hearts attached,
The dictates of Primal Writ are fulfilling :
Such the holy Eternal serve, on the Eternal meditate :
In the Eternal dyed, in its contemplation live. (10)
Service to the Master to such tastes sweet;
Each day they experience joy, meditation in serenity.
By utterance of the Lord's Name is their mind rendered pure;
The Master's service to them tasting sweet. (11)
Happy are those that by the holy Preceptor's guidance
to truth are devoted :
By Divine will are they with union blessed.
Those saved by the holy Preceptor are liberated :
Others in Maya-attachment meet ignominy. (12)
By the Master's guidance is the Lord in the holy Word realized;
Neither has He family nor *father* or mother. P. 1051
All creation by Him solely pervaded, of all creation Sustainer. (13)
Egoism and acquisitiveness from feelings of duality arise.
Helpless is man before the Lord's Writ recorded in Primal Time.
Those by the holy Preceptor guided in primal time,
follow truth;
By the holy Word is suffering annulled. (14)
By Thy grace is found joy everlasting.
By the holy Word's guidance comes holy doing:
Pure becomes the heart, pure mind and body;
Of devotion the stores overflowing. (15)

Himself the Lord watches over creation, operating His Ordinance.
Of His will sole Master.
Saith Nanak : Those in the Name dyed are *true* anchorites :
Their mind, body and utterance by the holy
Name ennobled. (16) (17)

Āpei āpu upāe upannā

By Himself has He originated and His Essence brought
into being;
In all beings pervasive, yet from sight hidden.
Those enlightened about the self realize,
He is life of the universe, watches over all. (1)
Brahma, Vishnu and Shiva has He created
And to each has assigned an appointed task.
Union He grants to whoever He pleases,
From among those
That by the holy Preceptor's guidance realize
He is sole Creator. (2)
The world in the cycle of birth and death is involved;
Caught in Maya-attachment, evil it contemplates.
Those realizing the Master's Word, laud the Holy, Immutable. (3)
Some to the Root are devoted; to them comes joy.
Those to the branches[1] attached, of their life make waste.
Of Amrita the fruit is borne by those whose utterance
is holy, amrita-like. (4)
What can we say, devoid of merit as we are ?
Thou dost watch over all, weighing their worth
As is Thy will, we abide : By the Master's guidance
We know Thee to be sole *Creator*. (5)
Should it please Thee, to goodness dost Thou *prompt* us :
Discarding evil, into good are we absorbed.
The sole holy Being, repository of merit, by the Master's
Word have we realized. (6)
Wherever we look, Him alone we behold;
Duality and foul thinking by the holy Word's
power is discarded,
In realization of unicity is the Lord known to be sole,
In His own state[2] everlastingly the same. (7)

1. In the original, the figure is of the root, branches and fruit. 'Branches' implies visible objects
2. The original has the image of the everlasting dye.

The body is a lotus that withers :
The egoist, of poor understanding, realizes not the Word.
Whoever by the Master's grace in his self makes search,
finds therein the Life of the World, sole Bestower. (8)
Of millions caught in evil
That in their hearts keep the Lord enshrined,
Has He the sins annulled.
One dyed fast in devotion like madder, his heart's desire obtains. (9)
The egoist, discoursing on God-realization, yet has not
realization himself :
Whirling in births, finds he no poise.
The seeker by the Master guided is illumined,
To laud Him who in all time is known to be sole and eternal. (10)
In the egoist's doings lies all manner of suffering.
Within him has not entered the Word—how may he at the
Divine Portal arrive ?
The holy Word in the self of the godly is lodged,
Devotion to which bliss ever brings. (11)
Wherever I look, art Thou everywhere :
From the holy Master is full realization obtained.
Meditate ever on the Name solely; in the Name P. 1052
is the self dyed. (12)
Dyed in the Name, the body is made pure.
Those without the Name are in ignominy[1] sunk.
Such in transmigration are whirled, realize not the Name;
Others by the Master's guidance have the Word realized. (13)
The Preceptor perfection incarnate the realization has granted :
None without devotion to the Name obtained liberation.
Solely from devotion to the Name comes exaltation :
In serenity is such a one in devotion dyed. (14)
The city of the body shall collapse in a heap :
Without devotion to the Word shall transmigration not be annulled.
Such as by the Master's guidance realize the Lord to be sole,
The Supreme Truth laud, and in truth are absorbed. (15)
Such alone attain Him as have *on them* His glance of grace.
In their heart is lodged the holy Word.
Saith Nanak : Those dyed in the Name of the Formless,
At the holy Portal abides, realizing Truth. (16) (8)

1. Lit. Drowning without water. (This is idiomatic expression in Punjabi and Hindi).

Āpei Kartā sabhu jisu karṇā

All happens as by the Creator willed;
All creation Thy shelter *seeks* :
In all creation is He pervasive unseen—
By the Master's Word realized. (1)
God's devotees are *Masters* of overflowing treasures :
These He bestows on those contemplating the Word.
What pleases Thee, that Thou dost :
In devotion is my mind with the holy Eternal dyed. (2)
Himself diamonds, jewels invaluable :
His own glance alone their value can weigh.
All creation under Thy shelter lies : by Thy *grace* alone
art Thou realized. (3)
Whoever from primal Time by Thy glance of grace is favoured,
From death and birth released, is from transmigration made exempt,
Day and night Thy holy attributes lauding,
In all time knowing Thee the sole Reality. (4)
Involved in Maya-attachment is the whole world created,
So also Brahma, Vishnu and all deities.
Those pleasing Thee in *devotion* to the Name are engaged :
By enlightenment's wisdom is He realized. (5)
Good and evil over the world are operative :
In *feelings of* joy and sorrow lies great suffering.
True joy comes to the God-directed—
To those by the Master's guidance the Name realizing. (6)
None the consequences of deeds has power to efface.
By contemplation of the Master's Word is the Door of
Liberation reached.
As pre-ordained, are rewards obtained,
By those through subduing of egoism finding realization. (7)
In Maya-attachment is the mind to the Lord indifferent;
From duality comes great suffering in the hereafter.
Egoists, assuming sectarian garbs in delusion stray about :
In the last moment are they full of regrets. (8)
By the Lord's grace does one engage in lauding Him,
Thereby annulling sin and sorrow entire.
Holy is the Lord, holy the Word :
To the Lord is my heart attached. (9)
Those favoured by the Lord's glance of grace obtain
treasure of merit :

Their egoism and possessiveness stopped.
One is the sole Bestower of merit and demerit—by the Master's guidance is He by rare spirits realized. (10)
The Lord is immaculate, beyond limit.
Himself He grants union by contemplation of the Master's Word.
Himself He showers grace, in the mind confirms truth,
Therein mind and body dyeing. (11)
In the mind and body that are foul, is placed the Light without limit—
This by contemplation of the Master's Word is realized. P. 1053
By discarding egoism is the mind rendered pure :
Serving God by utterance[1] of His Name confers bliss. (12)
In the fortress of the body are situated numerous shops and market-places;
Inside it also lies the holy Name without limit.
Those that their egoism have vanquished, have realization,
And *by devotion* to the Master's Word at the Divine Portal in splendour shine. (13)
God's Name is a priceless jewel, inaccessible, limitless;
Who by computation may its value determine ?
By the Master's Word is its value determined as in the self is the Word realized. (14)
Vast are the details of Simritis and Shastras :
All this is expanse of Maya-attachment.
Those without understanding realize not the holy Word—
Rare are such as by the Master's guidance have such realization. (15)
Himself all-powerful is the Creator :
By means of the holy Word, Truth in the mind He fixes.
Saith Nanak : From devotion to the Name comes exaltation :
To me has been revealed the vision of the sole Creator, in all time existing. (16) (9)

So sachu sevihu sirjaṇhārā

Worship the eternal Creator,
Annuller through the holy Word, of suffering;
Inaccessible, unknowable; inestimable His worth,
Beyond comprehension, immeasurable. (1)

1. Lit. By means of the tongue.

Himself the holy Eternal makes Truth prevail;
Some has He to truth devoted :
Truth they worship, Truth live; by truth in the
Name are absorbed. (2)
In primal Time has He united His devotees to Himself;
Himself in them inspired holy devotion.
Through the holy Word Him they ever laud, their lives
making fruitful.[1] (3)
Those submitting to the Master's teaching though in
commerce engaged, yet their self realize,
None but the sole Supreme valuing[2] :
Holy the Master-Merchant, holy the purchasers :
With capital of the Name making commerce. (4)
Himself has He fashioned and created the world :
Rare are those to whom realization of the Master's Word
has been granted :
Those serving the holy Preceptor are pure their Yama's
noose snapped. (5)
Himself He breaks, moulds, with beauty invests creation,
fashions it;
Some in Maya-attachment and duality are absorbed :
Egoists stray along in blind endeavour, with noose of
Yama's rope round their neck. (6)
Himself He shows grace, and the Master's service inspires;
By guidance of the Master's teaching in the mind
lodges the Name.
Such day after day on the holy Name meditate; the Name in
this world is the true gain. (7)
Holy Himself, holy His greatness;
His Name by the Master's guidance in the *self* lodged.
Those bearing the Name in mind in beauty *shine*;
Their disquieting sorrows annulled. (8)
Inaccessible, unknowable, of incalculable worth *is the Lord*,
By the Master's grace in the mind lodged :
No account of their deeds called for from those,
That by the holy Word the Bestower of merits laud. (9)
Brahma, Vishnu and Shiva His servitors.

1. Gaining profit.
2. Lit. Recognize.

Know not the extent of the inaccessible, inscrutable *Creator* :
Those by Thy glance of grace favoured,
By the Master's guidance the Inaccessible realize. (10)
From the holy Master's guidance is realization attained,
And the sole Name in the mind lodged :
In utterance of the Name, in meditation on the Name,
Is His mansion found and His merits lauded. (11)
His servants serve Him in submission to His limitless Ordinance; P. 1054
The egoist knows not essence of the Ordinance;
In submission to the Ordinance lies exaltation :
By submission to the Ordinance is penury lifted. (12)
One by the Master's grace the Ordinance realizing,
His wandering mind stilled, in the Lord's[1] abode lodged :
Those in the Name dyed are the truly detached[2] undisturbed—
In their self lying jewel of the Name. (13)
In the universe is He alone pervasive;
By the Master's grace His presence revealed :
Those by the holy Word lauding Him are truly pure :
In their true home[3] abiding. (14)
Thy devotees seek Thy shelter ever—
Thou that are inaccessible, unknowable; beyond realization Thy worth.
As is Thy will, Thy devotees are content to be[4]—
By the Master's guidance Thy Name contemplating. (15)
May I everlastingly laud Thy Merits, holy Lord,
Add to Thee be pleasing.
Thus supplicates Nanak with fervour[5] :
Grant me the gift of Truth : may I in Truth be absorbed ! (16) (1.10)

Satiguru sevani se wadbhāgī

Blessed are those serving he holy Preceptor,
Their minds in the holy Name ever fixed :
Always their selves in the Bestower of bliss absorbed,
By the holy Word in state of fervent joy. (1)

1. Lit, Of the Sole Supreme.
2. Bairāgī (Vairāgī).
3. The state of realization is implied.
4. Lit. As Thou dost keep them.
5. Lit. In truth.

By the holy Preceptor's grace are they *to the Lord* united,
The Lord's Name in their mind lodged :
As the Lord, Bestower of bliss everlasting in the
mind is lodged,
By the holy Word in it rises joyous fervour. (2)
By His grace is union found :
Egoism and acquisitiveness in the holy Word consumed :
Those so favoured are eternally liberated, unshaken,[1]
From all distraction freed. (3)
Without devotion to the Master is all pitch darkness;
None without *devotion* to the holy Word liberation finds;
Those in the Word dyed are supremely detached[2]—
The holy Word their true gain, (4)
Suffering and joy the Creator in Primal time has recorded;
Duality has He Himself cast forth :
Those by the Master guided to the world are unattached;
To the egoist what credence possible ? (5)
Egoists are those not realizing the Word;
Of the meaning of the Lord's fear unaware :
How without *such* fear may be attained Truth,
emancipator from fear,
Without which will Yama strike terror ? (6)
Yama with arrogance swollen may not be vanquished;
He approaches not those cherishing the Master's Word.
On hearing the Word he takes flight,
For fear of chastizement by the Lord eternally fulfilled.[3] (7)
The Lord's is the rule prevalent,
Against which is Yama helpless.
Under the Divine Ordinance behests he carries out,
By the Divine will inflicting death. (8)
The God-directed realize, the holy Eternal has all
forms created :
And by Him is all expance spread out :
The God-directed alone the Truth realize : by following the
holy Word they find joy. (9)
The God-directed realize the Dispenser of Fruits of actions :
In all four Ages throūgh the Master's Word realizing Him.

1. Lit. Of unchanging dye.
2. Bairāgī.
3. Lit. One that has no need of anything.

The God-directed die not, nor are born,
In the holy Word absorbed. (10)
The God-directed by devotion to the holy Name and P. 1055
the holy Word laud.
The Lord inaccessible, unknowable, beyond desire.
God's Name in the Four Ages[1] has alone liberation conferred;
By the holy Word is commerce in the holy Word[2] made. (11)
The God-directed obtain poise and joy everlasting,
In the heart the holy Name lodging.
The God-directed the Name realize, snapping noose
of foul thinking. (12)
The God-directed from Truth arise and into Truth
are absorbed;
Neither are they afflicted by death and birth nor in
births are cast,
Ever dyed in holy joy :
Each day obtaining benefits. (13)
The God-directed devotees at the Court Divine shine :
By the holy utterance, the holy Word exalted.
Ever day and night the Lord's praises chanting, in serenity
for their eternal home departing. (14)
The holy Preceptor the Word communicates,
Exhorting to sincere devotion each day :
Those to God devoted chant His praise endlessly,
becoming pure :
Those with purity are the *true* kings. (15)
The holy Lord is the sole Bestower of merit—
This rare *spirits* by the Master's guidance realize.
Nanak, servant of God, *with joy* blossoms, lauding God,
Who is known to be beyond desire. (16) (2.11)

Hari jīo sevinhu agam apārā

Serve you the Lord—inaccessible, without limit;
Unknowable His confine and extent :
As by the Master's grace the self He pervades,
Illimitable wisdom it acquires. (1)
In all creation is manifest that sole Reality,
By the Master's grace revealed :

1. See Glossary.
2. Inplies devotion.

He, life of the universe, cherisher of all,
Sustenance to each provides. (2)
The holy Preceptor, perfectly-endowed, realization has conferred;
By His Ordinance was the entire universe created;
Those obedient to the Ordinance obtain joy;
Kings too to the ordinance are obedient. (3)
Illimitable is the holy Preceptor's teaching
Whereby is saved the world.
The Lord, sole Creator, watches over His creation,
Conferring on all, life and sustenance. (4)
On one among millions confers He realization :
Such in the Master's Word in joy are dyed :
These laud the Lord, Bestower of bliss,
Who the gift of devotion and laudation confers. (5)
Pure are those that serve the holy Preceptor;
Those in transmigration caught are of minds unenlightened.[1]
Inaccessible, unkowable, without desire,
Beloved of devotees, unfathomable is *the Lord*. (6)
The holy Preceptor grants firm devotion to Truth;
By his holy Word comes everlasting laudation of God.
The Bestower of merit all creation pervades;
For each his fortune[2] has He recorded. (7)
By the Master's guidance is God seen to be ever-present;
Those by the holy Word serving Him, fulfilment find.
Each day by the holy Word they serve Him,
In the Word finding joy. (8)
The unenlightened purblind much ritual repeat.
Such ritual, from stubborn will rising, to transmigration leads.
For Maya-poison greed and covetousness they practise,
By foul thinking their mind unfixed.[3] (9)
The holy Preceptor devotion confirms :
By his Word the Lord's Name to the seeker appeals. P. 1056
In the self, mind and body is the Lord pervasive;
In the mind to the Lord attuned[4] rises devotion
and laudation. (10)

1. Lit. Unbaked. (as of clay).
2. Lit. The auspicious hour.
3. Lit. Standing at the parting of ways.
4. Lit. Drenched (as of cloth cast in dyeing vat).

The Lord is holy Destroyer of demons;
By the Master's teaching[1], Saviour of His devotees.
Holy, ever holy is the Lord, King of kings. (11)
Holy are the devotees that please Thee;
At Thy Portal lauding Thee, by the Master's Word exalted,
Ever chanting the holy Word;
The holy Name is capital of the poor. (12)
Those by Him united are not alienated,
Ever by the Master's word lauding Him.
Thou the sole Master of all—
By the holy Word is Thy Name lauded. (13)
Without the holy Word art Thou unknowable;
Thyself this indescribable theme[2] dost expound.
Thyself art holy Bestower of the Word :
Thyself by utterance of the Name Divine,
On Thy devotees dost it bestow. (14)
Thou art the Creator, the Maker;
None Thy Writ to efface;
By the Master's guidance dost Thou *devotion* to the
holy Name confer—
Those *receiving* it suffer not illusion. (15)
The holy devotees at Thy court,
By the holy Word in love and devotion serve Thee.
Saith Nanak : Those in the Name dyed are truly detached;[3]
By *devotion* to the holy Name comes to them
exalted success. (16) (3.12)

Merai Prabhi Sāchai iku Khelu rachāiyā

The holy Lord a show has enacted;
In all creation none another resembles.
Himself He makes them distinct, is by their might pleased;
In each self all joy pours. (1)
The sounding air of breath he operates;
In the self has He introduced Shiva and Shakti.[4]
Should by the Master's grace anyone's mind from
Maya turn away,
The jewel-Word by him is obtained. (2)

1. Lit. Word.
2. Lit. Story, tale.
3. Bairāgi.
4. In Yogic parlance, Shiva is the immutable principle; Shakti or Maya, the principle of change.

Himself has He made darkness and light;
Solely does He operate, none beside Him.
Those that by the Master's grace the self realize,
Their heart's lotus abloom, their understanding full. (3)
Himself He knows His extent and state;
Others of these on hearsay only talk.
By enlightenment with the Master's guidance does
one have realization;
And the Lord's holy attributes lauds. (4)
In the bodily frame lie endless treasures.[1]
Himself He opens the doors to these lending.
The God-directed in tranquillity quaff amrita—
Their flame of desire extinguished. (5)
Into the self are poured *all sources* of joy :
Rare are those that from the Master obtain realization of the Word :
By laudation of the Word should one seek these within;
Why *for these* stray outside ? (6)
None without tasting ever found joy :
By the Master's Word is amrita quaffed :
Should one by quaffing amrita, immortality attain,
Joy in the Master's Word is his. (7)
One realizing the self, of all merits has awareness,
Through the Master's Word one recites the Lord's Name,
Each day in the Name dyed;
Annulled is his Maya-attachment. (8)
In service to the Master are all blessings obtained; P. 1057
Thereby are egoism, covetousness and selfishness lifted.
By grace of the Bestower of bliss, by guidance of the
Master's Word is the self ennobled. (9)
Amrita is the Master's Word, his utterance;
Thereby evermore is the Name Divine expounded.
With the holy Lord in the self lodged,
Is it rendered pure. (10)
God's devotees serving Him, by the holy Word laud Him;
Ever in joy in God dyed, His praises chant.
Granting liberation to them, Himself by the holy Word
conferring union,
Their minds *rich*[2] with fragrance of sandalwood. (11)

1. Lit. Objects.
2. Lit. In their mind is lodged.

One by the holy Word, the Inexpressible expressing and lauding,
The Lord above desire—
Himself the Bestower of merit by the holy Word unites him;
Joy of the holy Word on him confers. (12)
The egoist strayed finds no *resting-place*;
His actions as ordained in primal Time;
In poison dyed, after poison questing,
In affliction of death and birth involved. (13)
His own self He lauds;
Lord ! to Thee alone are Thy attributes known :
Holy Thou, holy Thy utterance;
Inaccessible, immeasurable *Thy Essence*. (14)
Without guidance of the Master gracious, none to God
has attained,
With performance of a million rituals even.
By the Master's grace is He in the self[1] lodged;
By the holy Word does His holy laudation come. (15)
Those to Him united in primal Time are so destined;[2]
By the holy utterance, the Word ennobled.
Nanak, servant of God, lauds evermore the holy Lord—
By lauding Him is His attributes absorbed. (16) (4.13)

Nihchalu eku sadā sachu soī

Immutable, eternally holy, sole Reality is the Lord;
From the holy Preceptor is this truth learnt.
Those drenched in joy in God meditate on Him evermore;
Their character by the Master's teaching shaped,
is their armour. (1)
Within *them* is holy joy everlasting;
By light of the Master's Word God's Name they love :
The Name Divine, source of the Nine Treasures[3] in
their *self*, is lodged;
Desire for Maya have they discarded. (2)
Subjects and rulers, all by foul thinking of duality are gripped;
Without devotion to the holy Preceptor realization
of the sole Truth comes not.
Those meditating on the sole Truth find joy everlasting—
Unshakeable is their empire. (3)

1. Vessel.
2. Lit. Are by Him united.
3. See Glossary.

Birth and death none can stop :
These *by His Ordinance* occur.
By the Master's guidance ever on the holy Eternal meditate :
Liberation from Him alone is obtained. (4)
Truth and restraint at the holy Preceptor's Portal *is found* :
By his Word egoism and wrath He annuls.
From service to the holy Preceptor is obtained joy everlasting;
Noble conduct and restraint to such comes. (5)
In the world arise egoism and attachment;
In neglect of the Name is the world destroyed :
Without devotion to the holy Preceptor is the Name not obtained :
The holy Name in this world is the true gain. (6)
God's holy Ordinance through the Word is found pleasing;
The Five mystic sounds[1] make the concert.
Ever *by aid* of the holy Name comes success—
Without guidance of the holy Word what success ? (7)
Man's happiness and unhappiness in an instant arise :
In foul thinking of duality no success lies.[2] P. 1058
The Creator union and separation has recorded;
Deeds destined can no way be averted. (8)
By living the Master's Word comes liberation in life itself;
With the Lord *such a devotee* for ever abides.
By grace of the Master comes exaltation;
Such by malady of egoism are not *afflicted*. (9)
Consumption of a variety of tasteful foods gives only
increase of body;
Adopting religious garbs, many yet live not the Master's Word :
Inside they suffer a grievous malady and pain,
And in filth are absorbed. (10)
Those studying Scriptures into disputation enter;
By the Word they realize not the Supreme Being in all
creation manifested;
One by the Master guided the Essence churns out;
His tongue the joy in God tasting. (11)
Some discard the blessed object within, straying outside :
Egoists purblind taste not *holy* joy :

1. These are sounds made by different kinds of instruments, here used symbolically.
2. Union and separation with God, through good and evil deeds is implied.

Their tongue[1] in alien tastes involved, joyless its accents,
Of divine ecstasy deprived. (12)
Illusion is spouse of the egoist's life,[2]
In foul thinking, dying in ignominy ever :
Lust and wrath his mind in duality involve :
Not in dream finds he joy. (13)
The devotee's body is as gold, the holy Word her spouse,
Everlastingly with the Lord enjoying blessed love—
In the *body's* mansion with the Unconfined uniting,
And in Him absorbed by realization of Divine Ordinance. (14)
The Divine Bestower bestows blessings *as it pleases Him*—
None can raise a cavil before Him.
Himself He grants liberation, and by the holy Word
confers union,
Limitless His Word's *might*. (15)
Life and limb, all is His;
He the holy Master, Lord.
Saith Nanak : By *guidance* of the Master's Word is the
Lord attained;
By contemplation comes absorption in Him. (16) (5.14)

Gurmukhī nād Bed bīchāru

The God-directed are *enlightened* as by the mystic Yogic
sound and Vedic texts.[3]
To the God-directed comes illumination and
meditation unlimited.
Deeds of the God-directed done please the Lord :
The God-directed find fulfilment. (1)
The mind of the God-directed from Maya turns away
and is restrained;
The utterance of the God-directed turns into the mystic sound :
The God-directed, in truth dyed are *truly* detached;
In their true abode settled. (2)
The Master's teaching have I uttered as the immortal Word;
In the holy Word have I expressed it as holy truth :
Thereby is my mind in truth evermore dyed;
In truth wholly absorbed. (3)

1. Palate is meant.
2. Body ; Mind is implied.
3. Original, Nāda, Veda.

The God-directed with mind purified in the holy pool[1],
have their dip;[2]
Impurity touches them not, in truth are they absorbed.
Evermore truth they live; true devotion in others inspiring. (4)
Of the God-directed the utterance and glance are holy;
Their[3] deeds true :
Day and night ever uttering words of truth,
in others truth inspiring. (5)
Of the God-directed the utterance is holy and noble;
Truth solely their speech.
By the Master's guidance truth alone they serve;
The holy Word they communicate. (6)
One seeking the Master's guidance illumination finds,
And egoism, Maya-illusion discards;
Ascending the Master's stairs and exalted high, P. 1059
At the holy Portal lauds the Lord. (7)
Of the God-directed the way of life is truthful, actions pure;
The God-directed the Door of Liberation attain :
In joy of loving devotion dyed,
Egoism they discard and in God are absorbed. (8)
The God-directed in their mind delving, instruct others;
And to the holy Name are ever devoted :
What pleases *the Lord* they do, what the holy
lord approves. (9)
As may please *the Lord*, with the holy Preceptor
the seeker He unites :
As may please Him, devotion in the mind He may lodge :
Dyed in bliss as pleases Him, by His pleasure devotion
in the seeker's self is lodged. (10)
One performing stubborn ritual, decay of powers shall have;
Assumption of numerous garbs wins not the Lord's pleasure :
Those in poison dyed, into suffering are fallen;
In endless suffering absorbed. (11)
To the God-directed comes bliss,
And enlightenment concerning death and life :
One accepting death and life equably, the Lord's
pleasure wins. (12)

1. Implies holy company.
2. (Plural form adopted here. The original is in singular).

The God-directed in death the Lord's approbation win :
Know, birth and death by Divine Ordinance occurs,
As is the self absorbed in the Higher self,
Are death, birth and suffering annulled. (13)
Blessed are those that the holy Preceptor have found,
And egoism and atachment discarded :
Pure their minds, never fouled after,
At the holy Portal are they exalted. (14)
Himself the sole Doer of all;
Watching over all, making, unmaking :
With devotion under the Master's guidance is the
Lord pleased;
Truth His approbation wins. (15)
The God-directed truth solely practise;
Pure and holy—impurity touches them not.
Saith Nanak : Those contemplating the Name,
in the Name dyed,
Are in it completely absorbed. (16) (1.15)

Āpei Srishti Hukami Sabh Sājī

By His Ordinance has He fashioned all creation;
Himself He creates, dissolves it, and confers grace :
Himself dispensing holy justice, *all* to Truth unites. (1)
The body like a fortress is fashioned :
In it is spread expanse of Maya-attachment.
Without guidance of the Word is it heap of ashes;
Dust into dust mingled. (2)
The body *is also* a limitless fortress of gold,
Prevaded by limitless Divine Essence.[1]
Those by the Master's guidance in the Lord's laudation absorbed,
To the Beloved, in everlasting joy are united. (3)
The body is the Lord's abode, by Him beautified;
In it abides Himself the Lord the Divine Being :
The merchants of God in the Master's Word hold commerce,
By His grace to the Master united. (4)
Truly holy is one that casts wrath off;
By the Word getting realization, purifies himself :
Himself the Creator fashions all things; Himself
in the self lodges *Truth*. (5)

1. Original, Shabda.

Pure, away from worldly ways is devotion,
By contemplation of the Word, washing mind and body pure.
Ever abides the devotee dyed in ecstasy—
The Lord alone in His grace devotion inspires. (6)
In this temple of the mind, is the mind restless; P. 1060
Discarding joy in God as straw, into great affliction falling;
Without the Master's touch it finds not poise.
All this is as the Lord wills.[1] (7)
Himself is He transcendent, Himself the contemplator;
Through good actions Himself union He grants :
What worth is man's poor effort ? Union by
His grace alone comes. (8)
Himself the Lord to the Holy Preceptor the seeker unites;
By *power* of the holy Word with heroism infusing him :
Himself granting union, conferring exaltation,
And devotion to the holy Eternal inspiring. (9)
In the self is the holy Eternal lodged.
Rare is *the seeker*, by the Master's guidance realizing this :
As wealth of the Name in *man's* self is lodged,
with the tongue the Name he utters. (10)
Some in various directions wander, seeking Him not within :
Involved in Maya-attachment are they bound by Yama,
agent of death :
Yama's noose snaps not while in duality they wander about. (11)
No recitation, austerity or discipline avails,
Except living the Master's Word;
One *united* by the Master's Word finds holy Truth,
And in Truth is absorbed. (12)
Lust and wrath in the world are powerful;
Performance of numerous ritual acts, all is source of suffering :
Those serving the holy Preceptor alone obtain bliss,
Through the holy Word to God united. (13)
The body of air, water, fire is made—
Each by Maya-attachment pervaded:
Realization of the Creator alone Maya-attachment lifts. (14)
Many with Maya-attachment and pride are afflicted;
Egoism thus inevitably arises;
Those so afflicted are not aware of Yama and death;
At the end in regrets departing. (15)

1. Lit. As be the Lord's play.

The Creator alone knows the right way *of living*,
And by the Master's guidance sends realization of the holy Word.
Thus says Nanak, servant of God, in humility;
Devotion to the holy Name He inspires. (16) (2.16)

Ādi jugādi dayāpati dātā

In all Time is He the compassionate Bestower,
By the holy Master's Word realized :
Those serving Thee into Thee are absorbed :
Thou in Thy will dost grant them union. (1)
Inaccessible, unknowable, of worth inestimable art Thou;
All creation is under Thy shelter :
As pleases Thee, dost Thou guide each, to
each showing the way. (2)
He alone is real. so shall He be in all time;
Himself the Creator of all, without a second;
Of all is He mindful, bestower of bliss,
provider of sustenance. (3)
Inaccessible, unknowable, inscrutable limitless—
None Thy extent knowing :
Thou alone hast realization of Thyself,
By the Master's teaching granting realization. (4)
The nether regions and countless worlds—
In all operates His Ordinance so mighty.
By His Ordinance He makes and unmakes;
By the Ordinance grants union. (5) P. 1061
Whoever the Ordinance realizes. lauds it,
And the Lord inaccessible. unknowable above desire :
Each has realization as by Thee granted :
From Thee comes realization through the holy Word. (6)
Each day is appointed life declining—
To this night and day bear witness.
The egoist purblind, thoughtless, realizes not death,
over his head making tumult. (7)
By touch of the Master's feet are mind and body rendered pure;
From the mind is gone illusion and lifted is fear :
Ever in bliss, does the self chant holy praise,
The holy Word uttering. (8)
Those knowing Thee to be Dispenser of retribution,
By Supreme good fortune through the
Master's Word realize Thee—

To such art Thou high lineage, honour, holy truth;
Annulling *their* egoism dost Thou *to them* grant union. (9)
The mind insensitive, to duality attached,
Strayed into illusion in misfortune caught, strays;
Should it find Divine grace, the holy Preceptor it may serve,
In serenity finding bliss. (10)
The eighty-four lakh species has He created;
To the human incarnation is granted attachment to devotion to the Master :
Without devotion lies the self in filth,
Into filth again and again falling. (11)
By good fortune[1] comes attachment to devotion to the Master;
How without good fortune[1] may this be attained :
All happens as by the Creator willed—
All occurring as pleases Him. (12)
Simritis and Shastras know not His extent;
Man, ignorant, blind realizes not the Essence :
All happens as the Creator wills; Himself *also* He casts *man* into illusion. (13)
All happens as He ordains;
Each He sets to an appointed task :
Himself He makes and unmakes, watches over *all*;
By the Master's guidance Himself realization grants. (14)
The Lord holy is *of wisdom* profound;
His laudation to the mind brings poise.
Inaccessible, unknowable;
His worth beyond understanding, by the Master's teaching *is He* in the mind lodged. (15)
Unattached Himself, the world in *various* tasks is engaged :
By the Master's grace may He by rare *spirits* be realized.
Saith Nanak : As the Name in the self is lodged,
By the Master's teaching does He grant union. (16) (3.17)

Jug Chhattīh kīyo ghubārā

For thirty-six ages[2] was it all darkness—
The significance thereof is known to Thyself, Lord Creator !

1. Karma (Skt.) here stands for good fortune garnered through good actions. This is different from the similarly-sounding Karam (Ar.) meaning 'grace'.
2. Original, Yuga.

What can another say or expound—Thou best knowest how to
evaluate everything. (1)
The Lord attributed,[1] all creation fashioned :
All existence is Thy play, Thy might proclaiming :
Himself the holy Lord multiplicity creates;Himself breaks
it asunder. (2)
This universal play is like a juggler's show—
Its truth by the holy Preceptor revealed to sight.
The true seeker by guidance of the Master's Word,
untouched by Maya abides,
With heart to the holy Eternal devoted. (3)
In the individual self are played musical instruments
of various tunes;
These the player Himself plays :
In each self blows an equable breeze,
That imparts to each its sound. (4)
Whatever the Creator wills, perforce happens.
Through the Master's Word one relinquishes one's ego.
By the Master's grace are some exalted, on the Name P. 1062
continuously to meditate. (5)
No gain is like devotion to the Master,
Whereby the Name in the mind is lodged, the Name lauded.
Contemplation of the Name brings joy everlasting;
From the Name arises *true* profit. (6)
To those without the Name comes suffering undiluted;
Those in much ritual engaged, have only increase
of evil-thinking.
Without devotion to the Name how may joy come ?
Without the Name is all suffering got. (7)
Himself Doer and the cause;
Rare are those by the Master's grace granted realization.
The God-directed their bonds break asunder,
And the abode of liberation attain. (8)
One in *ritual* calculations engaged, in the fire of *suffering* burns—
Neither his illusion nor his evil-thinking annulled.
The God-directed such calculations transcend,
And in truth solely are absorbed. (9)

1. Oankār.

Truth granted by God the rare spirits acquire :
By the Master's grace is it revealed.
Those lauding the holy Name, dyed in joy in God,
By the Master's grace find bliss. (10)
Devotion to the Name is true ritual recitation,
austerity and self-restraint,
And annuller of sins :
By devotion to the Lord's Name are body and
mind joy-cooled,
And in serenity immersed. (11)
Covetousness fouls further the impure mind.
From impure action arises suffering.
Of such the commerce is false;
From untruthful utterance comes to them suffering. (12)
Whose in the self the immaculate Word lodges,
By the Master's grace has his illusion lifted.
By following the Master's will day and night,
Contemplating the Name, joy shall he get. (13)
Himself the Creator all-holy :
Creator and destroyer Himself also.
One by the Master guided shall ever laud the Lord,
And in union with the holy Supreme, joy shall obtain. (14)
Despite numerous efforts, the senses defy control;
From devotion to the holy Preceptor is the mind controlled;
So controlled, in the mind are the senses absorbed. (15)
Differences of mine and thine hast Thou Thyself made;
All is Thy creation, Thine alone.
Saith Nanak : Contemplate evermore the Name;
By the Master's teaching is the mind subdued. (16) (4.18)

Hari jīo dātā agam athāhā

The Lord is bestower of gifts, inaccessible, immeasurable;
Not a grain of desire in Him nor need :
None to approach Him has power :
Himself He grants union as *it may please Him*. (1)
Whatever He wills must inevitably come about :
No other Bestower of gifts such as He.
Whosoever He favours with gift of the Name, obtains it :
By the Master's Word union He grants. (2)
The fourteen worlds Thy markets;
The holy Preceptor has shown these in the self to lie :

One that in the Name holds commerce,
By the Master's Word *this truth* attains. (3)
By devotion to the holy Preceptor comes serene joy,
And in the self is lodged the Lord of the Universe :
In serenity does such a one day and night practise devotion :
Devotion too He Himself inspires. (4)
Those from the holy Preceptor alienated in suffering must fall; P. 1063
Ever chastized, with total suffering afflicted :
Blackened their faces, the Divine mansion they attain not,
By utter suffering gripped. (5)
Blessed are those that to the holy Preceptor are devoted;
In serene devotion absorbed :
Truth alone they live ever,
By the Master to the holy Eternal united. (6)
Devotion is attained by whoever, by the holy Eternal is so granted :
Truth within him lodged, his illusion lifted.
Himself truth He bestows;
This by him is attained to whom He grants it. (7)
Of all is He Creator;
Realization comes to whomsoever He grants this :
Himself conferring grace and exaltation;
Himself grants union. (8)
In egoism is *all* life wasted;
In the hereafter clings attachment; Maya is not discarded.
Yama, agent of death, calls the reckoning,
And as sesame in the press, crushes evil-doers. (9)
By Supreme good fortune comes devotion to the Master;
By Divine grace comes such devotion :
Yama, agent of death touches not such;
In the eternal Mansion have they bliss. (10)
Bliss comes to such as by Thee are favoured;
And by supreme good fortune in devotion to the Master are engaged :
In Thy power lies exaltation :
Those get it on whom Thou dost confer it. (11)
The mind by the Master is illumined,
As blessing of the Name in the mind is lodged.
By the jewel enlightenment is the self Illuminated ever,
With darkness of ignorance lifted. (12)

The un-enlightened purblind in duality are involved;
Miserable, in utter ignominy fallen[1] :
At departure find they no resting-place,
At Yama's door in suffering bound. (13)
Without devotion to the holy Preceptor liberation
is not attained—
Ask this of any enlightened one, any practising meditation.
Those to the holy Preceptor devoted find exaltation :
At the holy Portal honoured. (14)
Whoever the holy Preceptor serves, by the Lord to
Himself is united;
His egoism annulled, to holiness attached :
A merchant of truth evermore,
The holy Name his earned profit. (15)
All happens as the Creator wills;
Whoever by the Word *to the world* dies, is liberated;
Saith Nanak : In the mind of such is the Name lodged;
The Name alone they contemplate. (16) (5.19)

Jo Tudhu karṇā so kari pāiyā

What Thou has destined have we received :
Rare are such as by the Divine will abide.
In submission to the Divine will lies bliss;
From submission to His will comes joy. (1)
By the Master's guidance comes willing acceptance
of the Divine will;
To such comes spontaneously joy and holiness :
Many in the world seek submission from God
Himself comes. (2)
Whoever to Thy will submits, to Thee is united,
Those with Thy will pleased, in Thee are absorbed.
In submission to Thy will lies exaltation :
Rare are such as practise submission. (3)
Should it please Him, with the Master the seeker's union. P. 1064
He decrees !
Then does the seeker by the Master's guidance attain
blessing of the Name :
All creation by Thy will hast Thou raised :
Those so favoured by Thee to Thy will submit. (4)

1. The original is a Punjabi-Hindi idiom, drowning without water.

Egoists purblind practise clever tricks;
Submitting not to the will, much suffering they find.
In illusion lost, they transmigrate,
Not finding their true resting-place. (5)
The holy Preceptor brings about union, and confers exaltation :
Devotion to the holy Preceptor in primal Time is ordained :
From devotion to the holy Preceptor is atained the Name;
From the Name comes bliss. (6)
From the holy Reality[1] is all manifested, by the Reality[1]
is all existence ended :
By the Master's grace is mind and body in devotion drenched.
The tongue, uttering the holy Name in joy is drenched.
From such gusto comes joy *in God*. (7)
Rare are those that in the Mansion *of the self* attain the
Divine Mansion;
By devotion to truth through guidance of the Word
is this attained :
Whoever by the Lord with truth is blessed, finds truth;
To such comes absorption in truth. (8)
From neglecting of the Name comes suffering to mind and body,
And is malady of Maya-attachment caught;
Without the Name are mind and body leprous, cast into hell. (9)
Those dyed in the Name have limbs pure :
Pure spirits, with joy are they in everlasting love,
Praising the Name they attain everlasting bliss,
And in their true abode are lodged. (10)
The whole world in commerce[2] is engaged—
Without *devotion to* the Name all is loss :
Destitute[3] has man come into the world, destitute[3] goes out;
Without the Name is suffering his lot. (11)
Those alone get *devotion* to the Name that are so favoured,
And by guidance of the Master's Word have the Lord
into their mind lodged :
As by the Master's grace is the Name in the heart lodged,
Solely on the Name they meditate. (12)
The whole created world seeks *devotion to* the Name :
Such alone get the Name as in primal Time earned it.

1. Nām.
2. (Used metaphorically).
3. Lit. Naked, unclad.

Those attaining the Name are supremely fortunate;
By guidance of the Master's Word to the Lord united. (13)
Immeasurable is the fortress of the body;
Therein settled, meditates the Lord :
Holy His Name, holy the commerce—
Those engaging in it the eternal abode find. (14)
Within this *fortress* are fine mansions and lovely spots;
Rare spirits such spots attain :
In the self of those with these in harmony, lauding the Lord,
The Lord Himself Takes abode. (15)
The Creator a system has set up :
Into the body are all boons poured.
Saith Nanak : Those in the Name dealing are in joy dyed :
Rare are such as by the Master's guidance the
Name attain. (16) (6.20)

Kāyā kanchanu shabdu vīchārā

In contemplation of the Word the frame bears a
golden aspect;
In it comes to lodge the Lord, of greatness incalculable :
Those day after day serving the Lord by the holy Word,
By the Word to Him are united. (1)
May I be a sacrifice to such as contemplate the Lord;
By guidance of the Master's Word are they to the Lord united;
With the dust of *their feet* smearing my face P. 1065
and forehead,
In holy company their laudation I chant. (2)
May I laud the Lord, should I win His favour;
By the holy Word by the Name Divine may myself be ennobled :
May I hear the Divine Word in all four corners resounding,
Thereby in the Name may I be absorbed ! (3)
Truly holy is one that *within the self* the Lord seeks,
And by guidance of the Master's Word has the vision Divine :
Blessed by the Master's Word with collyrium of illumination,
May he by the Divine glance of grace, to the Lord
be united. (4)
By supreme good luck is the human incarnation obtained;
In the human incarnation is the self to the Word attuned;
Without the holy Word all is darkness—
By the Master's guidance rare spirits alone have realization. (5)
Some have come into the World to no purpose :
their life a waste !

Egoists, to duality attached,
Never again this occasion shall find;
The foot once slipped, *never may after be steadied.* (6)
By the Master's Word is the self purified;
In it comes to lodge the Repository of all Merit :
Then the self has the vision pervasive of the holy Eternal,
Which hearing, in the mind may it lodge. (7)
Calculations of egoism by the Master's Word are annulled;
The Lord keep *ever* cherished in heart;
Lauding evermore the Lord by the Master's Word
Brings bliss through union with the Lord. (8)
Such alone contemplate the Lord as by Him are so inspired :
By the Master's Word in the self is He lodged :
Himself has He the vision and the realization;
Himself in Himself absorbed. (9)
He alone has realization that in the self has cast the
Divine Essence;
By the Master's Word is the self realized :
One realizing the self is alone pure,
To the holy utterance of the Master's Word ever listening. (10)
This self and body are pure,
Should by guidance of the Master's Word these contemplate
the Lord, Repository of all Merit—
Should the self, dyed in devotion chant the Lord's
praise evermore,
Whereby in His attributes may it be absorbed. (11)
The self, when in illusion of duality lost,
Is of the essence of Maya;
Forgetful of the Lord, ever in suffering it falls;
Neglecting the Lord, to it comes suffering. (12)
Those devoted to the holy Preceptor with the Lord
find approval;
At the holy Portal abide they as pure selves :
Those serving the Lord, lodging Him in mind,
In laudation absorbed, are ennobled. (13)
Without supreme good luck, devotion to the Master comes not;
Egoists wretched, strayed from God, wail and cry;
Those favoured by the Master's grace, by the Lord Himself
are granted union. (14)
In the fortress of the self are *built* firm markets,

There the God-directed buy merchandise that they cherish :
Meditating on the Name Divine day and night,
Exaltation they achieve. (15)
Himself is the holy Lord bestower of bliss,
By the holy Master's teaching realized,
Saith Nanak : By supreme good luck
Comes laudation of God's holy Name. (16) (7.21)

Nirankāri ākāru upāiyā

By the Formless Supreme Being are all forms created;
Maya-illusion *too* by His Ordinance has come forth :
All is the Creator's play : P. 1066
By contemplation of the holy Word in the mind
is He lodged. (1)
Maya the Mother, of the Three Qualities[1] has been delivered :
Under Divine commandment did Brahma enunciate
the four Vedas.
Years, months, days, dates He made,
And to the world thus was brought intelligence. (2)
By devotion to the Master is action purified.
Cherish in your heart ever the Name Divine :
As the holy Word in the universe spread,
The Name Divine *to beings* it brought. (3)
Some study Vedas day by day and into disputation engage :
Forgetful of the Name, by Yama, agent of death are
put in bonds;
In duality caught, everlasting suffering they get;
In the Three Qualities[1] involved, into illusion are fallen. (4)
The God-directed to the sole Supreme Being are devoted :
Desire, of Three Qualities[1] born, into their self is absorbed.
Such by the guidance of the holy Word remain ever liberated,
Their Maya-illusion lifted. (5)
Those in primal Time in devotion dyed, still are so dyed :
By the Master's grace in serenity's ecstasy absorbed :
From devotion the holy Preceptor is the Lord realized :
Himself He grants union. (6)
Those in Maya-illusion caught realize not the Lord :
In duality involved, suffering they get :

1. See Glossary.

Of brief duration is the world's glamour,[1]
In an instant fading off. (7)
Those with the mind in fear of God and devotion dyed,
By such dye in the holy Eternal are absorbed.
By supreme good luck is such dye obtained :
By the Master's teaching does it glow fast. (8)
Much pride the egoist exhibits :
At the Divine Portal honour he finds not.
In duality caught, is his life a waste :
Without realization, into suffering fallen. (9)
The Lord in the self has concealed Himself;
By the Master's grace is union with Him granted :
Holy is the Lord, holy the commerce that realization brings :
In such commerce is gained the Name invaluable. (10)
None the value of this body has realized :
The Lord this order has created.
The God-directed purify the body :
To such the Lord grants union Himself. (11)
From the body comes loss as well as gain.
The God-directed, transcending desire, for such gain seek.
By the commerce taught by the Master everlasting
joy they find;
Spontaneously finding union. (12)
Holy is His mansion, holy the treasures;
By His grace, the Bestower grants these.
By the Master's guidance is the Bestower of Bliss lauded;
With the self to Him united, comes realization.[2] (13)
In the body lie treasures invaluable.
By the Master's guidance the Lord *on the seeker*
confers greatness.
The Master of the Store alone knows its value;
To the God-directed[3] is it granted : free from regrets
is his life. (14)
In all creation is the Lord pervasive;
By the Master's grace is He realized :
Himself He grants union; Himself by holy Word in
serenity absorbed. (15)

1. Lit. The Vermilion dye.
2. Lit. Value.
3. Gurumukh.

The holy Eternal Himself by the Word grants union :
By the Word from the self annuls illusion.
Saith Nanak : From devotion to the Name comes exaltation;
from the Name comes bliss. (16) (8.22)

Agam agochar veparvāhei

The Lord inaccessible, unknowable, above desire; P. 1067
Gracious, immeasurable;
Beyond approach—by the Master's word *to the self united.* (1)
Such alone serve Thee as with Thee find favour,
By guidance of the Master's Word in truth absorbed;
Evermore day and night God's qualities they contemplate—
His taste their tongue[1] delights. (2)
Those by the Word *to the world dying*, their death is blessed;
The Lord's qualities in their heart of hearts cherished :
Fruitful their life : to the Lord's feet devoted—
Duality in them annulled. (3)
The Lord Himself grants union
To such as by the Master's Word their egoism discard :
Evermore in devotion to the Lord dyed,
In the world profit they garner. (4)
Thy qualities beyond my expression lie :
Immeasurable, beyond contemplation Thy worth :
By grace of the Bestower of bliss,
In His attributes is the devotee by his own
qualities absorbed. (5)
In the world is seen the expanse of attachment;
Egoists unelightened in utter darkness *grope* :
In rush of worldly pursuits their life wasted,
Of the Name neglectful, to them comes suffering. (6)
By Divine grace is found the holy Preceptor;
By his Word is impurity of egoism burnt away :
The mind thus is purified, illumination of the jewel
enlightenment obtained;
Darkness of ignorance is lifted. (7)
Innumerable Thy Name—nones Thy greatness has realized.
The Lord Himself in the *seeker's* heart the holy Name lodges.
Lord ! Who may Thy worth express ?
In perennial joy art Thou absorbed. (8)

1. Palate is implied.

The Name beyond contemplation, inaccessible, immeasurable,
None has power to value :
Himself the weighman :
By immersion[1] in the holy Word may it be measured. (9)
Thy devotees serving Thee to Thee make supplication :
Granting them union, near to Thyself dost keep them.
Bestower of bliss on all creation,
By supreme good fortune comes devotion to Him. (10)
Living truth is real continence, purity and self-restraint :
Purity by lauding the Lord to the heart comes :
Through devotion to the Lord may one obtain amrita,
In this poison-filled world. (11)
He alone has realization, that by the Lord is so inspired;
By lauding the Lord acquires he inner vision;
His egoism and acquisitiveness restrained,
Spontaneously comes to him illumination.[2] (12)
Many wander about in utter misfortune;
In transmigration whirled, their wandering without end :
Those in poison immersed, poison garner,
Joy ever eluding them. (13)
Some assume numerous sectarian garbs;
Yet without guidance of the holy Word is egoism
not annulled;
One dying while living alone liberation achieves
By absorption in the holy Name. (14)
Ignorance and desire consume the body :
Assuaged are these by living the Master's Word :
Then are body and mind made cool, wrath lifted.
And with egoism annulled, *in the Supreme* is the self absorbed. (15)
Holy is the Lord, holy His might,
Rare are such as by the Master's grace have P. 1068
this realization.
Saith Nanak in supplication : By *guidance of* the holy Name
Is *the self* in the Divine Reality[3] absorbed. (16) (1.23)

Nadrīṇ bhagtāṇ laihu milāe

In Thy grace unite to Thyself Thy devotees—
Devotees that with concentration of mind laud Thee ever :

1. Lit. Union.
2. Lit. Truth.
3. In the Name.

By seeking Thy shelter are they saved :
Himself the Creator grants them union. (1)
By guidance of the holy Word is devotion perfected;[1]
Joy in the heart by Thy pleasure rises :
Mind and body in devotion are dyed,
As in the holy Eternal is the self fixed. (2)
In egoism is the body ever burning;
By Divine grace is the holy Preceptor met,
Who by the holy Word realization grants.
By the holy Preceptor's guidance is found joy. (3)
The egoist purblind acts in darkness,
In suffering caught, through births wanders along :
His Yama's noose not snapped,
At the last into greivous suffering falls. (4)
By the holy Word is transmigration annulled,
As in the heart is the holy Name borne :
As by guidance of the Master's Word the seeker to the world
dies and the mind subdues,
Is egoism eliminated. (5)
In transmigration is the creation lost;
None without the Master's guidance finds fixity;
Then is the mind illuminated; by the holy Word
comes abiding joy,
And with Divine effulgence is light of the self merged. (6)
The five agents[2] contemplate evil doing—
Such is Maya-attachment's manifestation :
From service to the holy Preceptor comes liberation;
And the five Agents[2] subdued. (7)
Without the Preceptor's guidance, all is darkness of illusion,
Therein at each turn, in course of whirling are *all* sunk.
By touch of the holy Preceptor is truth firmly grasped,
And the holy Name to the mind is pleasing. (8)
Holy is the Portal, holy the Court *Divine* :
God's true *devotees* by love of the Word inspired, serve Him.
Holy the tune, holy the Divine qualities that I laud;
In truth am I thereby absorbed. (9)
Rare is the person that in his *own self* the Divine
Abode discovers :

1. Lit. Beautified, ennobled.
2. Lust, wrath etc.

This spontaneously by guidance of the Master's Word comes.
There occurs not sorrow or sequestration;
In serenity is the self in serenity absorbed. (10)
In feelings of duality dwell evil-doers,
By thirst of attachment in torment straying,
With unholy company consorting, in suffering ever falling :
Endless suffering their destiny. (11)
No holy company without the holy Preceptor can be;
None without guidance of the holy Word swims across.
Those in serenity contemplating His qualities day and night,
Their light in the Divine Light is merged. (12)
This body is the tree; in its *branches* dwells the bird *of the self*,
That resting in the holy Word, picks up amrita :
From there it flies not off, strays not,
In its own home abiding. (13)
Those purifying the body, the Word contemplating,
By the holy Word the drug of evil[1] eliminating—
On such the Bestower of Bliss His grace showers,
Granting them union. (14)
Know Him ever to be close to you : think not He is remote;
By guidance of the Master's Word realize He is near :
Thus shall the lotus of your heart bloom, the light illuminate you,
And God's vision shall be manifest. (15)
Almighty is the Creator, holy; P. 1069
He takes away life and gives it back—such power
none other has.
Saith Nanak : From *devotion* to the Name comes exaltation;
By shedding egoism is found bliss. (16) (2.24)

In the Measure Mārū—Composition of Sri Guru Ram Das
Solahe (Sixteen-Stanzaed Hymns)
In the Name of Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sacchā āpi savāraṇhārā

The holy Eternal Himself exalts *beings* :
Other than *devotion to Him*, on other occupation appeals *to me*.
In the heart of the God-directed abides holy Truth,
Whereby spontaneously in Truth they remain absorbed. (1)

1. Symbolizing attachment and illusion. (Such a drug was used by robbers to render their victims unconscious)

In the mind of all dwells holy Truth;
By the Master's grace spontaneously *in it* are they absorbed.
In repeating the Master's Name is ever attained joy,
As the heart to the Master's feet is devoted. (2)
The holy Preceptor is *sole source of* enlightenment; the holy Preceptor *alone worthy of* reverence.[1]
Other than the holy Preceptor none else do we worship :
From the holy Preceptor is obtained wealth of the jewel Name—
Service to the holy Preceptor *to our heart* is pleasing. (3)
Those that to duality, to other than the holy Preceptor are attached,
Are unfortunate and falling into transmigration, die wandering.
Saith Nanak : Even such the supreme state may attain,
Should they with the Master seek shelter. (4)
Devotion to the God-facing is ever-holy;
From the holy Preceptor I beg *devotion to* the Name, annuller of all begging.
Lord ! in your grace under shelter of the holy Preceptor keep me. (5)
The holy Preceptor amrita-elixir has let drip,
Whereby at the Tenth Door[2] has *the Lord* become manifest :
There tune of the holy Word in unstruck music is played,
And the self spontaneously in serenity is absorbed. (6)
Those for whom by the Creator is Primal Time this is set down,
Each of their days in contemplating the Master is passed :
None without the Master's guidance fulfilment finds,
As the heart to the Master's feet is devoted. (7)
To whomsoever He so pleases, *the Name* He grants;
Such by the Master's guidance boon of the Name attain :
In His own grace the Name He grants—
Saith Nanak, *such* in the Name are absorbed (8)
As the jewel of enlightenment in the mind is manifested,
Spontaneously is the boon of the Name attained.
Such merit from the Master is obtained—
To the holy Preceptor am I ever a sacrifice. (9)
As is risen the sun *of enlightenment*, effaced is darkness of night *of ignorance*.

1. Pūjā is thus interpreted.
2. Symbol for the seat of superconsciousness.

Ignorance by the jewel illimitable granted by the Master
is eliminated.
From the holy Preceptor is obtained the highly valued
jewel of enlightenment;
As by grace is it attained, comes joy. (10)
As by the Master's grace is attained the Name,
has *our* repute arisen.
Then in all Four Ages[1] and in the world is *one reckoned*
pure and holy.
By *devotion* to the Name are we absorbed in Divine Reality,[2]
And in the Name remain absorbed. (11)
By the Master's guidance is *devotion to* the Name attained.
Of such a one waking and sleep serene.
Saith Nanak : Whoever on the Name meditates,
By the Master's guidance absorbed in the Name,
in the Lord is absorbed. (12)
On the tongue of devotees lies amrita of the holy Word.
By the Master's guidance the Name Divine they
repeat and expound. P. 1070
By uttering the Lord's Name is the mind ever in bliss
As the mind to the Divine feet is devoted. (13)
We are ignorant, thoughtless, lacking all knowledge.
From the holy Preceptor has our mind acquired understanding.
The Lord showing us compassion and grace in service of the
holy Preceptor has engaged *us*. (14)
Whoever the holy Preceptor has contacted, the sole Lord
has realized,
Who, Bestower of bliss, everywhere is pervasive :
By contemplating the self the supreme state
have such attained,
And in service to the Lord is their mind absorbed. (15)
In the mind of those in primal Time granted exaltation,
Is the holy Preceptor lodged, their devotion in him fixed :
To such the life of the world; Bestower of joy union
has granted;
Saith Nanak, to the *Lord's* bosom are they clasped. (16) (1)

1. See Glossary.
2. Nām.

Hari agam agocharu sadā abināshī

The Lord is inaccessible, unknowable, eternal, immortal,
Dwelling in each being[1], pervasive in all.
Other than He is no provider : thou creature of God !
Serve thou the Lord. (1)
Whomsoever the Divine Protector saves,
None to destroy him has power.
Devotees of God ! Serve the Lord, whose utterance is exalted. (2)
Whatever place appears to be a scene of vacuity,
There the Creator is pervasive fully :
Those dried up has He made to bloom;[2]
Meditate you on the Lord, full of the miraculous play. (3)
To the Lord, to whom the suffering *of all* beings is known,
Am I a sacrifice.
Thou servant of God ! to Him make supplication
Who is bestower of all joy. (4)
To one thoughtless unaware of the state of hearts
Make no representation.
Man ! with the ignorant enter not into wrangling—
The Lord of the immaculate state contemplate. (5)
Bear no anxiety—to the Creator belongs all our anxiety :
For all creatures in water and on land provision He makes.
The Lord unawares grants boons, even to worms in stones and rocks. (6)
Repose not *your* hope in friend, son or brother,
Nor repose hope in another who is a rich merchant :
Other than the Name Divine none is *our* helper—
The Lord, Holder of the Earth[3] contemplate. (7)
Ever the Name of the Lord utter,
Who all your desires shall fulfil.
Saith Nanak, servant of God : Utter the Name, shatterer of *attachment* to the world,
And in serene joy pass life's night. (8)
Whoever the Lord has served, joy has attained,
And spontaneously in the Name Divine is absorbed :

1. Vessel.
2. Made green (The figure is from trees dried up).
3. Also Holder of the Bow (periphrastic name of Vishnu).

Whoever His shelter seeks, his honour He protects—
This you enquire of Vedas and Purans.[1] (9)
Such alone in service to the Lord engage as by Him
are so inspired.
By *power of* the Master's Word flee doubt and fear :
Such a one engaged though in household affairs,
yet remains unattached,
As the lotus in water. (10)
Of those involved in egoism is the service not accepted.
Such are born and die and keep transmigrating.
Such austerity *alone* is perfect, such the *true* service
As to the Lord's heart[2] is pleasing. (11)
Lord ! how Thy merits may I recount, P. 1071
Thou who dost control all selves within ?
Lord Creator ! from Thee seek I the boon
That day by day Your Name I utter. (12)
Some have strength of egoistic utterance;
Some have strength of authority[3] and power of pelf.
Other than the Lord have I no prop—
Lord ! protect me, a helpless *female*.[4] (13)
To invest with honour the helpless pleases Thee;
The rest of the wide world involved in worthless
pursuits, transmigrates.
Lord ! whomsoever Thou dost succour, Thou makes
them prevail. (14)
Those that ever on the Name Divine have meditated,
By the Master's grace the supreme state have attained.
Those serving the Lord, bliss have attained;
Those without service *to the Lord* into regrets fall. (15)
Thou, Lord of the universe, in all beings art pervasive.
Such the Lord contemplate as by the Master are propped[5]
Nanak, servant of God, in shelter of the Lord
contemplates Him,
And is His humblest slave.[6] (16) (2)

1. Vedas are revealed Scriptures, Puranas mythology.
2. Mana.
3. Implies official power.
4. (The gender is implied by the epithet nimānī).
5. On whose forehead the Master places his *protective* hand.
6. Slave of slaves.

In the Measure Mārū—Composition of Sri Guru Arjan Dev
Solahe (Sixteen-stanzaed Hymns)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Kalā upāe dhari jini dharṇā

Brother ! our protector shall be the Lord,[1]
Who creating the earth, into it placed His might;
Who by His Ordinance placed the sky at His own feet,
And who creating fire, in fuel confined it. (1)
He who to all creatures sustenance provides,
Who is almighty Himself;
Who in an instant makes and unmakes,
Is thy *true* helper. (2)
He who in mother's womb cherished you,
Who with each breath and morsel abiding by your side,
has kept you in mind,
That Divine Beloved ever contemplate, whose greatness is
supreme over all. (3)
In an instant kings and lords into worms He turns,
And cherishing the poor turns them into chiefs,
Shatterer of pride, prop of all—beyond expression
His worth. (4)
Those alone are truly exalted[2] and rich
In whose mind dwells the Lord, master of felicity.
He who raised creation is our mother, father, relation
and brother. (5)
Those seeking the Lord's shelter from fear are made free—
In holy congregation liberation inevitably comes.
Whoever by his thought, word and deed to the Creator
offers devotion,
Never meets chastizement. (6)
As the Lord, treasure of merit, in mind and body
becomes pervasive,
One falls not into birth or death nor into transmigration wanders.
As are we *thus* fulfilled and satiated, shattered is *our* suffering
And joy comes to dwell. (7)
The Lord is our friend,
Who in all spots the mind's inner state knows.

1. (Part of last line place here).
2. Honoured.

By constant remembrance of the Supreme Lord,
perfection incarnate,
Is effaced anxiety and reckoning of deeds. (8)
The Name Divine *equals* million's strength of arm; P. 1072
With such a one abides wealth of Divine laudation.
The Lord *to such* in His grace grants sword
of enlightenment,
Wherewith are agents of evil attacked and destroyed. (9)
Ever the Lord's *Name* repeat;
Thereby shall you triumph and enter your own home[1] :
Then shall you not behold hell of eighty-four lakh births,
And with great gusto Divine merit chant, (10)
The Lord, saviour of continents and the universe,
All-highest, unfathomable, inaccessible, limitless—
One having His grace alone on Him meditates. (11)
The Lord, shattering our bonds, has purchased us,
And in His grace made us slaves of His household.
Such engaging in holy action, *listen to* the sound of
unstruck music,
And the equable tune *of devotion*. (12)
Lord ! in my mind is fixed faith in Thee,
And shattered is my egoism and possessiveness.
As the Lord His own has made *us*, over the world
is spread *our* repute. (13)
Proclaim the Lord's glory.
To the Lord may I be a sacrifice;
Other than He none else is visible—in the whole world is
He solely pervasive. (14)
The Lord all-holy have we realized;
By the Master's grace the mind ever to Him is devoted.
In contemplating You Your servants find life,
And in the sole Supreme Being remain absorbed. (15)
Beloved of His devotees
Our Lord, saviour of all—
By contemplation of His Name are all desires fulfilled;
His servant Nanak's honour has He saved. (16) (1)

1. Symbol for the Divine Essence.

In the Measure Mārū—Composition of Sri Guru Arjan Dev
Solahe (Sixteen-stanzaed Hymns)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sangī jogī nāri laptāṇī

The self that is a recluse, to the body-female is attached,
who to him clings—
In enjoyment of pleasures and delights is she involved.
By the conjunction brought about by accumulated deeds
have they come together,
And in pleasurable dalliance are involved. (1)
What the spouse does, to *that* is the woman
immediately compliant.
The spouse keeps the woman bedecked ever with him :
Day and night living together in unison, the spouse keeps the
woman in good cheer. (2)
To meet the woman's demands the spouse in various ways
rushes to make effort;
And whatever he obtains, to her sight presents.
The objective *of devotion* he cannot attain,
Whereby the female hungry and thirsty abides. (3)
The woman with folded hands makes supplication :
Beloved spouse, go not into alien lands, in my home abide[1] :
In the home itself make the commerce, whereby *my* hunger and
thirst be removed. (4)
This Age various ritual practices has performed;
But without joy in God not a grain[2] of joy has it attained.
Saith Nanak : As comes Divine grace in holy congregation,
Do the woman and her spouse attain joy and bliss. (5)
The woman is purblind, though the spouse is nimble, wise—
The body a structure made from the five elements. P. 1073
The objective for which you have arrived, from the holy
Preceptor is obtained. (6)
The woman pleads that with her should abide
The youthful spouse given to easeful living—
Saying, without thee of little account am I; give me thy word
that me thou shalt not desert. (7)

1. (Implies adjuration for life everlasting. In the next line is the adjuration to the self to engage in devotion).
2. A sesame grain.

Replied the spouse : To His command am I compliant—
The great Lord who under no one's obligation stands.
While with thee He keeps me, I abide, when He makes
the call, must I depart. (8)
As these true words the spouse to the woman imparted,
She, unpoised and raw, followed them not :
Everlasting union with the spouse she seeks,
Taking his words not seriously. (9)
As came the *Divine* command, was the spouse called.
Then asked he not the woman's permission, nor with her
took counsel.
His departure he took; the clay *of the body* abandoned lay;
Behold Nanak, theirs was only false attachment. (10)
My avaricious self, listen !
Ever day and night serve the holy Preceptor.
Misbelievers[1] uninstructed by the holy Preceptor
in death rot—
Those by the Master unenlightened bear Yama's noose
round the neck. (11)
The egoist keeps being born and dying,
And ever and again buffets bears.
All hells by the egoist are suffered; the God-directed
not a whit *by these* are touched. (12)
Such alone are *truly* God-directed as the Lord's
approval have won.
Who may destroy one that by the Lord is honoured[2] ?
Ever is he in bliss, who by the Master is granted the
special robe. (13)
A sacrifice am I to the holy Preceptor, perfectly-endowed,
Bestower of shelter, heroic to fulfil his Word.
Through him have I met the Lord, bestower of joy,
Who deserts *the self* never. (14)
Of the *Divine* treasure of merit the worth have I not realized :
In all spots and each being is He pervasive.
Nanak with the Divine shatterer of suffering of the humble
seeks shelter;
Dust of Thy servants' feet am I. (15) (1.2)

1. Sākta.
2. Robed with honour.

In the Measure Mārū—Composition of Sri Guru Arjan Dev
Solahe (Sixteen-Stanzaed Hymns)
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Karai anandu anandī merā

The *Divine* Hedonist *everlastingly* feels joy--
In each being pervasive, each one judging.
Over monarchs is He the holy overlord—none other
His equal. (1)
Ever joyful, limitless, gracious is the Lord,
His illumination manifest everywhere.
Various forms He creates, beholding these in bloom of joy,
To Himself offering adoration. (2)
His might He Himself contemplates;
Himself the holy expanse spreads :
Himself day and night the *universal* play He enacts;
Himself listening to it, is joyful. (3)
Holy His throne, holy His rule.
Holy His treasure, holy the Treasurer.
Himself holy, holy all He has made;
His holy Ordinance solely operative. (4)
Holy is the holy *Lord's* justice. P. 1074
Lord ! holy is Thy abode.
Holy Thy might, holy the creation.
Lord ! holy the joy *to Thy devotees* granted. (5)
Thou the sole great monarch.
By Thy holy Ordinance are all tasks accomplished.
All within *the self* and without to Thee known—
In sole *grandeur* art Thou joy-filled with Thy self. (6)
Thou the great Hedonist, the great enjoyer;
Thou too unattached, an anchorite.
All joys in Thy home lie; in Thy glance lies amrita. (7)
Thou Sole Bestower of Thy gifts;
To all creatures and worlds granting boons.
Thy stores ever full, undiminished, all *with these* satiated. (8)
Accomplished Yogis, Yoga-practitioners, recluses dwelling in
forests seek Thee;
Those practising continence and charity seek *from Thee*
to abide in bliss :
One sole is the Bestower, all are seekers—
To the world pray grant boons. (9)

Thy devotees in love of Thee practise infinite devotion.
Thou in an instant dost make and unmake.
Lord illimitable of great merit,[1] in obedience to Thy
Will lies devotion. (10)
Such alone can realize Thee as by Thee are granted
Thy sight :
Such by *guidance of* the master's Word ever in joy abide.
Such alone are sensible, handsome and wise, as to Thy
heart are pleasing. (11)
Whoever puts Thee in mind above need rises.
Whoever puts Thee in mind is truly rich;
What fear may assail one who in mind puts Thee ?
What can another do *to such a one* ? (12)
Extinguished is thirst,[2] and cooled is the heart;
As the Master perfectly-endowed the knot has snapped.
As the mind within in the holy Word is absorbed,
Amrita have we shaken and quaffed. (13)
Such die not, but live for ever;
Becoming immortal, turn everlasting.
Such neither are born nor die—the Master their
doubts has removed. (14)
Perfect is the Word of the Master, perfectly-endowed.
Whoever to the Lord, perfection incarnate is attached.
his mind in Divine Perfection is absorbed.
Such are evermore in ascendant, ever in joy;
Never is their worth decreased. (15)
Such a one is gold full carats,[3] purified,
By the Gold-tester's glance given the glow—
After testing put into the treasure, never again to be
put in fire. (16)
Lord ! ambrosial is your Name;
Nanak ever *to you* is a sacrifice :
In company of the holy ever have I attained joy;
At *their* sight is *my* heart joyful. (17) (1.3)

1. Weight.
2. Used metaphorically for desire.
3. *Bāraha* (of twelve calibre) units implying the full weight of a *tola*, equalling twelve māshās.

In the Measure Mārū—Composition of Sri Guru Arjan Dev
Solahe (Sixteen-Stanzaed Hymns)
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Guru Gopālu Guru Govindā

The Master is cherisher of the Universe, *image of* the Lord.
The master is gracious, ever forgiving.
The Master *holds enlightenment like* Shastras and Simritis;[1]
Veneration of the Master is the performance of the six *holy* acts,[2]
The Master is the holy spot.[3] (1)
By contemplation of the Master flee all sins.
By contemplation of the Master is *the self* not caught in Yama's noose.
By contemplation of the Master is the mind rendered pure; P. 1075
The Master annuls *man's* pride. (2)
The Master's *devotee*[4] enters not hell.
The Master's devotee[4] on the Supreme Being meditates.
The Master's devotee[4] attains company of the holy—
The Master ever confers boon of life. (3)
By guidance of the Master is Divine laudation listened.
By contact with the holy Preceptor comes to the tongue utterance of Divine laudation.
All afflictions by the holy Preceptor are effaced,
And at the Divine Portal *to the* devotee honour he procures. (4)
The Master *the Lord* inaccessible and unknowable has made manifest.
The holy Preceptor to those strayed has shown the path.
The Master's devotee by his devotion from impediments is immune;
Full enlightenment concerning the Lord in mind has he confirmed. (5)
The Master in all spots the Lord has made manifest,
So the Lord of the universe on water and land is *seen* pervasive.

1. Shāstras = philosophical texts; Simritis = books of ritual and code.
2. (These are prescribed variously for different sects).
3. That is, holy as temple.
4. Servant.

By his guidance are high and the unfilled[1] beheld equal,
And the mind in serene meditation is fixed. (6)
By contact with the Master is thirst[2] assuaged.
By contact with the Master is *the self* from Maya immune.
The Master, perfectly-endowed, truth and content
has conferred,
And *by his guidance* is amrita of the Name quaffed
and attained. (7)
In all *beings* is the Master's Word pervasive.
He who has listened to it, to others has imparted.
All uttering it are saved, and the immutable station
have attained. (8)
To the holy Preceptor alone is his own greatness known.
All in his own will he accomplishes.[3]
Lord ! Thy devotees seek dust of *feet of* the holy—
Nanak to such is ever a sacrifice. (9) (1.4)

In the Measure Mārū—Composition of Sri Guru Arjan Dev
Solahe (Sixteen-Stanzaed Hymns)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Ādi niranjanu Prabhu Nirankārū

The Lord, primal, immaculate and formless
In all beings pervasive yet to all is unattached.
Race[4] or caste has He none—by His Ordinance
raising creation. (1)
Out of all the eighty-four lakh species
On man has the Lord conferred exaltation,
Whoever at this step[5] lapses, in suffering of transmigration
remains involved. (2)
What praise is due to the created ?
By the Master's guidance attain boon of the Name.
Whomsoever He sends astray, goes wrong; whomsoever
He grants enlightenment, enlightened grows. (3)
This body is a city of joy and sorrow.
Such alone are saved as with the Master seek shelter.

1. Implies the poor
2. Used metaphorically for desire.
3. (Herein is embodied the doctrine of the identity in spirit of the Lord and the Master-Guru).
4. *Varna* may thus be interpreted.
5. Lit. step of the ladder.

The God-directed one that keeps free of the Three Qualities,[1]
alone gets exaltation. (4)
Endless, numerous ritual acts have we performed.
All such are bonds on the feet :
Seed sown out of season grows not—one thus total
loss incurs. (5)
In Kaliyuga singing of Divine laudation is the supreme act.
By the Master's guidance with concentrated meditation
the Name *Divine* you utter.
Such a one saving himself, saves his forebears. P. 1076
And honourably goes to his Divine abode. (6)
Continents, the nether regions, countries and the worlds
Has the Lord made subject to death.
Himself is He immutable, immortal—
Whoever on Him meditates, immutable becomes. (7)
The Lord's devotee is made in His image—
Think not because of the human frame that he is different :
Like waves of water rising in numerous ways,
in water is again water absorbed[2]. (8)
A mendicant at your door seeks charity.
As pleases the Lord, may He show grace.
Grant Thy sight whereby the mind may feel fulfilled,
By Divine laudation does the mind find poise. (9)
The Lord all-beauteous no other way becomes compliant—
He does what pleases His devotees :
What they seek to accomplish, they get Him to do—
No impediment they meet at His door. (10)
Thou Creature of God ! wherever occurs an impediment,
On the Lord, holder of the universe in hand, meditate,
There where progeny, wife, none is helper, is the Lord
the succourer. (11)
The Lord mighty, inaccessible, fathomless,
Above need—how find union with Him ?
Whomsoever on the way He guides with his noose snapped,
In holy company finds lodgement. (12)
The true servant is one that the Master's command realizes,
And bears *happenings* good and bad with equanimity.

1. See Glossary.
2. (This is a figure to reinforce the foregoing).

As is banished egoism, the sole Lord he realizes—
Such a God-directed one in the serene state is absorbed. (13)
Ever are the Lord's devotees in joy—
Childlike, above attachment, from the world turning away :
In numerous ways disporting in joy like the child
fondled by the father. (14)
The Lord is inaccessible, unknowable, His worth
beyond reckoning.
Union with Him comes as He confers it Himself.
To such of devotees is He by the Master's guidance
made manifest,
As forehead in primal Time *this blessing* have inscribed. (15)
Thou art the sole Doer, almighty.
Raising creation, on the earth hast Thou settled it.
Nanak, servant of God, at the Divine Portal has
sought shelter—
The Lord in His grace his honour shall save. (16) (1.5)

In the Measure Mārū—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Jo dīsai so eko Tūhain

All that is visible is Thy manifestation;
In all creation is Thy voice heard by *our* ears.
Nothing else is visible—all is Your assumed form. (1)
Your creation in mind You Yourself keep.
His essence has the Lord created.
Himself has He created the *visible* expanse; Himself each
being cherishes. (2)
Some has He made holders of mighty courts.
Some world-renouncers, others householders.
Some are hungry, others fulfilled and satiated— P. 1077
All by Thee are propped. (3)
Himself is He in all Time eternal.
Entirely with *His* devotees involved :
Himself hidden and manifest; His own self has
He expanded. (4)
Abiding ever and eternally;
All-high, inaccessible, unfathomable, limitless.
The empty has He filled, the full made empty—
Such are marvels of the Lord's doing. (5)

With my tongue[1] laud I the holy King;
With my eyes behold *the Lord* inaccessible, fathomless.
Lord Saviour of all ! by listening *to Your voice* with *my* ears
Is *my* mind and body in bloom. (6)
Creation He raises and watches over;
All creatures His *Name* repeat.
The Lord, saviour by His glance of grace,
Alone His own might realizes. (7)
There where the holy congregation sits, is the Lord close by.
There exist joy and happiness and Divine displays of marvels.
As Thy devotees in unstruck tunes and *soundless* words sing
Thy laudation,
Thy servant Nanak too contemplates Thee. (8)
Birth and death is a marvel enacted by Thee;
This endless play dost Thou enact.
The Creator raises creation, and His creation cherishes. (9)
In listening to Your repute find I life.
Ever *to You* am I a sacrifice.
Day and night with folded hands You I contemplate,
Lord inaccessible, limitless. (10)
Whom other than Thee may we laud ?
One sole *Lord* in our mind we contemplate.
In realizing the *Divine* Ordinance His servants find joy—
Such is the devotee's achievement. (11)
With pure heart the Master's teaching contemplate—
With love of the Lord is the Master's teaching penetrated.
By the Master's teaching are all bonds snapped,
And doubt and attachment burnt away. (12)
Wherever *the Lord* keeps us, is the abode of joy.
All that in His will happens, we accept as good.
Then is shattered malice; none appears an enemy,
All appearing alike. (13)
Then is lifted fear and darkness shattered,
And all is manifested as the Supreme Being unattached.
Discarding the ego *God's* shelter *we then* seek;
He whose *the creature* is, to *His shelter by Him* is sent. (14)
Rarely born is such a fortunate one,
As day and night on the Lord has meditated.

1. Mouth.

In the company of such a devotee are all saved;
To his forebears liberation he brings. (15)
May I from the Lord obtain this boon,
That day and night with folded hands *on Him* I meditate.
May I, ever uttering the Name, spontaneously in the
Name be absorbed.
Prayeth Nanak, may I be blessed the Name to utter. (16) (1.6)

Sūrati dekhi na bhūlu gawārā

Ignorant man ! at sight of appearances be not deluded;
This is the false expanse of illusion.[1]
None in the world can last—the Lord alone is immutable. (1)
With the Master, perfectly—endowed seek shelter,
Who attachment, sorrow and delusion has annulled.
Repetition of the sole Divine Word is the medicine he
administers,
And singing the Name eternal from the heart. (2)
The Name for which yearn numerous gods, P. 1078
And to which all the devotees render service,
That is cherisher of the helpless, shatterer of suffering
of the humble,
From the Master, perfectly-endowed is attained. (3)
No other portal is visible.
Should man wander over the three worlds, no enlightenment
shall he get !
This jewel solely from the Merchant-prince, the
holy Preceptor is attained,
Who holds treasure of the Name. (4)
The dust of whose feet confers purity,
Which friend ! by godly men and gods is not attainable—
Such is the holy person, holy Preceptor, *image of*
the Supreme Being,
Whose contact liberation confers, (5)
My beloved self shouldst thou seek the wish-fulfilling tree,[2]
And the wish-fulfilling cow[3] to deck thy court,
Then serve thou the Master, perfectly-endowed, bestower
of fulfilment and content,
And practise the Name, Supreme elixir. (6)

1. Moha.
2. Pārijāt.
3. Kāmadhenu.

By the Master's Word are destroyed the five substances *of evils*;
By *cherishing* fear of the Supreme Being shalt thou be purified
As the Master, perfectly-endowed, philosopher's stone grants the touch,
His touch into philosopher's stone turns *whoever touches him*. (7)
Heaven cannot equal *the Name*;
Poor liberation too by the enlightened is cast aside.
From the holy Preceptor is obtained *Name of* the Sole Supreme Being;
To the sight of the Master am I a sacrifice. (8)
None understands *merit of* the Master's service.
The Master is identical *in spirit* with the Supreme Being, unknowable by the senses.
Whomsoever *with service* he inspires, serves him—
Such bear on the forehead *mark of* good fortune. (9)
Vedas realize not the Master's greatness,
Which in small bits from hearsay they narrate.
The holy Preceptor *is image of* the Supreme Being without limit,
Whose contemplation joy-cools the heart. (10)
Listening to the Mister's praise brings life to the mind;
Should he in the heart be lodged, is it joy cooled.
Whoever by the Master's guidance utters *the Name Divine*, gets repute
And treads not Yama's path. (11)
With the holy have *I* sought shelter;
My self, life and substance *to them* have I dedicated.
I know not the way of service—pray to this worm show grace. (12)
In your company take *me*, devoid of merit.
In your grace in service engage me.
Before the holy wave I the fan and grind grain,
And in washing their feet find joy. (13)
At many doors have I wandered;
By your grace have I found shelter with you.
Keep me ever in company of the holy; boon of the Name grant me. (14)
As the Lord has shown grace,
Sight of the Master, perfectly-endowed have I attained.
Nanak, slave of your slaves has *thus* attained serene joy and everlasting bliss. (15) (2.7)

In the Measure Mārū—Composition of Sri Guru Arjan Dev
Solahe (Sixteen-Stanzaed Hymns)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Simrai dhartī aru ākāshā

Earth and sky
And moon and sun, *the Lord* repository of merits contemplate.
Air, water and fire contemplate Him, as also all creation. (1)
All continents, countries and the worlds contemplate Him; P. 1079
The nether regions too contemplate the holy Lord.
All forms of creation, all forms of speech,
And God's devotees contemplate Him. (2)
Brahmas, Vishnus and Shivas too contemplate Him,
As also the thirty-three crore deities.
Demi-gods and titans all contemplate Him;
So also numberless ones, whose number is beyond
counting by me. (3)
All animals, the winged creation and embodied beings
contemplate Him;
Also forests, mountains and ascetics.
Mounting and spreading creepers, and branches, all contemplate
the Lord, pervasive in all selves. (4)
Objects gross and subtle and all creatures contemplate Him;
Accomplished Yogis and Yoga-practitioners too the Lord's
Word contemplate.
All objects invisible and visible contemplate the Lord,
master of all the worlds.[1] (5)
Men, women and the *four* stages of life contemplate Him,
All castes, bearers of diverse lights and all races contemplate Him.
All those well-gifted, the wise and sapient,
And night and day too contemplate Him. (6)
Hours, minutes and instants contemplate Him;
Life,[2] death and all pieties contemplate Him.
All lucky omens, shastras and happy conjunctions
contemplate Him,
Who even for an instant may not be realized. (7)
Lord almighty,
Controller of all states of mind—

1. Abodes.
2. Time.

Whomsoever in Your grace to devotion You inspire,
Wins life's supreme boon. (8)
Whoever the Lord in mind has lodged,
Is supremely fortunate, and the Master's Word contemplates.
Such a one of the Lord abiding in all has realization,
And wails not wandering *in birth* in various species. (9)
Whoever has the Master's Word lodged in mind,
Fled is his suffering, pain and doubt.
To him comes joy in tranquility, delight in the Name,
The music unstruck and the equable tune *of absorption*. (10)
Whoever on the Lord has meditated, is truly wealthy.
Whoever company of the holy gets, is truly honoured.
Whoever has the Supreme Being lodged in mind,
Is of fortune supreme and inalienable[1] (11)
Over water and land is the Lord pervasive;
No other may *therein* be mentioned.
The Master by the collyrium of enlightenment all doubt
has annulled;
Now none other than the sole Lord is visible. (12)
Loftier than the loftiest is His court;
Beyond expression His end and limit,
The Lord deep, profound, fathomless,
beyond measure by me. (13)
Thou the Creator, all by Thee are created.
None other than Thee is real.
Lord ! in the beginning, in middle time and at end of time
Thou alone art, all expanse by Thee stretched. (14)
Whoever in holy company Divine laudation sings,
Yama's minions approach him not.
Whoever with his ears to Divine laudation listens,
Fulfilled are all his objectives. (15)
Lord holy, deeply profound,
Thou art master of all, all are Thine.
Saith Nanak : Such alone are noble as to Your heart[2] P. 1080
are pleasing. (16) (1.8)

Prabh Samrath Sarb Sukh dānā

Lord almighty, bestower of all joys,
Show grace that *Your* Name I contemplate.

1. Also interpreted : 'This is not hidden'.
2. Mana.

The Lord is the Donor, all creation beggars—
I *Your* sevant, seek to be a beggar *before You.* (1)
I seek dust *of feet of Your* servants, that the supreme
state I attain,
And wash off impurity of multiple births.
By the Lord's medicine is cured the malignant
malady *of egoism*—
To be dyed in the Lord immaculate I seek. (2)
With my ears may I hear the Lord's holy laudation;
In the Sole Lord's shelter may I discard evil passions :
At the feet of Thy servant may I bow low; in doing
good may I have no hesitation. (3)
Lord ! may my tongue Thy laudation sing,
Whereby may my sins committed by me annulled.
In contemplation *of Thee* may my self find life,
And discard the five oppressive agents of evil. (4)
By contemplation of the *Divine* lotus feet may one get on the ship,
And in holy congregation cross the ocean.
May I ever worship, supplicate the Lord,
equably abiding in all,
Whereby the self may not again enter birth and may not enter
on course of shame. (5)
Lord, make me slave of Your slaves,
You who are treasure of grace, compassionate to the humble.
Lord perfection incarnate, true friend ! in union with You comes
no impediment. (6)
My mind and body to the Lord may I dedicate,
Whereby may the self involved in sleep for multiple
births be awakened.
He whose I am, is my cherisher—egoism have I killed
and destroyed. (7)
The Lord, controller of the inner self, on water and
land is pervasive.
The Lord, immune to Maya's delusion, each, being pervades.
The Master, perfectly-endowed the wall of illusion
has demolished,
And manifested the Lord solely pervasive in all. (8)
Wherever I look, the Lord, ocean of bliss I behold.
In the Lord, store-house of jewels, occurs no decrease.

1. Used figuratively for the path of devotion.

Of the Lord unfathomable no measure is attainable;
This such alone realize as have grace. (9)
Thereby are breast, mind and body joy-cooled,
And restlessness of multiple births removed.
Grasping by the arm has the Lord extricated us,
From whose sight *flows* stream of grace. (10)
One sole Lord in all spots is pervasive.
Other than He is none *real*.
In primal Time, middle Time and end of Time is the
Lord pervasive,
And assuaged are thirst[1] and illusion. (11)
The Master is *image of* the Supreme Being, the Lord.
The Master is *image of* the Creator, eternal Saviour.
By contemplation of the Master have we attained
the reward,[2]
And in holy company is lighted the lamp
of illumination. (12)
All that I behold is all by the Lord permeated.
All that I hear is the Divine Word.
All my doing by You is inspired, by aid of the Lord
whose progeny are the holy. (13)
This mendicant begs ever to supplicate You.
Propitiating the purifier of the fallen, Lord perfection
incarnate :
One sole boon I seek, treasure of all merit and all joys—
Nothing else seek I. (14)
This body is a vat, the Lord its maker. P. 1081
Company of the holy is chemical substance to the dye.
As the mind in madder of the Name is dyed, by the Divine
Word has come *to it* noble repute. (15)
With perfection of powers[3] is the mind in bloom,
As is the Lord of endless merits manifested.
Nanak by the Name Divine has attained joy,
bliss and happiness,
And amrita-elixir consumed. (16) (2.9)

1. Used metaphorically for desire.
2. Fruit, implying liberation.
3. Lit. The sixteen powers, as traditionally understood.

In the Measure Mārū—Composition of Sri Guru Arjan Dev
Solahe (Sixteen-stanzaed Hymns)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Tūn Sāhibu haun sevaku kītā

Thou art the Lord, I Thy created servitor.
My life and body all by Thee is bestowed.
Thou alone art almighty—nothing in our *power lies*. (1)
As sent by You, into the world we came.
As willed by Thee, have we in action engaged.
Nothing outside Thy will happens—so have we no anxiety. (2)
In the hereafter Your Ordinance we hear *is pervasive*.
Here is Your[1] laudation uttered.
By Your Will is annulled our reckoning—
With You in contention can we not engage. (3)
You the father—all Your children,
Playing as the play You guide.
The wild ways and paths all by You made—
None *by himself* follows the wrong path. (4)
Some in their abodes are selttled;
Others into different lands are sent out.
Some to cut grass are appointed, some made monarchs—
What wrong[2] in all this is involved ? (5)
Who is liberated, who into hell cast ?
Who is made householder, who devotee ?
Who is made wise ? Who shallow ?
Who of awakened consciousness ? Who senseless ? (6)
By the Divine Will comes liberation, by the Will *is one*
cast into hell.
By the Divine Will is one made householder, by the Will devotee,
By the Divine Will is one shallow, by the Will wise—
No other category is there. (7)
The immensely mighty ocean *of the world* have You made.
Some, thoughtless egoists, to the nether hell are dragged.
Some whose ship is the holy Preceptor, You Yourself
take across. (8)
By Your ordinance is sent wonder-working time,
Wherein are creatures raised and reabsorbed.

1. Thy.
2. Lit. Falsehood.

Beholding these is He in bloom of joy, immensely pleased—
This world a theatre that He has made. (9)
Great is the Lord, great His repute;
Great the Bestower, great His station.
Inaccessible, unknowable, immeasurable, nothing to
weigh Him against. (10)
None else His worth knows.
The immaculate Lord alone approaches Himself
Himself all-wise, all-meditating; Himself repository of purity,
immensely deep. (11)
For long ages unmanifest was He pronounced.
For long ages in the void absorbed— P. 1082
For long ages in darkness enveloped; then Himself the
Lord manifested. (12)
Himself was He called cosmic might, almighty.
Himself the hero, enacting His rule.
Himself weal has He dispensed, and spread cool poise. (13)
Whomsoever He favours and makes His devotee
The Name within him is lodged, and the unstruck music plays.
His the *true* joy and greatness—Yama approaches Him not. (14)
His worth on paper cannot be stated.
Saith Nanak : Limitless is the Lord.
The Lord is in primal Time, middle Time and at end of Time—
In His hand lies the final disposal. (15)
None His associate.
None to Him can make replication.
The Lord of Nanak is sole, almighty, performing and
beholding His own wonders. (16) (1.10)

Achut Pār-Brahm parameshru antarjāmī

The transcendent Supreme Being, Supreme Lord is immutable,
controller of the inner self;
Destroyer of demons,[1] Lord, Master.
Controller of impulses, bearer of the mountain,
Player on the charming flute, ever-joyful. (1)
Charmer, Lord of Maya, *manifested as* Krishna, slayer of Mura;[2]

Note : In the earlier stanzas of this hymn a number of Divine attributive terms have been used. These are mostly derived from the Vaishnavite Tradition, where necessary, these are explicated in the footnotes.

1. Lit. Destroyer of the demon Madhu, that is Krishna. Here symbolizing God. (Such symbolism is used in the subsequent portions also).
2. (Mura was a demon).

Lord of the universe, destroyer of demons;
Life of the universe, immortal Lord, with each
being abiding. (2)
Earth-bearer, Lord, Lion-man,[1] Supreme Lord;[2]
He who assumed boar's tusks,[3] protector of the earth.
Lord-Creator, the pigmy-form[4] didst Thou assume—
For each being's benefactor art Thou. (3)
Thou art the Rama-incarnation, yet without form and feature,
Bearer of the forest-garland, holder of the disc,[5]
of unique aspect.
Thousand *Thy* eyes, of thousand forms—
The sole Provider, all others beggars *at Thy door*. (4)
Beloved of devotees, cherisher of the helpless,
Lord of milkmaid-*selves*,[6] with all abiding.
All-pervasive, illuminator, immaculate Provider,
His merits beyond my power of description. (5)
Donor of liberation, Divine Charmer, Lord of Lakshmi;
Saviour of Draupadi's honour;[7]
Maya's consort, miracle-worker, in delightful play absorbed,
Yet unattached to any. (6)
Of sight fulfiller of desires, unincarnated, self-created;
Form eternal, indestructible,
Immortal, imperishable, unknowable,
All on Thee dependent. (7)
Disporter with Lakshmi, in heaven abiding,
Incarnated as fish and tortoise[8] by His Ordinance.
Lord of beautiful locks,[9] performer of unique miracles,
All by His Will occurring, (8)
Beyond need of sustenance, above rancour, all-pervasive,
Enacting His play, He who is known as of Four Arms[10]—
Swarthy, beauteous His aspect, all by His flute charmed.[11] (9)

1. An avatār of Vishnu.
2. Nārāyan, a popular name of Vishnā.
3. (Reference to Vishnu's assuming incarnation of Varāh or boar).
4. Baman-avatār, one of Vishnā's incarnations.
5. (These are Vishnā's attributes).
6. (Reference to the Krishna legend).
7. (Reference to the incident of saving Draupadi's honour in Duryodhana's court in *Mahā bhārata*).
8. (These tpo are among Vishnū's incarnations).
9. An attributive name of Vishnā.
10. As above.
11. (Recalls Krishna's popular image).

Wearer of the ornament of full garland, lotus-eyed;
Of beauteous curly locks, crown and utterance;
Bearer of conch, disc and mace, Supreme charioteer.[1]
ever abiding *by devotees*. (10)
Wearer of the yellow robe, supporter of three worlds,
Lord of the universe, preserver of earth Him I call.
Bearer of the bow, beloved Lord—His attributes P. 1083
beyond my count. (11)
Beyond suffering, immaculate may He be called.
Lord of all-prosperity, on water and land abiding—
Abiding close to the earth, nether regions; beyond impediment,
unshakeable His station. (12)
Purifier of the fallen, shatterer of suffering and fear,
Destroyer of egoism, annuller of transmigration.
By devotion pleased, compassionate to the humble,
By no other quality propitiated. (13)
Formless, beyond Maya's guile, unshakeable,
Of effulgent aspect, to the entire world granting bloom of joy.
Such *with Him find* union as by Him so favoured
None by his own effort finding union. (14)
Himself *Krishna's* milkmaids, Himself Krishna,
Himself in the forest grazing kine[2]—
Himself creating and destroying, no whit touched
by attachment. (15)
What of *Thy* attributes may my sole tongue narrate ?
Even Shesh[3] with a thousand hoods knows not Thy extent—
He who day and night ever-new names utters, yet not one of the
Lord's attributes can He exhaust. (16)
By taking shelter with father of the world have we found refuge,
Against Maya that is terrifying, impassable.
Pray be gracious; in company of the holy keep me. (17)
All that is visible, is unreal;
Lord ! I seek solely boon of dust of *feet of* God's devotees—
This applying to my forehead, the supreme state
may I receive :
Such alone shall receive it as this are granted. (18)

1. (Krishna was Arjuna's charioteer in the Mahābhārata battle. Some other attributes too have reference to Krishna).
2. (Reference to Krishna's cowherd phase).
3. The legendary serpent with a thousand hoods.

Those that grace of Donor of bliss have,
Feet of the holy in their heart are lodged.
Such the Name, repository of all treasures have received,
And unstruck music in their heart resounds. (19)
This tongue Thy attributive names alone utters.
Thy eternal Name is transcendental, primal.[1]
Saith Nanak : Thy devotees *Thy* shelter have sought;
Pray grant Thy sight, for which my heart is full of yearning. (20)
Thy state and extent of Thee alone is known—
This Thou Thyself alone can narrate and expound.
Lord ! in Thy grace make Nanak servant of Thy servants;
Keep him in company of Thy servants. (21) (2.11)

Allah agam Khudāī bandei

Thou creature of the Divine Being,[2] who is inaccessible !
Discard thought of worldly concerns.
Turn thou dust of feet of *God's* mendicants, consider
thyself a wayfarer—
Such a recluse at the Divine Portal finds approval. (1)
Make truth thy prayer, faith thy prayer-mat.
Make suppressing of desire thus ending, thy staff.
Make thy body the mosque, thy mind the priest;
thy creed purity in God's way. (2)
Be living in God's way thy code;
Be thy way search *after God* through renunciation.
Be thy enlightenment control of mind
and association with the enlightened,
The absorption eternal escape from death.[3] (3)
Live in thy heart the teaching of the Koran and scriptures;
Keep the ten females of senses away from bad ways.
The five male *agents of evil* put in bonds through faith—
This charity and content *of God* shall be approved. (4)
Be thy Mecca compassion, thy fast being dust of feet of *all*.
Thy paradise living the Preceptor's Word appropriately. P. 1084

1. (The distinction between God's attributive names and His substantive name may be noted. In the Sikh tradition this is Ek Oānkar).

Note : In this hymn all through devotional terminology of Islam is used. Hymns with such an atmosphere may be met with in Guru Nanak Dev and Guru Arjan Dev elsewhere.

2. Allāh, Khudā (both Muslim names for God).
3. Here the four stages of Muslim mysticism—Sharīat, tarīqat, mārifat, haqīqat are mentioned.

Be thy houris, light and incense *devotion to God*;
Worship of God the exalted closeter. (5)
One practising truth is the true judge :
One purifying the heart is a true haji.[1]
The true divine is he who casts off the cursed one,[2]
The true mendicant, one propped by Divine laudation. (6)
Make all hours prayer-times.
In your mind ever remember the Creator, the Lord.
Make suppression of the ten senses your telling of the rosary,
Your circumcision following of principles and self-discipline. (7)
Know in your heart that everything lasts for a short while.
Brother; tribe and home all are snares.
Lords, chiefs, nobles all are mortal; the Lord's
portal alone is eternal. (8)
The first *duty* is Divine laudation, the second content;
The third meekness, the fourth charity.
The fifth, keeping the five senses poised—
These be Thy five prayers, Thou who art of illimitable extent. (9)
Be knowing all creation *to be image of God* your prayers;
Make discarding of evil-doing your prayer-jug.
Realizing God to be one and sole, make your call to prayer;
Being a good child of God, your trumpet. (10)
Make honestly-acquired food your sustenance;
Making your heart vast as a river, wash off its impurity.
One realizing the Master attains paradise;
Izrail shall not thrust such into hell. (11)
Apply your body to good doing; take faith for wife—
Thus enjoy holy delights.
Make purifying the impure mind your *hadith*,[3] and bearing
you form complete[4] the turban over your head. (12)
A Mussalman should bear a tender heart;
And wash off from heart inner impurity.
Then will worldly dye not touch him, leaving him pure
As flowers, silk, ghee and deer-skin.[5] (13)
Whoever has the gracious Lord's grace,
Is a true hero.

1. A pilgrim to Mecca.
2. Implies satan, the source of evil.
3. Traditions of the Prophet Muhammad.
4. (This is a warning against circumcision).
5. (These substances are believed to withstand ritual impurity by touch).

He a one a divine, a hajji, God's devotee
Who has Divine grace. (14)
By realization of the Supreme Lord's might,
By laudation and endless devotion to the compassionate Lord,
By realization of the Lord's holy Ordinance,
Saith Nanak, comes release from bonds and swimming across
ocean of the world. (15) (3,12)

Pār-Brahm sabh ūch birājei

The Supreme Being transcendent is stationed loftiest,
Himself making *creation*, unmaking and making it again.
By seaking shelter with the Lord is attained joy,
And fear of Maya-female arises not. (1)
He who from fire of the womb extricated us,
And in state of a worm in *mother's* blood destroyed *us* not;
And granting His contemplation cherished us,
Is Lord of all beings.[1] (2)
To shelter of the *Lord's* lotus feet have I come,
And in company of the holy sung Divine laudation :
Thereby contemplation of the Lord is cast off suffering
of transmigration,
And fear of death annulled. (3)
The Lord is almighty, inexpressible, unknowable,
All creation in serving Him engaged.
The variegated creation—egg-born, placenta-born,
sweat-born and atmosphere-born—He cherishes. (4)
Such alone come by this treasure P. 1085
As within their selves taste delight in elixir of the Name Divine.
From the dark well has He extricated us by grasping our arm—
Rare are such guides of the path. (5)
In primal Time, at end of Time and in middle Time the
Lord alone is real—
The Creator Himself doing all that happens.
In holy company is annulled doubt and fear—
None to strike us now with penury. (6)
Sing the Lord's exalted Word,
And seek dust *of feet* of the holy congregation.
Effacing desires, desireless you become,
And all sins burn away. (7)

1. Vessels.

Such is the unique way of the holy—
The Supreme Being always they view by their side.
With each breath the Lord they supplicate,
No white showing lassitude in contemplating the Lord. (8)
Wherever I look, *the Lord* controller of the inner
self *I behold.*
Lord ! be not put away from my mind for an instant.
In constant contemplation of Thee Thy servants find life,
Thou who dost pervade forests, water and land. (9)
One awake each day in contemplation of the Name
Never is by a hot blast touched.
In contemplation of the Lord such find bliss and joy,
By Maya untouched. (10)
Such by maladies, sorrow and suffering are not touched,
And in holy company Divine laudation sing.
Lord-Creator, Beloved ! to my supplication give ear;
Grant devotion to Thy Name. (11)
Thy Name, Beloved, is a jewel.
Thy servants, in Thy illimitable love are immersed.
Those in Thy love immersed Thy aspect take on—
Rarely are such found. (12)
My heart dust *of feet* of such seeks,
As not for a moment of Thee are forgetful.
In their company is attained the supreme boon;
And the Lord ever with *such seekers* abides. (13)
Such a one is the *true* friend, companion, beloved
As repeated contemplation of the Sole Lord foul
understanding casts out.
Such a one throwing off lust, wrath and pride
Holy teaching imparts. (14)
Other than Thee Lord, none is my *succourer.*
The Master to the Divine feet has attached me.
To the holy Preceptor perfectly-endowed am I a sacrifice,
Who illusion of other than the Lord has annulled. (15)
May I not be forgetful of the Lord for a breath's duration;
May I day and night[1] on the Lord meditate.
Saith Nanak : Thy devotees in Thy love are immersed,
Thou who art almighty, supreme. (16) (4.13)

1. All eight pahars.

In the Measure Mārū—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Charan kamal hirday nit dhārīn

May I ever in heart lodge the *Divine* lotus feet,
And to the Master, perfectly-endowed ever make obeisance.
Body and mind entirely to Him may I dedicate,
And *thus* in the world attain noble repute. (1)
Why put out of mind the Lord,
Who to life and body has given such noble aspect ?
With each breath and morsel must one contemplate the Lord
And attain recompense for one's deeds. (2)
From whose *bounty* none is left unprovided.
Day and night in mind cherish *Him*. P. 1086
In holy company on the Lord eternal meditate,
And at the Divine Portal attain repute. (3)
The Name is *source of* the four objectives,[1] of eighteen
miraculous powers,
Treasure of joy in serenity and the Nine treasures.
Should any in mind seek completion of felicity, the Lord
In holy company should he contemplate. (4)
Shastras, Simritis and Vedas[2] aver,
Thou creature of God ! attain the supreme objective of life.
Casting off lust, wrath and columny of others
With the tongue sing Divine laudation. (5)
He who has no form or feature, tribe or caste,
And who day and night pervades all,
All contemplating Him are supremely fortunate,
Nevermore entering transmigration. (6)
Whoever of the Supreme Person, the Creator is forgetful,
Shall ever burn,[3] remain in torment.
None can save the ungrateful—in deep hell shall
such be cast. (7)
He who created life, breath, body and mind;
Who in mother's womb cherished us—
Should you discard devotion to Him and to others be attached,
Know, none else shall take you to your goal. (8)

1. (For the concepts in this stanza, see Glossary).
2. These are scriptural writings.
3. Used metaphorically for suffering.

Lord ! show grace,
Thou who in each being dost abide and art close to all.
Nothing in our power lies; each having realization as Thou
dost grant it. (9)
Whoever in primal Time has such blessing on forehead
got recorded.
Maya grips him not.
Nanak, servant of God, ever *the Lord's* shelter seeks,
And to none else forms attachment. (10)
Suffering and joy by His Will are *apportioned* :
Rare are such as the Name ambrosial have contemplated.
Beyond expression His worth—everywhere is He pervasive. (11)
He alone is the *true* devotee, great dispenser of charity,
The rewarder of deeds in perfection,
Thy helper since childhood days, fulfiller of thy
heart's desires. (12)
Death, suffering and joy *for man* are recorded—
Not a grain of these increases, nor by our effort decreases.
All happens as be the Creator's will—
Any comment is on oneself to bring ignominy. (13)
From the dark well are such extricated,
And their bonds snapped for multiple births rewinded,
Whom in grace His own He makes—
Such in holy company on the Lord meditate. (14)
Beyond expression is Thy worth
Marvellous of aspect, supreme is Your greatness.
Saith Nanak : Thy servant seeks devotion's charity,
And ever to Thee is a sacrifice. (15) (1.14.22.24.2.14.62)

Vār In the Measure Mārū—Composition of Sri Guru Amar Das
with Slokas of Guru Nanak Dev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Viṇu gāhak guṇu vechīyai tau guṇu sahgho jāe

Sloka (Guru Nanak Dev)
Should merit be sold to other than a seeker, little value
on it will be put.
Should merit to the seeker go, million will its worth be, P. 1087

Note : All *pauris* in this Vār are of the composition of Guru Amar Das.

Contact with the holder of merit shall *further* merit fetch,
And the recepient in the holy Preceptor be absorbed,
Invaluable is merit, for no price obtained,
At no shop traded.
Saith Nanak : In this bargain no fraud can be[1];
No loss incurred. (1)
Triptych (Guru Ram Das)
Those without the Name are astray, ever in transmigration wandering.
Some are bound; others their bonds have lossened;
Others still in love of the Lord have found bliss.
Saith Nanak ; Put faith in the holy Eternal;
Thereby shall thy actions and way of life be pure. (2)
Pauri (Stanza)

Guru te gyānu pāiyā ati kharagu karārā

Illumination from the Master obtained is a mighty sword,
That has overthrown[2] the citadel of illusion of duality,
Attachment, avarice and pride,
By contemplation of the Master's Word is the Name Divine in the mind lodged.
By holy discipline is thinking ennobled,
And love of the Lord entertained.
The vision is seen of pervasive Truth,
And of the holy Creator. (1)
Sloka (Guru Amar Das)

Kedārā rāgān vichi jāṇīyai bhāī shabdei karei piyāru

Brother ! Know the measure Kedara[3] *to be ennobled*;
Should it inspire love for the holy Word;
And the listener thereof should in holy company mingle,
With the holy Eternal be in love;
And should remove impurity of mind :
Thus will his whole tribe be liberated;
Good qualities shall his hoarded capital be,
And his demerits be destroyed.
Saith Nanak : Reckon such alone to be to God united,
As forsake not the Master, and devote not themselves to another. (1)

1. No under-weighing can occur.
2. Lit. Cut to pieces.
3. Kedara is a measure closely related to Mārū.

Sloka (Guru Ram Das)
Terribly frightening is the sight of the sea;
Yet to those bearing Thy fear no fear comes.
Saith Nanak : By blessing of the Master's Word fulfilling.[1]
And the Name Divine am I in bloom *of joy*. (2)
Sloka (Guru Ram Das)
Embarking the boat, with the ocean seething with rising waves—
No impediment shall to the boat of truth come,
Should the Master succour it :
It shall fetch the travellers to the Portal where securely
will be seen the Lord's sight.
Saith Nanak : By grace is He found, with merit at the
Divine Portal attained. (3)
Pauri (stanza)

Nihkantak rāju bhunchi tūn Gurmukhi sacchu kamāī

In peace enjoy thou thy bliss,[2]
By the Master's guidance doing good.
On the throne of holiness do justice,
In holy company absorbed,
Listen to holy teaching, to the Divine Will be obedient,
Should the Bestower of bliss in the self be lodged here.
At the end shall He thy succourer be;
By illumination by the Master given
Arises devotion to the Lord. (2)
Sloka (Guru Nanak Dev)

Bhūlī bhūlī main phirī pādharū kab ai na koe

Strayed from the path am I: none the way to Indicate.
Enquire I of the wise, who may annul my suffering ?
Should the holy Preceptor in the mind be lodged,
There does the Divine Beloved abide.
Saith Nanak : By laudation of the holy Name is the
mind's hunger removed. (1)
Sloka (Guru Amar Das)
Himself the Doer, His is the Will that operates;
To some He grants liberation—all happens as He does.
Saith Nanak : With the light by the Master given,

1. Lit, Bringer of content.
2. Be enjoyer of thy rule or estate. (The figure is of a ruler, who through devotion should obtain spiritual merit rather than fall into sin like the generality of those wielding power).

By *the power* of the Name is burnt the poison of *Maya*
that suffering brings. (2)
Pauri (Stanza)

Māyā vekhi na bhulu tūn manmukh mūrakhā

Thou egoist thoughtless, be not by Maya's *glamour* deluded;
At the last it goes not with man; false is all wealth
as I have beheld.
The unenlightened purblind, see not the dark-visaged Yama's
sword poised over their head.
By the Master's grace are liberated those that of joy in P. 1088
God have tasted.
Himself is He the prompter, Himself the doer;
Himself also the Saviour. (3)
Sloka (Guru Amar Das)

Jinhān Guru nahīn bhetiyā bhay kī nāhīn bind

Those that the Master's touch had not and bear not an
iota of God's fear—
In transmigration get immense suffering—
Unending their sorrow.
Like cloth struck at the washerman's stone,
Or the bell struck each hour—
Those without the holy Name thus are chastized;
In Yama's bonds ever caught. (1)
Sloka (Guru Amar Das)
Friend ! The world over[1] have I made search :
Utterly evil is egoism.
Be not depressed in heart, speak truth *ever*.
Saith Nanak : thus shalt thou abide pure. (2)
Pauri (Stanza)

Gurmukhi āpei bakhshiyonu Hari-nāmi samāṇei

The God-directed are by Him saved,
By absorption in the Name Divine;
Himself has He inspired them to devotion,
With the mark on them of the Master's Word;
Ever beholding the countenance Divine, splendid their bearing;
At the Divine Portal honoured.
Those devoted to God shall liberated be,
In the Here and the Hereafter.

1. Lit. In the three worlds.

Blessed are those that the Lord have served;
May I be a sacrifice to such. (4)
Sloka (Guru Nanak Dev)

Mahal kuchajī maṛvaṛī kālī manahu kasudh

The woman of bad ways, self-complacent;
Of blackened, impure mind—
Should she have merit, with her Lord would she have bliss :
Not the foolish female, of bad qualities, saith Nanak. (1)
Sloka (Guru Nanak Dev)
The woman pure, of conduct well-directed,
With the family in harmony living—
Saith Nanak, blessed is she day and night,
In enjoyment of her Lord's love. (2)
Pauri (Stanza)

Āpṇā āpu pachhāṇiyā Nāmu nidhāmu pāiyā

Those realizing the self obtain wealth of the Name :
The Master in his grace by the holy Word has granted
them union.
By way of the Master's holy Word have they quaffed[1]
joy in the Lord.
Those tasting of joy in the Lord,
Have all other pleasures discarded.
Joy in the Lord has eternally filled them,
Their tormenting desire[2] for ever gone. (5)
Sloka (Guru Nanak Dev)

Pir khushīyei dhan rāwīyei dhan uri Nāmu sīngāru

Blessed wife, whose heart with the Name is ennobled,
Pleased shall thy lord be and thy heart with the Name
be decked.
Saith Nanak : The obedient wife, obedient to her Lord,
shall bear a good repute. (1)
Sloka (Guru Nanak Dev)
In this world and the next[3] is she to her Lord devoted;
To the Lord inaccessible, immeasurable.
Saith Nanak : Blessed is the happily-wedded wife,
That with the Lord above desire has won favour. (2)

1. In the original, they have been regaled with joy in the Lord.
2. Lit. Thirst and hunger.
3. (The woman's) parental and husband's home.

Pauri (Stanza)

Takhti rājā sa bahai ji takhtai lāik hoī

Let such alone be seated on the throne as are fit therefore,
Such alone are true kings as realize righteousness.
Call not these lords of acres kings;
Caught in duality they suffer.
Why laud any created object that may soon pass away ?
The Sole *Supreme Being* alone is immutable;
One by the Master guided shall immutable be rendered.

Sloka (Guru Amar Das)

Sabhnān kā piru eku hai pir binu khālī nāhen

One Sole Master is Lord of all.
None is by Him deserted.
Saith Nanak : Such alone are blessed wives,
As to the holy Preceptor are devoted.[1] (1)

Triptych (Guru Amar Das)

Innumerable are the mind's impulses;[2]
How at the Portal Divine to find liberation ?
By dyeing it in the immeasurable Lord's fast dye;
Saith Nanak : By the Master's grace may one find liberaion,
Should the mind to truth be devoted. (2)

Pauri (Stanza)

Hari kā Nāmu amolu hai kiu kīmati kījai

Invaluable is the Lord's Name; how its value to reckon ?
All creation has He made, Himself pervading all. P. 1089
By the Master's guidance should He evermore be lauded;
Thus may His value be realized.
As by the Master's Word blossoms the lotus of the heart,
May joy in the Lord be quaffed :
Transmigration is then annulled.
And the self may in serene joy rest.[3] (7)

Sloka (Guru Nanak Dev)

Nā mailā nā dhundalā nā bhagwā nā kacchu

Neither soiled nor grey or ochre, nor frail is the Lord's dye[4] :
Saith Nanak : God's dye is deep vermillion,
Truth in holiness immersed. (1)

1. Lit. In the holy Preceptor are absorbed.
2. Lit. Waves.
3. Lit. Sleep.
4. These colours are intended to stand for the three qualities of Maya : The vermillion is representative of devotion to the holy Name.

Sloka (Guru Amar Das)
Serene contemplation of God is vegetation, flowers and fruit,
In which the humming bee of devotion abides fearlessly.
Saith Nanak : One is the tree, one its flowers,
Whereto is devoted the humming bee.[1] (2)
Pauri (Stanza)

Jo jana lūjhehn manai siūn sei sūrei pardhānā

Those waging battle with the self are the true eminent heroes :
Ever with God abide those that the self realize.
Such is the quality of the enlightened :
in the self are they absorbed;
Meditating on Truth, to the Lord's Mansion they attain.
Those that by the Master's grace the self have subdued,
The world too have they conquered. (8)
Sloka (Guru Amar Das)

Jogī hovān jagi bhawān ghari ghari bhīkhyā leon

Should I turn Yogi, wander the world over,
And beg alms at each door—
When at the Portal my reckoning is called,
what answer shall I make ?
The Name is my alms; contentment my hut,
Truth ever is by my side.
To the hypocrite is not revealed the depth *of truth*—
All such by Yama, agent of death, are bound,
Saith Nanak : All claims[2] are false;
The holy Name contemplate. (1)
Sloka (Guru Amar Das)
Worship not at the portal that annuls not your reckoning.[3]
Seek the Preceptor who is supreme over all;
In his shelter shall be found liberation, and no reckoning called.
This Preceptor to truth is devoted; of truth gives realization.
One whose heart bears truth, his body and mind shall holy be.
Saith Nanak : Submission to the Ordinance of the holy Eternal
True exaltation shall bring.
He on whom His glance of grace falls, in truth shall
be absorbed (2)

1. The tree herein stands for God, the flower for devotion and the humming-bee for the devotee.
2. Lit. Talk bragging about the Yogi's miraculous powers etc. is implied.
3. Reckoning of deeds.

Pauri (Stanza)

Sūrei ehi na ākhīyehn ahankāri marehn dukhu pāwehn

Call not these heroes that in pride die and bear suffering :
Blind, not realizing the self, in duality are they absorbed.
In extreme of wrath they wage battles,
In this life and the next suffering.
Declare the Scriptures,[1] pride pleases not the Lord.
Those dying in pride, of liberation shall be deprived,
And in the cycle of death and birth shall ever move. (9)

Sloka (Guru Amar Das)

Kāgoun hoe na ūjalā lohei nāv na pāru

A crow may not be washed white,
Nor a boat of iron carry one across.
Should one put faith in the boon of devotion,
A blessed bringer of exaltation shall that be.
By realization of God's holy[2] ordinance,
Iron shall swim along with wood.
Saith Nanak : Discarding of desire, and in fear *of God* abiding
is the purest of actions. (1)

Sloka (Guru Amar Das)

The ignorant fools that have retired into waste places to
subdue *the mind*,
Have failed so to subdue it.
Saith Nanak : Should any seek to subdue it,
The Master's Word must he contemplate.
All seek the mind to subdue—
Hard is such achievement.
Saith Nanak : The mind by the mind is subdued,
After the Master's touch has to it such power imparted. (2)

Pauri (Stanza)

Dovain tarfān upāīyonu vichi Shakti Shiv wāsā

The devotees and the worldly-minded[3] has *He in* P. 1090
the world created,
And amidst Shiva and Shakti[4] fixed them.
By following Shakti none ever achieved realization;

1. Original, Vedas.
2. Lit. Pure, free from impurity.
3. Lit. The two sides.
4. Shiva is the eternal principle, shakti the mutable phenomena.

Wandering in births are such ruined.
In devotion to the Master comes tranquillity;
By contemplation with each breath and morsel.[1]
Study the Scriptures,[2] which declare :
Noblest of all are the Lord's devotees.
Saith Nanak ! Without the Name none finds poise:
To the Name may I be a sacrifice. (10)
Sloka (Guru Amar Das)

Hovān panditu jotakī Ved parhān mukhi chāri

Should I be a Brahmin priest or astrologer,
And be able to recite from memory the four Vedas,[3]
Be venerated in the nine continents for my performance of
Brahminical rites—
Lest I should forget the holy teaching[4] that none by food[4]
is polluted;
Saith Nanak : false is the belief about impurity of food.[5]
The Lord alone is pure. (1)
Sloka (Guru Amar Das)
Himself He raises creation; Himself the universal Doer:
All creation He watches over.
Saith Nanak : He, the holy Lord alone confers exaltation. (2)
Pauri (Stanza)

Kantaku kālu ehu hai horu kantaku na sūjhai

Death is the sole source[6] of suffering; none other
do I see such.
In arrogance it operates in the world; the sinners it molests.
By guidance of the Master's Word may one in the
Lord be absorbed;
By meditation may He be realized.
Such by seeking the Lord's shelter shall be saved.
As with their own self wage battle.
Those that with contemplation repeat the Lord's Name,
Shall at the Divine Portal stand vindicated. (11)

1. Lit. That is each moment.
2. Original, Simritis, Shāstras.
3. The first Sloka here appears also among miscellaneous Slokas, (*Vārān ton Wadhīk*) of Guru Amar Das, page 1412, the holy Granth.
4. Lit. Word.
5. The original is *chowkā*, which stands both for the Hindu kitchen-space and the food cooked therein.
6. Lit. Thorn.

Sloka (Guru Nanak Dev)

Hukami razāīn sākhtī dargah sachu kabūlu

Submission to Divine Ordinance and Will
Brings acceptance at the holy Portal,
The Lord shall demand reckoning of deeds—
Be not forgetuful of this in absorption in the world.
Whoever keeps guard over his heart, and to renunciation[1]
is inclined,
In fullness of love and devotion, *is a devotee.*
Saith Nanak : Be devoted in love—Judgement with the
Creator lies. (1)

Sloka (Guru Nanak Dev)

A devotee like a humming-bee wandering along,
Sees in all creation the Divine image;
His mind's jewel with the Divine jewel is pierced.
Saith Nanak : With this is his neck spontaneously decked. (2)

Pauri (Stanza)

Manmukh Kālu viyāpadā mohi māyā lāgei

By death are egoists gripped in Maya-attachment absorbed.
In an instant will he throw down
Such as by feelings of duality are deluded.
Then shall they not be able to retrieve lost time,
And suffer Yama's chastizement.
Chastizement of Yama shall befall not such as to the
Lord are devoted.
Lord ! all are Thy creatures, by Thee to be redeemed—
To Thee are devoted. (12)

Sloka (Guru Nanak Dev)

Sarbei joe agacchhami dūkhu ghanero āthi

Behold thou the *Lord* immutable in all creation;
In *attachment* to worldly wealth lies much suffering.
Laden with saline earth; hast thou to cross the ocean—
This way shalt thou not get much profit. (1)

Sloka (Guru Nanak Dev)

Capital of the holy Name is wealth inexhaustible, limitless.
Saith Nanak : Holy is such capital;
Blessed the traders therein and blessed the commerce. (2)

1. Original, Darveshi.

Sloka (Guru Nanak Dev)
Find thou the primal devotion ordained, and to the
mighty Lord be devoted.
Saith Nanak : with attachment to the Name shalt thou
repudiate Yama, standing face to face with thee. (3)
Pauri (Stanza)

Āpei pindu sawāriyonu vichi nav-nidhi Nāmu

Himself has He ennobled the human frame,
And placed in it the Nine Treasures[1] of the Name,
Some has He cast into delusion;
Fruitless are their doings.
Others by the Master's guidance have the Lord,
the Supreme Self, Realized.
Some by listening *to the Master's teaching* have bent
themselves in holy devotion to the Lord :
In them has risen the Lord's devotion;
His praise and Name have they chanted. (13)
Sloka (Guru Nanak Dev)

Bholaṇi bhay mani wasai hekai pādhar hīdu

In innocence abides God's fear in the mind—
The sole straight path is this.
In envy lies much suffering, polluting the three faculties
of *mind, word and the limbs*.[2] (1) P. 1091
Sloka (Guru Nanak Dev)
To one given to much partisan conflicting,
Even Scriptures bring not peace.[3]
Saith Nanak : contemplate thou the Name;
Nothing else is any worth. (2)
Sloka (Guru Nanak Dev)
This ocean with Three Qualities is of death immeasurable—
How may its bottom be seen ?
Only by guidance of the holy Preceptor, above desire,
May I cross this.
In this ocean lies suffering unending.
Saith Nanak : Without *recourse to the holy* Name,
None ever found fulfilment. (3)

1. See Glossary.
2. (Another interpretation : In all three worlds is he found impure).
3. Lit. in the Vedas hears the noise of the drum.

Pauri (Stanza)

Jinnhīn andaru bhāliyā Guru shabdi suhāwai

Those that by guidance of the noble Word their self
have searched,
By meditation on the holy Name are all their desires fulfilled.
To whomsoever His grace He shows, the Master's guidance
He gives, Inspiring in Him Divine laudation.
To such Dharamraj turns friendly, keeping them off from the way
of his minions;
Day and night are such in meditation on the Lord's
Name engaged;
In the Lord's Name absorbed. (14)

Sloka (Guru Nanak Dev)

Suṇīyai eku vakhāṇīyai Suragi mirati paiyāli

One sole Being in Swarga, in the mortal world and in the
nether world is known and manifested,[1]
Ineffaceable is His Ordinance; the Writ with each one lasts.
Who has died ? Who takes away life ?
Who is born, who dies ?
Who into the Divine mystry enters ?
Into whose consciousness is He absorbed ? (1)

Sloka (Guru Nanak Dev)

By egoism does man die; acquisitiveness destroys him;
Although the air of breath keeps flowing on river-like,
Saith Nanak, when in the Name is the self dyed,
Desire has a stop;
Eyes in the Divine vision are dyed,
Hearing in consciousness of the Lord is absorbed;
The tongue sucking in supreme joy,
In utterance of the Name grows vermilion-hued.
The heart in musk is soaked;
Priceless is such attainment. (2)

Pauri (Stanza)

Isu jug mehn Nāmu nidhānu hai Nāmo nāli chalai

The Lord's Name in this Age[2] is the true wealth;
The Name alone with the self lasts.
This treasure is inexhaustible, never-emptied—

1. Lit. Is heard of and expounded.
2. The Iron age (Kali-Yuga).

Spend of it as much as you please.
Yama's minions and death touch not the Lord's devotees.
Such alone are the truly wealthy, holy merchants,
As of the wealth divine are possessed.
Such wealth by the Lord's grace is found :
Himself He sends it. (15)
Sloka (Guru Amar Das)

Manmukh vāpārai sār na jāṇanī bikhu vihājhe bikhu sangaraheh
bikh siūn dhareh piyāru

The egoist knows not the way of *true* commerce—
Poison he purchases, poison gathers,
To poison is attached,
Such outwardly pass for scholar-priests,[1]
But in their minds are ignorant, uninstructed.
Their hearts not devoted to the Lord, to disputation
are they inclined.
Of disputation they make discourses and speak falsehood
to earn livelihood.
In this world the Name Divine alone is pure;
To all that is visible attaches impurity.
Saith Nanak : Those not meditating on the Name,
In impurity, ignorance die. (1)
Sloka (Guru Amar Das)
To abjure service to the Lord brings suffering;
This by obedience to the Divine Ordinance is annulled.
He is Himself Bestower of bliss, Himself the chastizer.
Saith Nanak : Know, nothing without His Will happens.[2] (2)
Pauri (Stanza)

Hari-Nām binā jagatu hai nirdhanu binu Nāvain tripti nāhīn

Poor is the world deprived of the Name Divine,
Without the Name comes not fulfilment.
Those lost in illusion of duality from egoism get suffering.
Desiring will bring no fulfilment; from Divine grace P. 1092
alone comes this.
Man comes and goes, is born and dies—
The Divine Word alone brings liberation.

1. Original. Pandit
2. Lit. All by His Will happens.

All happens by His Will; none other is doer—
To whom else may we raise supplication[1] ? (16)
Sloka (Guru Amar Das)
Isū jag mehn santīn dhanu khattiyā jinhān Satiguru miliyā Prabhu āye
God's devotees have in the world garnered the true wealth,
Who are blessed with union with the holy Preceptor,
image of the Lord.
The holy Preceptor realization of truth has imparted,
Whose wealth is beyond computation.
Acquisition of this wealth has annulled desire,
And in the mind is lodged joy.
To those has it come, for whom this *blessing* in primal
Time is recorded.
The world, to egoism given, is *truly* poor,
Wailing *and hankering* after Maya;
Day after day wandering in quest of it, its hunger not assuaged;
Never finding poise nor joy of heart;
Caught in anxiety ever, of illusion never rid.
Saith Nanak : Without the holy Preceptor's
guidance is the mind[2] perverted;
By the Master's touch alone may living the holy Word come :
Then may man abide in joy everlasting,
And in the holy Eternal be absorbed. (1)
Sloka (Guru Amar Das)
He that the creation has raised,
Shall Himself look after it.
Brethren ! Contemplate you the sole Supreme Being :
None other than He is real.
Make the holy Word and good deeds your sustenance;
Such food fulfilment shall bring.
Make your raiment of Divine laudation,[3]
That is ever bright, soiled never.
The wealth of truth garnered through serene devotion,
Decrease shall see never.
The holy Word of this frame is decoration,
Bringing joy everlasting.

1. (The order in rendering the last line is slightly altered).
2. Thinking.
3. In the original occur two terms, *sifat* and *sanā*, both from the Arabic.

Saith Nanak : By the Master's guidance is He realized—
Such realization by His grace alone comes. (2)
Pauri (Stanza)

Antari japu tapu sanjamo Guru Shabdīn jāpai

Prayer, austerity and restraint of mind,
By utterance of the Master's Word are achieved;
By meditation on the Lord's Name are lifted egoism and ignorance.
With amrita is the self filled;
Its joy by tasting of it is realized.
Those tasting of it are of *Yama's* terror relieved,
And with Divine joy are filled;
This the Lord in His grace has offered;
Death thereafter touches not him *who of it has tasted.* (17)
Sloka (Guru Amar Das)

Loku avaguṇān kī bannhai gānthaṛī guṇa na vihājhai koe

The world gathers packetfuls of ill-doing;
Good qualities no one acquires.[1]
Saith Nanak : Few are such as good qualities seek.
Merits by the Master's grace are acquired,
whomsoever He favours. (1)
Sloka (Guru Amar Das)
Alike are merits and demerits—each made by the Creator.
Saith Nanak : Know these by Divine Ordinance to be created;
And by contemplation of the Master's Word find bliss. (2)
Pauri (Stanza)

Andari rājā takhtu hai āpei karei niyāon

Within is situated the Sovereign on the throne,
Himself justice He dispenses;
By the Master's Word is known the Portal and the sheltering
Mansion within.
There the genuine coins are tested and in the treasure stored,
The spurious are cast off.[2]
With God all occurrence is holy,
Eternally holy is His justice.
As in the mind is lodged the holy Name,
Joy in amrita have I tasted. (18)

1. Lit. Purchases.
2. Lit. Find no place.

Sloka (Guru Nanak Dev)

Haumai karin tā tūn nāhīn tūn hovehn haun nāhin

With egoism art Thou not experienced,
Where Thou art, is not egoism.
Thou who art learned, expound in thy mind
this inexpressible proposition.[1]
Without the Master's guidance is not realized the Essence— P. 1093
The Inaccessible, that in all creation abides.
By the holy Preceptor's touch, as is the Word in the self lodged,
comes this realization.
With egoism gone, vanish illusion and fear,
and suffering of transmigration.
By the Master's teaching is the Inaccessible known;
By exalted wisdom comes liberation.[2]
Saith Nanak : Repeat the formula 'I am He : He my self is';
In Him are the three worlds absorbed. (1)

Sloka (Guru Amar Das)

Rare in Kali-Yuga are those
That by contemplation of the Master's Word of their
jewel-self have realization.
As are egoism and duality annulled,
Self to the Supreme Self is united.
Saith Nanak : Those in the Name dyed,
The impassable, ocean of the world, hard to cross,
have crossed. (2)

Pauri (Stanza)

Manmukh andaru na bhālanī mutthei ahamantei

Egoists seeks Him not within, by pride and
arrogance[3] misguided ;
In all four directions have they wandered to distraction,
By agony[4] tormented within.
Egoists that seek *not light* from Scriptures[5] are lost.
None without the Master's guidance achieved the Name Divine,
the holy Lord.

1. Lit. Tale.
2. Lit. Swimming across.
3. (In the original, one word is used).
4. Lit. Thirst.
5. Original, Simritis, Shastras.

By contemplation of knowledge of the Essence,
By utterance of the holy Name,
Is achieved the holy state. (19)
Sloka (Guru Angad Dev)

Āpei jāṇai karei āpi āpei āṇai rāsi

Himself is the Lord all-knowing : Himself the Doer,
All errors He Himself rectifies,
Nanak standing *in humility* before Him,
We make our supplication. (1)
Sloka (Guru Nanak Dev)
He that has created all, looks after it also;
To Him is all known.
To whom, says Nanak, shall we carry our complaint ?
All within the self[1] is lodged. (2)
Pauri (Stanza)

Sabbhei thok visāri ikko mittu kari

Forget thou all else; adopt one sole Being as thy Succourer :
Thus will thy mind and body be joyous,
And thy sins by the Lord be consumed;
Thy transmigration annulled; neither birth nor death
to thee shall attach.
Make thy prop the holy Name : Burn not in sorrow
or attachment.
Saith Nanak : Garner wealth of the Name,
And in thy self deposit. (20)
Sloka (Guru Arjan Dev)*

Māyā manuhn na vīsarai māngai dammā damm

Man leaves not his concern for Maya,
And incessantly for more and more asks.
Saith Nanak : Without good fortune, *contemplation* of the
Lord enters not man's thoughts. (1)
Sloka (Guru Arjan Dev)
Thou blind of thinking, Maya with thee shall not go—
Why cling to it ?
Meditate on the Master's holy feet;
Thereby may thy Maya-bonds be snapped. (2)

1. Lit. In the Home.
* This Sloka is also recorded on page 1426 among Slokas *Vārān-ton* Vadhik of M.V.

Pauri (Stanza)

Bhāṇai Hukamu manāiyonu bhāṇai sukhu pāiyā

By His will comes submission to the Ordinance;
By His will comes *to man* bliss;
By His will comes union with the holy Preceptor:
By His will is meditation on holy inspired,
No boon is such as *submission to the* Divine will—this truth *to thee* I reveal.
Those so pre-destined *alone* the holy truth follow.[1]
Saith Nanak : With Him I seek shelter
Who the universe has created. (21)

Sloka (Guru Amar Das)

Jin kau andari gyānu nahīn bhay kī nāhīn bind

Those lacking realization within,
Those without a *dot* of fear *of God*;
Saith Nanak, such are as dead; why seek them to destroy ?
By the Lord have they been undone. (1)

Sloka (Guru Amar Das)

To read the script of the self brings the purest of all joys.
A true Brahmin is one that the Divine truths[2] realizes;
Chants the Lord's praise, holy truth[3] studies by contemplation of the Master's Word :
Blessed is his birth, His clan *with him* shall be saved. P. 1094
In the Hereafter is not considered caste; contemplation of the holy Word *there* is reckoned the purest action.
Study of other than this, acting upon such—
All is attachment to evil.
Such find no joy within;
In ignominy is egoist's life passed.
Saith Nanak : Those in the Name dyed,
By their unbounded devotion to the Master are saved. (2)

Pauri (Stanza)

Āpei kari kari vekhdā āpei sabhu sacchā

Himself the world He creates; Himself watches over it !
He the sole truth.

1. Act, act upon.
2. Bīchār (*Vichār*) = thought, philosophy = contemplation of the Supreme Being.
3. The Lord, i.e. Divine truths.

One not realizing the Lord's Ordinance is of
self unredeemed.[1]
The holy Lord, by the Master's guidance inclines man to
devotion on His Will.
Of all creation is One sole Lord, in the Master's Word
pervasive.
By the Master's guidance render praise to Him ever—
All occurrence is His play.
Saith Nanak : Beings move[2] about as by Him Willed. (22) 1.
Found correct.[3]

Vār in the Measure Māru-Composition of Sri Guru Arjan Dev

Dakhṇe (Slokas in the South—Western Dialect)
of Sri Guru Arjan Dev's Composition.
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sloka

Tūn chau Sajjaṇ maindiyā deī sissu utāri

Beloved ! shouldst Thou utter a word my head would I cut
off and offer :
My eyes yearn for a sight *of Thee*. (1)
With Thee am I in love; all other loves find I false.
Frightening are raiment and all enjoyments
Without sight of the Beloved. (2)
Beloved Spouse ! at dawn I wake up, to have sight of Thee.
Collyrium, necklaces, delight of *chewing* betel,
Without a sight *of Him* all are as ashes. (3)

Pauri (Stanza)

Tūn sacchā sāhibu sacchu sacchu sabhu dhāriyā

Holy Lord art Thou, all by Thee sustained.
After creating and embellishing it,
Hast Thou spread righteousness.
By command of the Lord were manifested the Vedas,[4]
That contemplated *issues of* evil and good.
Were created Brahma, Vishnu and Shiva

1. Lit. Raw.
2. Lit Dance.
3. (This direction occurs in the original text, as *Suddha*).
 Note : All portions of this Vār are of Sri Guru Arjan Dev's composition.
4. Implies religious scriptures in general.

And were the three qualities[1] made manifest.[2]
Creating the world with Nine continents did the Lord
embellish it with beauty.
Creating beings of various kinds, with power was each endowed.
Holy Creator ! none Thy extent knows.
All devices to Thee are known—
By the Master's guidance dost Thou confer liberation. (1)
*Dakhne** (Slokas Guru Arjan Dev)

Je Tūn mitteru asādaṛā hik bhorī nā vechhoṛi

If our friend art Thou, for an instant separate us not from Thyself.
My heart by Thee is charmed—
Beloved ! When shall I have sight of Thee ? (1)
Evil one ! burn thou in fire; separation, die thou.
Beloved Spouse ! sleep Thou in *my head's* couch,
Whereby may all my suffering vanish. (2)
Duality is the evil one; malady of egoism *source of* separation,
The holy King is the Beloved, in union with whom
may delight be felt. (3)
Pauri (Stanza)

Tūn agam dayālu beantu Terī kīmati kahai kaṇu

Inaccessible, gracious art Thou—
Who Thy worth can state ?
Thou the entire universe hast created;
Thou who art master of all abodes.[3]
None the extent of Thy might knows, Thou Lord all pervasive.
None has power Thee to equal, Thou who art immortal,
liberator of the world.
The Four Ages[4] hast Thou created, P. 1095
Thou who art Creator of all universes,
Transmigration hast Thou created, yet not a blade of
attachment to Thee sticks.
To whomsoever Thou art gracious, to the holy Preceptor's
feet dost attach him.

1. See Glossary.
2. Spread.
* As already explicated, *Dakhṇe* implies compositions in the South-Western dialect of Punjab. In the following portions too this term will occur, with this signification.
3. Implies worlds.
4. See Glossary.

Immortal Creator of the universe,
By no other device art Thou met. (2)
Dakhṇe (Slokas)

Je Tūṁ wattehṁ angaṇei habh dharti suhāwī hoe

Shouldst Thou enter my courtyard, the whole earth an aspect of beauty shall wear.
Sequestered from the Spouse that I am, none now cares for me. (1)
All objects are embellished with beauty,
As the Lord-spouse in *my* courtyard has settled.
From such a house no wayfarer empty-handed returns. (2)
For the Spouse have I spread my couch, and fully decked myself—
Even such a gap from Him I bear not as wearing a necklace would bring. (3)
Pauri (Stanza)

Tūṁ pār-Brahmu Parameshāru joni na āwahīn

Thou art Supreme Being, Supreme Lord, unincarnated.
By Thy Ordinance dost raise creation,
Then into Thy self dost absorb it.
Unknowable Thy aspect—how on Thee to meditate ?
All creation dost Thou pervade, making manifest Thy might.
Of Thy devotion are stores full, that know not diminution.
Of these diamonds, jewels and rubies the value is inestimable.
To whomsoever Thou art gracious, in service to the holy Preceptor dost engage him.
No want feels one that Divine laudation sings. (3)
Dakhṇe (Slokas)

Jā mū passī hath main Pirī mahinjai nāli

As in my heart I look, the beloved Spouse is with me.
Saith Nanak : *Then* are all sorrows gone, and the glance of grace on me falls. (1)
Nanak standing for long at the Portal, tidings of the Lord seeks.
Beloved ! Know my objective; standing in *wait* I seek Thee. (2)
Fool ! what utterest thou ? shouldst thou not hanker after other's womenfolk,[1]
Only then art thou a true husband.
Saith Nanak : This orchard is full of flowers, with the whole world abloom. (3)

1. Creeper.

Pauri (Stanza)

Sugharu sujāṇu sarūpu Tūṁ sabh mehn vartantā

Thou art all-wisdom, all-knowing, all-beauty,
Pervasive in all.
Thou art the Lord *as also* the worshipper, and in
worship dost engage.
Thou art all-knowing, all-seeing, and with purity endowed.
Lord ! Thou art continent, pure and immaculate.
All is expanse of the Supreme Being, in which He disports.
Transmigration has He established, thus enacting His play.
Whomsoever the Master's spell He grants, nevermore into
the womb is cast.
Creatures are powerless, moving as He directs them. (4)

Dakhṇe (Slokas)

Kurīyei kurīyei waindiyān tali gāṛā mahreru

Thou wayfarer by the river-path beneath thy feet
is a steep bank :
Look out ! should thy foot slip, mud-stained shalt
thou become.[1] (1)
Knowing falsehood to be truth dost thou keep going along.
Saith Nanak : Thy state is as that of butter in fire,
Or of water-weeds fallen and destroyed. (2)
My simple, thoughtless self ! in serving *the Lord* art
thou sluggish.
With long passage of time, when will the appropriate
season[2] come again ? (3)

Pauri (Stanza)

Tudhu rūpu na rekhiyā jāti tun varnān baharā

Without form or feature, clan or caste art Thou. P.1096
Man considers Thou art far, yet art Thou manifestly pervasive.
Thou with all beings art involved, yet art Thou totally untouched
by any.
Thou the Supreme Being blissful, limitless-in all *beings*
pervasive Thy light.
Mighty Creator, of all deities art Thou overlord.
What power has this tongue to make supplication to Thee,
Thou that are immortal, limitless ?

1. (Herein are symbols such as 'slipping of foot' implying lapse from righteousness, and 'mud' that is ignominy).
2. Implies human birth.

Whomsoever to the Master thou dost unite,
Saved are all his forebears.
All devotees at Thy portal render service—
Nanak too is Thy slave. (5)
Dakhṇe (Slokas)

Gahadaṛṛā triṇi chhāiyā ghāfal jaliyohu bhāhi

Thoughtless man ! a hut of straw hast thou made,
And lighted a fire.
Those bearing on forehead good fortune, with the Master find shelter. (1)
With food cooked and served elegantly,
Without *blessing of* the holy Preceptor may one go on waiting for grace[1] *to begin eating.* (2)
Saith Nanak : With bread baked and served in the plate,
Those that the Master's favour have won,
Alone have their fill. (3)
Pauri (Stanza)

Tudhu jag mehn khelu rachāiyā vichi haumai pāīyā

Thou the play of the world enacting, into it egoism hast cast.
One house[2] with five thieves[3] is infested, who ever do evil.
Ten females[4] to one male[5] are attached, involved in ten kinds of pleasures,
Entangled by the charmer Maya, ever by her deluded.
Two are the bounds, the eternally wakeful self[6] and mutable Maya.[7]
The eternally wakeful self[6] by Maya[7] is vanquished—
Such is the Lord's Will.
Some *from Maya* hast Thou saved, whom to holy congregation hast Thou united.
From water hast Thou raised a bubble; in water is it re-absorbed. (6)
Dakhṇe (Slokas)

Āgāhā kīn trānghi pichchā pheri na muhdaṛā

Look thou ahead, turn not thy face backwards.

1. *Darūd* = is Muslim prayer of dedication before food is sanctified.
2. Symbol for the human body.
3. Five sources of evil.
4. The senses.
5. (The self).
6. Shiva.
7. Shakti.

Saith Nanak : Make *life* fruitful this time—
Nevermore shalt thou see birth. (1)
My eternal friend is brimful of delight, friend to all.
All know Him to be their own—He no one's heart breaks. (2)
A hidden jewel have I found, that on my forehead was manifest *as fortune.*
Saith Nanak : Beloved ! beautified is the spot where Thou hast taken abode. (3)
Pauri (Stanza)

Jā Tūṁ merai walli hain tā kyā muhchhaṇḍā

Shouldst Thou be on my side, what need have I of another ?
To me, that am Thy slave, hast Thou granted all *boons.*
Never-ending is my wealth, which ever I keep spending.
Eighty-four lakh *forms of* creation all to Thee render service.
All foes *my* friends have turned, wishing *me* not ill.
With the Lord showing grace, none asks *me* for reckoning.
In union with the Master, *image of* the Lord, have I attained bliss and joy.
Shouldst Thou be pleased, are all our objective achieved. (7)
Dakhṇe (Slokas)

Dekhaṇ kū mushtāku mukhu ki jehā Tau Dhaṇī

Lord ! to behold Thy face am I full of yearning.
Miserable that I wandered about, at sight of Thee my heart felt fulfilled. (1)
Many are sufferings of this miserable one— P. 1097
Thou Lord ! *alone* knowest his agony.
With a million remedies known, yet by Thy sight *alone* would I find life. (2)
Into the flowing river have I seen the bank acrumble—
Such alone find shelter as the holy Preceptor have met. (3)
Pauri (Stanza)

Jisu jan Terī bhukkh hai tisu dukhu na biyāpai

The heart hungering for Thee no suffering sees.
Whoever by the Master's guidance realization has attained,
In all four directions gets acclaim.
Whoever with Him seeks shelter, sins *at his sight* are a tremble.
By immersion in dust of the Master's *feet* impurity of multiple births is shed.
Those obeying the Lords Will feel not sorrow of affliction.
Lord ! friend of all art Thou—all to Thee is known.

As great is the devotee's repute as the Lord's glory.
Among all *creation* hast Thou made Thy servant manifest[1]—
By His servant's greatness is the Lord known. (8)
Dakhṇe (Slokas)

Jinnhān pichchai haun gayee se main pichchai bhī rawiyāsu

Those of whom I sought to beg, are themselves
following me after.
Those in whom I repose expectation, are from me
full of expectations. (1)
To the wet heap of molasses comes the *fly* on wing—
Whoever *on it* settles is caught; those with good fortune
recorded on forehead *alone* escape. (2)
In all beings have I beheld *Him*—know none of Him to be bereft.
Sister-friend[2] ! by good fortune writ on thy forehead hast thou
had bliss with Him. (3)
Pauri (Stanza)

Haun dhādhī dari guṇa gāwandā je Hari-Prabhu bhāvai

At the Divine Portal I, a bard, sing the Lord's laudation,
Hoping it shall please Him.
The Lord alone is immutable—all else comes and goes.
Lord ! of Thee I seek the boon[3] whereby may all hunger vanish.
Lord ! grant a sight of Thee whereby *this* bard fulfilled may feel.
The bountiful Lord, listening to the bard's supplication,
Into the Mansion called him.
At sight of the Lord was gone the bard's sorrow and hunger,
And his supplication he forgot.
By touching the Lord's feet were all *his* desires fulfilled.
The Lord showed grace to the bard, devoid of merit and pride. (9)
Dakhṇe (Slokas)

Jān chhuttei tān khāku tūn suṇjnī kantu na jāṇahī

Thou empty frame, unmindful of realizing the Divine Spouse,
Know, when life shall depart, clay thou shall be.
With evil-doers[4] art thou in love—
By what merit mayst have bliss with the Lord ? (1)
Nanak ! He without whom life for an hour may not be,

1. (Might imply also pervasive, pre-eminent).
2. Image for fellow-seeker.
3. (This is mentioned in the next line).
4. Implies the five sources of evil.

Who for an instant cannot be cast off,
Who ever is mindful of us—why with Him be out
of accord ? (2)
By immersion in love of the Supreme Being are mind
and body dyed deep red.
Saith Nanak : To be without the Name, to be involved
in other thoughts
Is to be unclean. (3)
Pauri (Stanza)

Hari jīo jān tūn merā mitru hain tān kyā main kāṛā

Lord ! with Thee on my side, what have I to cause anxiety ?
The robbers that the world have robbed, by Thee are
destroyed and thrown off.
The Master has taken me across the ocean of existence
And affliction is overcome.
In the vast field of *the world*, by the Master's guidance
All joys I have.
By the Lord, so mighty
Have all senses been brought under *our* control—
Acting as guided, all contention ended.
As the Master has directed *my faculties* within, P. 1098
All heart's desires I achieve.
By Guru Nanak's grace, brethren, the Lord have
I beheld Abiding close. (10)
Dakhṇe (Slokas)

Jān mun āwehn chitti tūn tān habbhei sukh lahāu

As Thou-my mind, dost enter, are all joys obtained.
Beloved, with Thy Name cherished in heart,
Am I full of joy. (1)
Enjoyment of raiment and worldly pleasures, all is ashes.
Dust *of feet* of such I seek as to sight of the Lord are
attached. (2)
Wherefor dost look other ways ? In thy heart adopt
one sole prop.
Be dust *of feet* of the holy. whereby joy in the Divine
Provider may come. (3)
Pauri (Stanza)

Viṇu Karmān Hari jīo na pāīyai binu Satiguru manūā na lagai

Without good fortune is the Lord not attained;
With the holy Preceptor's guidance the mind finds not poise.

In Kali-Yuga from righteousness[1] comes the prop—
Sinners no way can find fulfilment.
Of what one does with one hand, with the other
obtains recompense,
Without an hour's a moment's delay.
Over all four Ages have I searched :
Without *joining* the holy congregation is egoism not shattered.
Egoism without the holy congregation is not cast off.
While the mind to the Lord unattachment remains,
No resting-place it finds.
Whoever by the Master's guidance the Lord has served,
In his heart rests the imperishable Divine prop.
By devotion to the holy Preceptor's feet,
By Divine grace joy have I obtained. (11)
Dakhṇe (Slokas)

Lorīndo habh jāe so mīrān-mīrann siri

Everywhere that overlord of all potentates I seek.
In the heart abides that Lord, whose Name my tongue utters. (1)
Mother mine ! the Lord Himself jewel of the Name
to me has granted.
By uttering *Name* of the holy Eternal is my heart joy-cooled. (2)
May I turn couch for the Beloved ! With my eyes the mattress :
Should He cast His glance at me once.
Beyond all price would my joy be. (3)
Pauri (Stanza)

Manu lochai Hari milaṇ kau kiu darshanu pāīyai

My heart for union with the Lord yearns—
How His sight to obtain ?
Lord ! shouldst Thou for a moment speak *to me*,
Millions shall I have earned.
Lord ! all four directions have I scoured—
None find I Thy equal.
You that are of the holy, show me the way
Whereby to find union with Lord.
Dedicate *to Him* your heart, discard egoism—
Along this path proceed.[2]
Joining holy company, ever serve the Lord;

1. Dharma.
2. (This is the reply to the supplication made earlier).

As the Divine Master calls *me* within the Mansion,
Shall all desires be fulfilled.
Divine friend, Lord ! none behold I to be Thy equal. (12)
Dakhṇe (Slokas)

Mū thīyāū takhtu Pirī mahinjjei pātishāh

May I turn throne *for* my beloved King :
As *with* His feet He touches *me*, like the lotus
would I bloom. (1)
Should the Beloved hunger like saline curry[1]
may I lie before Him.
Know *holy company* to be sugarcane's joice, that with
repeated crushing would not end. (2)
With robbers[2] break off attachment; know the world
to be a mirage.[3]
For two hours lasts *life's* joy; many are the abodes[4]
for this wayfarer. (3)
Pauri (Stanza)

Akal kalā neh pāīyai Prabhu alakh alekham

Not by intellect for artifice is attained *the Lord*,
unknowable, limitless.
Followers of the six orders[5] wander about seeking *Him*, P. 1099
Not by sectarian garbs is *He* attained.
Keeping fasts on the opening days of the lunar month is
of little account.
Those reciting the Vedas from end to end to have
neither enlightenment nor vision.
Those drawing paste-marks and taking sacred baths
Bear blackness within.
By sectarian garbs is the Lord not attained,
without true teaching :
Such alone after straying find the way, as on forehead bear
mark of good fortune.
Of those setting eyes on the Master is the
birth redeemed. (13)

1. Implies saline preparations to be consumed with bread etc.
2. Sources of evil impulses are implied.
3. Gandharv-Nagrī, Imaginary city in the sky.
4. Implies births in transmigration.
5. The six ascetic orders are meant.

Dakhṇe (Slokas)

So nivāhū gaddi jo chalāū na thīyai

Fix thy mind on *Him* who is not perishable.
Discard false actions; the holy Lord contemplate. (1)
In all beings is pervasive the *Divine* light,
as the moon in all vessels *full of water*.
Saith Nanak : To such alone is He manifested as have
good fortune inscribed on forehead. (2)
Utter the Name; day and night sing Divine laudation :
Thus shall thy face be made beauteous.
Saith Nanak : Such at the Portal shall be honoured,
And though shelterless, find shelter. (3)

Pauri (Stanza)

Bāhar bhekhi na pāīyai Prabhu antarjāmī

Not by exterior garbs is attained the Lord,
controller of the inner self.
Those sequestered from the Lord go about without worth.
Those whose mind in family is involved,
go about full of pride.
What worth the arrogance of wealth of those going about
the world filled with pride ?
This at departure accompanies not, and in an instant,
without delay vanishes.
Such by the Divine Ordinance wander about the world
hankering after it.
By rise of good fortune is attained the Master,
Whereby is met the Lord.
Such a one is the Lord's servant;
the Lord compliant to his wishes. (14)

Dakhṇe (Slokas)

Mukhuh alāye habh maraṇu pachhāṇando koe

All to it give utterance yet few realize *the truth* of death.
Nanak is dust *of feet* of such as faith in the sole
Lord have fixed. (1)
Know Him to abide within, yet this a rare one realizes.
Saith Nanak : Those contacting the Master have the veil
from their self lifted. (2)
Of those uttering supreme wisdom would I wash
the feet and sip :
To have a sight of the holy Lord bear I limitless yearning. (3)

Pauri (Stanza)

Nirbhau Nāmu visāriyā nāli māyā racchā

By attachment to lucre[1] is the Name of the
Lord above fear forgotten.
Such move and whirl about in transmigration,
And in numerous births frisk about,
Such a one from his word resiles—
False all his utterance;
Hollow and false within, in falsehood involved.
For false greed, to these without rancour, rancour he bears.
For his primal evil-doing by the holy Monarch condemned.
Spotted by Yama's minions, in suffering absorbed.
Saith Nanak : At the holy Portal is righteous justice dispensed. (15)

Dakhṇe (Slokas)

Parbhātei Prabh Nāmu japi Guru ke charaṇ dhiyāe

At dawn utter the Name Divine, and on the Master's
feet meditate.
By singing laudation of the holy Eternal is shed
suffering of transmigration. (1)
Bereft of the Name is the body dark, blind and deserted.
Saith Nanak : Fruitful is the birth of those,
In whose self abides the holy Lord. (2)
With *my* eyes have I beheld the Divine Light,
Whereby is my keen thirst still unassuaged.
Saith Nanak : Those are other than *these*, P. 1100
that sight of the Beloved can behold. (3)

Pauri (Stanza)

Jini jani Gurmukhi seviyā tini sabhi sukh pāī

Any that by the Master's guidance *the Lord* has served,
All joys has obtained.
Such a one liberated himself, to the whole world
liberation has brought.
Wealth of the Name Divine has he garnered, all his thirst assuaged.
With his heart attached to *the Lord*,
all worldly greed has he discarded.
Ever reigns joy in his home—the Lord his friend and succourer.
Foes and friends to him are alike,

1. Maya.

To all goodwill entertaining.
Such alone in the world feel fulfilled as the
Master's teaching contemplate.
Such the destiny pre-recorded have obtained,
And with the Lord are in accord. (16)
Dakhṇe (Slokas)

Sachu Suhāwā Kadhīyai kūṛai kūṛī soe

Truth is called beauteous of aspect; false is falsehood's repute.
Saith Nanak : Rare are such as carry truth with them.[1] (1)
May I behold the uniquely lovely face of the Beloved
night and day[2] !
To one that the Lord in sleep has beheld,
May I sacrifice myself cut to pieces. (2)
Friend ! realize holy truth—vain it is merely *of it* to talk.
Behold Him in thy mind—the Beloved from thee is not far. (3)
Pauri (Stanza)

Dharti ākāshu pātālu hai chandu sūru bināsī

Earth, sky, nether regions, moon and sun—are all mortal.
Kings, monarchs, lords and nobles all with abodes
acrumble shall depart.
Paupers, the high *and mighty*, the poor and those intoxicated
with wealth,
The whole world, shall depart.
Kazis,[3] Sheikhs, divines[4] all shall take departure.
Holy men, prophets, apostles—none shall last.
Without realization shall fasting, call to prayer, namaz[5]
and the Muslim Scriptures, all vanish.
The creation in eighty-four lakh species is all in a flux.
Immutable is the Lord; eternal the Lord's servant. (17)
Dakhṇe (Slokas)

Ditthī habh dhandoli hikkasu bājhu na koe

The whole world have I seen and scoured—
Other than the Sole Lord, none is *real*.
Come, Divine Friend ! grant a sight of Thee,
That my body and mind be joy-cooled. (1)

1. Lit. Carry it tied to their sash.
2. All eight pahars.
3. Muslim divine and judge.
4. Mashaikh (Pl. of Sheikh).
5. The Muslim prayer.

True love[1] no expectation entertains; yet is my heart
full of yearning.
Thou alone art without desire—to Thee am I ever a sacrifice. (2)
On hearing of suffering feel I pain;
To be without sight of the Beloved is death.
One separated, without *sight of* the Beloved finds not solace. (3)
Pauri (Stanza)

Tat tīrath dev-devāliyā Kedāru Mathurā Kāshī

Holy water-edges, sacred bathing-spots, deities and temples
sacred to them
With Kedarnath, Mathura and Kashi;[2]
Thirty-three crore deities along with Indra, *their king* shall perish.
Simritis, Shastras the four Vedas and the six
philosophical systems[3]
Shall all disappear.
Scriptures, their scholars, lays, epics and bards too, all are mortal.
Celibates, donors of charities, recluses, to death are all subject.
Sages, Yogis, unclad mendicants, along with Yama himself
shall vanish.
All that is visible is mortal—all this shall be destroyed.
The Supreme Being, supreme and alone is immutable;
Immutable too His servant. (18)
Dakhṇe (Slokas)

Sai nangei nah nang bhukkei lakh na bhukkhiā

Saith Nanak : Should the Divine Beloved cast His glance,
May anyone be a hundred times destitute, a million
times hungry,
In tens of millions of afflictions involved—
None of these shall he feel. (1)
Should one have all joys and be lord of the whole earth, P. 1101
Saith Nanak : Without *devotion to* the Name
Are all these maladies, and their possessor a corpse.[4] (2)
To One Sole Lord be devoted, Him alone venerate.
Saith Nanak : He thy objectives shall fulfil; shame it is
to beg of man. (3)

1. Original, Lover.
2. Names of three sacred spots.
3. The Six Shāstras.
4. Used metaphorically.

Pauri (Stanza)

Nihchalu eku Narāyaṇo Hari agam agādhā

The Lord, inaccessible, unfathomable alone is immutable.
Immutable is treasure of the Name, by whose contemplation
is the Lord attained.
Immutable is singing Divine laudation
That God's devotees chant.
Immutable is truth, righteousness and austerities,
That day and night are contemplated.
Immutable is compassion, practice of righteousness, austerities,
Of such as these in their destiny find recorded.
Immutable is the writ on forehead inscribed
That no way may be averted.
Immutable is company of the holy, immutable pronouncements
of preceptors and God's saints.
Those so destined from primal Time, ever are in contemplation
of Him. (19)

Dakhṇe (Slokas)

Jo dubando āpi so tarāe kinhkhei

To whom may bring rescue he that himself is drowning ?
Saith Nanak : He who to the Beloved is devoted,
Is liberated himself and liberates others. (1)
There where the Beloved's Name is uttered or listened to,
Saith Nanak, there would I go, and having sight of the Beloved.
Would be in bloom. (2)
What good possessiveness and attachment ot progeny and wife ?
Saith Nanak : Devoid of the Name this body on hollow[1]
foundations rests. (3)

Pauri (Stanza)

Nainīn dekhoun Guru-darshno Guru-charṇī matthā

With my eyes may I the Master's sight *behold,*
And my forehead on the Master's feet *rest.*
May I with my feet traverse the Master's way
And with my hands wave *over him* the fan.
With my heart on the Lord's eternal form may I meditate,
And day and night His Name utter.
Placing reliance on the Master all-powerful,
All other efforts have I discarded.

1. No foundation.

As the Master treasure of the Name *to me* has granted,
Is all suffering gone.
Brethren, in the Name indescribable that you possess,[1]
Have joy and consume.
In devotion to the Name, in charity and purity[2]
be confirmed
And ever on the Master discourse.
As the Lord I have attained, joy in serenity have I found,
And shed is Yama's terror. (20)

Dakhṇe

Laggarīyān Pirīyaṇṇi pekhandīyān nā tippīyān

My eyes fixed on the Beloved, by His sight are not satiated.
In all creation is pervasive the Lord; none other
have beheld. (1)
Discourses of the holy *along* joy-giving paths *lead.*
Saith Nanak : These by such are attained as have
good fortune on forehead inscribed. (2)
On mountains, water and land; on earth, forests, fruit and caves;
In nether regions, on sky—in all beings[3]
is He pervasive.
Nanak at sight of the universe strung by one
thread finds life. (3)

Pauri (Stanza)

Harijī mātā Harijī pitā Hari-jīo pratipālak

The Lord is mother, father and cherisher.
The Lord looks after me; we His children.
In serenity in gambolling engaging us,
Never in this slothful;
Never *our* faults considering, to His bosom attaching us.
The Divine father, donor of joy all our uttered wishes fulfils.
Capital of enlightenment, wealth of the Name has P. 1102
He granted *me*
And made me worthy of this merchandize.
The Master my partner has He made, whereby all joys have
I attained.[4]
The Divine father almighty, never from me is sequestered. (21)

1. Carry tied to your apron.
2. Lit. Holy bathing.
3. Vessels.
4. Another interpretation : All joys have become my foot-servants.

Dakhṇe (Slokas)

Nānak kaccharyān siuṇ tori dhuṇdi sagjaṇ sant pakkiyān

Nanak, break thou off from *associates* insincere,[1]
Seek out sincere devotee-friends.
Those desert us in our life-time,
while these leave not even in death. (1)
Saith Nanak : Lightning casts flashes, dark clouds lowering;
Pouring is rain endlessly.
All these, saith Nanak, give delight to such as
by union with the Spouse are blessed. (2)
Ponds and the soil with water are overflowing,
The breeze in gusts blows.
Spread are golden couches, jewel-studded.
Wives decked with bridal dresses, *tasting of* delicacies.
Such, saith Nanak, in absence of the beloved spouse,
in agony remains yet caught. (3)

Pauri (Stanza)

Kāraṇu kartai jo kīyā soī hai karṇā

What the Creator has ordained, that alone must happen.
Let man rush about ever so much, only what is destined
shall he obtain.
Nothing without good fortune is obtained, howsoever
man may scour the earth.
Fear of the Lord acquired in union with the Master,
all other fear removes.
From fear *of the Lord* arises dispassion *to the world*
and passion to quest after the Lord.
From such quest arises poise, whereafter occurs not birth or death.
From heart's devotion as is *the Lord* meditated on,
Is holy company attained.
Saith Nanak : The holy Master is the ship;
Whoever by Divine aid embarks this,
the ocean of existence crosses. (22)

Slokas

Pahilān maraṇu kabūli jīvaṇ ki chhaddi ās

Accept first death as inevitable, and attachment[2] to life discard;
Turn dust of feet of all—thereafter to us come. (1)

1. Brittle, unbaked as of clay vessels.
2. Desire.

Those dead to *the world* regard as living; those living
for the world know to be dead.
Those in love with the sole Lord are pre-eminent among men. (2)
Whoever has the Supreme Being lodged in heart,
suffering approaches him not.
Such a one by hunger and thirst[1] remains unoppressed;
Yama approaches him not. (3)
Pauri (Stanza)

Kīmati kahaṇu na jāīyai sachu shāh adolai

Beyond evaluation is the Lord eternal, immutable.
Who among accomplished yogis, yoga-practitioners,
enlightened ones, and those in meditation absorbed
May evaluate Thee ?
To unmake and make is He mighty, raising and reabsorbing all;
Almighty, through each being finding utterance.
To all provides He sustenance—why must man's
faith be shaken ?
Deeply profound, unfathomable art Thou;
Beyond value Thy merits and knowledge.
Man accomplishes what the Lord[2] in primal Time has ordained.
Nothing except by Thy power occurs :
Nanak thus Thy merits expresses. (23) (1.2)

In the Measure Mārū—Composition of the Venerable Kabir
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Padīyā kavan kumati tum lāgei

Thou manikin Brahmin ! what is this foul thinking in which
you are engaged ?
Unfortunate one ! without contemplation of the Lord,
With your whole family shall you sink. (I-Pause)
Little good it is to recite Vedas and Puranas[3] P. 1103
Such a one is no better than sandal wood loaded on an ass.
Without realizing truth[4] of the Name Divine, how may
you go across *the ocean* ? (1)
Slaughter of animals[5] you dub as religion—

1. Used symbolically for desire.
2. Maulā (Ar.)
3. Vedas are Scriptures and Puranas mythology.
4. State.
5. Reference to *Yajnās* involving sacrifice of animals.

Then brother ! tell what is irreligion ?
Each other you style as saints[1]—then who are to be called
butchers ? (2)
Blind in mind, your self you realize not—
Whom then do you seek to instruct ?
For lucre your knowledge you sell, thus making waste
of your life. (3)
Vyas[2] thus quotes Narada;[3] ask this of Shuk[4] too.
Saith Kabir : By contemplation of the Lord shall you
find liberation—
Else, brother ! must you sink. (4) (1)

Baneh basei kiu pāīyai jau lau manahu na tajeh bikāru

How by dwelling in forest may *the Lord* be attained,
While evil from the mind is not cast off[5] ?
Those that home and forest have reckoned alike,
Are the perfectly-*enlightened* in this world. (1)
The purest joy, by contemplation with devotion,
Of the Lord, pervasive in the self, is attained. (1-Pause)
What good smearing the locks with ashes
And dwelling in a cave ?
By conquest of the mind, whereby does it turn away
from maya's evil,
Is conquered the world. (2)
All put collyrium in eyes; but strange are the objectives sought.
Such eyes *alone* are approved as apply collyrium
of enlightenment. (3)
Saith Kabir : As the Master enlightenment has imparted,
Have I acquired *true* knowledge.
Within the self the Lord have I encountered—
Now nowhere does my mind stray. (4) (2)

Ridhi Siddhi jā kau phurī tab kāhū siun kyā kāj

What have we to do with any seeking miraculous powers[6] ?
What shall I say about thy claims? too deeply ashamed
am I to say anything. (1)

1. Munīvar.
2. The rishī reputed to be compiler of Vedas.
3. Brahmā's son.
4. Son of Vyās.
5. Discarded.
6. Ridhī, sidhī. (This is addressd to a hatha-yogī. Claiming miraculous power).

One attaining to God,
Wanders not *begging* from door to door. (1-Pause)
Man given to falsehood wanders much over the world,
Though for two days only may he hope to use *worldly goods*.
One that water of the Lord's *devotion* has sipped,
Nevermore feels thirst.[1] (2)
Whover by the Master's grace realization has attained,
From desire is freed.
As the self *from the world* is turned away,
The whole *world* appears to it holy truth. (3)
As elixir of the Name Divine is tasted,
The Lord's Name saves each,
Saith Kabir : Such a one becomes pure gold,
His doubt cast off beyond the ocean.[2] (4) (3)

Udak samund salal kī sākhyā nadī tarang Samāvehnge

As water in sea and waves in the stream, shall we
in the Lord be absorbed.
As the pure self[3] in the cosmic void is absorbed,
Like air shall we become free from discrimination. (1)
Then no more[4] may we be *born* again.
Coming and going *from the world* is by His Will—
By realization of the Will *in Him* shall we be absorbed. (1-Pause)
As is Maya, composed of five elements discarded,
shall our doubt be lifted.
Then discarding sects shall we bear equable. vision,
And on the Sole Name Divine meditate. (2)
As are our *faculties* guided, in actions are we engaged :
Such shall our deeds be,
As comes Divine grace, in the Master's Word shall we be absorbed. (3)
Die while living, then in dying attain *eternal* life : P. 1104
Nevermore shall you take birth.
Saith Kabir : Those absorbed in the Name
In the cosmic void are absorbed. (4) (4)

Jau Tum mo kau dūri karat hau tau tum mukti batāvuh

Should you cast me off, away from Yourself,[5]
say how is this liberation ?

1. Symbol for desire.
2. Symbolic expression for 'cast off far'
3. The void; the self void of desires.
4. Why ?
5. (That is, in some spot like Baikuntha).

In all beings Your Sole Essence has become multiple—
How can You then delude me[1]? (1)
Lord ! where would You put me away after liberation ?
I consider, what is this liberation that You may grant ?
What is its form that by Your grace
I have attained ? (I-Pause)
One may talk of granting and attaining liberation
Only while the Essence is not realized.
Saith Kabir : with my body have I attained purity,[2]
As my heart's devotion in You is fixed. (2) (5)

Jini garh kot kīye kanchun ke chhodi gayā so Rāvanu

Ravana[3] who erected forts and citadels of gold,
had to leave them behind. (1)
Why follow the mind's desires ?
When Yama grips *you* by the hair, then the Name Divine
alone liberates. (I-Pause)
Death and birth by the Lord are sent[4] : yet man goes
on increasing the *worldly* show.
Saith Kabir : Such alone in the end are liberated,
As in heart *bear* the Divine elixir. (2) (6)

Dehī gāvān jīo dhar mehtau basehn panch kirsānā

This body is a village; the self its headman :
Five tillers[5] in it reside.
These are, eyes nose, ears, tongue etc :
These senses to *my* instructions are not obedient. (1)
Friend ! now in this village shall I not abide—
The scribe Chitra (and Gupta)[6] asks for reckoning
hour by hour. (I-pause)
As Dharmaraja asked for reckoning, much was owing by me.
The five tillers[5] have run away, while *the poor* self in
court is bound. (2)
Saith Kabir : Listen, devotees of God; settle your
reckoning inside the field itself.[7]

1. (That is, despite multiplicity of creation, You still are with me).
2. (With the body that is looked upon as impure).
3. The legendary demon-king of Lanka defeated by Rāma as narrated in the *Rāmāyaṇa*.
4. (These are the five sources of evil).
6. Only Chitra (Chetu) is mentioned. Chitra and Gupta are the celestial recorders of deeds.
7. That is, in life.

Lord ! grant man liberation this time,
That nevermore may he enter ocean of the world (3) (7)

In the Measure Mārū—Composition of the Venerable Kabir
In the Name of Sole Supreme Being, Realized by
the holy Preceptor's Grace

Anbhou kinai na dekhiyā bairāgīyaṛei

Listen, thou novice in renuciation !
None the Lord, object of inspired enlightenment[1] has beheld.
Such enlightenment arises when fear *of the* world is gone—
know such to be the truth.[2] (1)
Thou novice in renuciation ! one beholding the Lord to be
ever-present His fear conceives.
As one by the Divine Ordinance realizes Him, fearless becomes :
Know such to be the truth. (2)
Thou novice in renunciation ! with the Lord play not fraud,
Albeit the world in fraud is dyed :
Know such to be the truth. (3)
Thou novice in renuciation ! desire leaves not *man's* side.
Possessiveness this body has consumed through :
Know such to be the truth. (4)
Thou novice in renunciation ! anxiety the body burns away.
It blooms should the *impulsive* mind be as dead :
Know such to be the truth. (5)
Thou novice in renunciation ! without guidance of the
holy Preceptor arises not dispassion,
Albeit the whole world seeks it : Know such to
be the truth. (6)
Thou novice in renunciation ! by grace alone is attained
the holy Preceptor.
Then arises dispassion spontaneously :
Know such to be truth. (7)
Thou novice in renunciation Kabir adjures thee to make this
supplication to the Lord :
Pray take me across the occean of existence. P. 1105
Assent to this ! (8) (1.8)

1. Anubbau (Anubhav).
2. *Waṇ ādhambe*, the refrain at the end of each verse is thought to be a meaning-less utterance. *Hambe*, the end-word in certain dialects still extant in Haryana and Rajasthan is an expression of assent, i.e. 'yes'. Hence the explication appearing at the end of each verse.

Rājan kaunu tumhārai āwai

Majesty[1] ! who would wish to come to your abode ?
After I have seen the devotion of Bidur,[2] that humble man
has pleased my heart. (I-Pause)
At sight *of your* elephants are you lost in illusion,
And realize not the Lord.
You offered *me* milk, Bidur water—
His water I accepted as amrita. (1)
His rough vegetables I found *delicious* as milk :
With him in singing Divine laudation was passed the night.
Kabir's Lord is full of joy and delight,
Reckoning not anyone's caste.[3] (2) (9)

Slokas of Kabir

Gagan damāmā bājiyo pariyo nīshānai ghāo

In the seat of superconsciousness[4] was struck the kettle-drum
And the weapon[5] hit the target *of the heart.*
As the hero has taken the field, now is the
occasion to wage battle.[6] (1)
The true hero is one who fights in defence of the humble;
Is cut limb after limb, and flees not the field. (2) (2)

Hymn from Kabir

In the Measure Mārū—Composition of the Venerable Namdev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Chāri mukati chārai sidhi mili kai dūlah Prabh kī sharani pariyo

As with the Divine Bridegroom I took shelter,
The Four[7] *kinds of* liberation and the Four[8] miraculous
powers did I attain.
Liberated, in the Four Ages, am I reputed,
And in adulation on my head is placed the canopy *of state.* (1)

1. (This hymn purports to be Krishna's address to Duryodhana, the arrogant Kaurava ruler).
2. A low-caste devotee of the Lord Krishna.
3. Refers to Bidur's low caste. (Bhakta kabir too came from one of the caste reckoned low).
4. Sky-esoteric yogic term for the seat of *Samādhi* located in the head.
5. Symbolizes the inspiration to devotion.
6. (This is the battle against evil tendencies of the heart).
7. These are : *Salokya* (dwelling in the realm of theDivine Beloved); *Samipya* (dwelling close to Him); *Sarāpya* (assuming his form) and *Sayujya* (being merged in Him).
8. (These are generally believed to be eight).

Who is it that by contemplation of the Divine Monarch
Is not saved ?
One *listening* to the Master's teaching and entering holy company
Gets known as a saint. (I-Pause)
Beholding glory of such, decked with the conch, the quoit,
the rosary and the paste-mark *like-Vishnu*,
Is Yama afraid of them.
Rendered fearless *of Yama*, by their Divine might
raising triumphant shouts—
Their agony of birth and death annulled. (2)
Ambrik[1] was granted the state of fearlessness.
And Bibhikhan[2] was exalted to be king.
To Sudama[3] the Lord granted the Nine Treasures,[4]
And Dhruva,[5] made immutable, is still thus. (3)
For the sake of His devotee *the Lord* destroyed Harnakesh,[6]
by assuming form of Narasingha.[7]
Saith Nama[8] : The Lord to His devotee is compliant,
And still at the door of Bali[9] is standing. (4) (1)

In the Measure Mārū—Composition of the Venerable Kabir

Dīnu bisāriyo re diwānei dīnu bisāriyo re

Madman ! the way of religion[10] hast thou forgotten.
Filling thy belly like a beast, involved in sleep,
The human incarnation hast thou forfeited. (I-Pause)
Entering holy company never, in false concerns art thou involved.
Wandering like dog, hog and raven,
hast thou left the world. (1)
Thyself dost thou reckon great, others small.
Those engaged *thus* in thought, word and deed
Have I seen entering hell. (2)
Manking are lustful, wrathful, clever tricksters, idlers.
In calumny their life passed, the Lord contemplating never. (3)

1. A king, turned devotee.
2. Rāvaṇa's pious brother, mentioned in the Rāmāyaṇa.
3. A devotee of Krishna.
4. See Glossary.
5. A saint turned the pole-star
6. The demon-king father af Prahlāda.
7. The Lord manifested as Man-Lion.
8. Short for Namdeva.
9. A King, whom the Lord tested in the incarnation of a pigmy (Bāvanavatār)
10. Dīn (AR.) for faith.

Saith Kabir : Man, thoughtless, stupid a brute
Never the Lord contemplates.
Without realization of the Name Divine, how may
he go across *the ocean of existence ?* (4) (1)

In the Measure Mārū—Composition of the Venerable Jaideva P. 1106

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Chand sat bhediyā nād sat pūriyā Sūr sat Khoṛsū datu kīyā

Utterance of Divine laudation is
As though in the moon-passage Ida is breath stopped,
In the Sushmana filled and through the sun-passage, Pingala
By uttering *Om* sixteen times made to ascend *to the Tenth Door*;
The assertive *mind* made humble,[1] the restless *mind* made poised,
The shapeless *mind* put into form,
Whereby is amrita quaffed. (1)
My self ! as laudation of the Primal Being didst thou utter,
Thereby is thy glance of duality ended. (1-Pause)
As was the Lord worthy of supplication supplicated,
And veneration to Him, worthy of veneration offered,
Was water *of the self* in the water *that is the Lord* commingled.
Saith Jaideva : As was the Lord, supremely triumphant[2] contemplated,
Was attained the Supreme Being, immaculate, all-pervasive. (2) (1)

In the Measure Mārū—Composition of Kabir

Rāmu Simaru pachhutāhegā mana

My self ! contemplate the Lord, else shall thou in
regrets have to fall.
My sinful self, given to avarice ! know, in a day or two[3]
shalt thou depart. (1-Pause)
In attachment to greed hast thou wasted thy life,
And by Maya-illusion deluded.
Be not proud of wealth and beauty[4] :
Know, like a piece of paper shalt thou turn pulp. (1)
The day that Yama, grasping thee by the hair, overthrows thee,
Powerless shalt thou be.
As in contemplation, devotional chant, compassion hast
thou not been engaged,
On thy face shalt receive buffets. (2)

1. Lit. weak, powerless.
2. Original, Jaideva, which is also the Name of the composer of this hymn.
3. Today or tomorrow.
4. Lit. Youth; applied meaning, beauty.

As Dharmaraja asks the reckoning of thee,
With what face shalt thou face him ?
Saith Kabir : Listen, devotees of God !
In holy company shall you find liberation. (3) (1)

In the Measure Mārū—Composition of the Venerable Ravidass
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Aisī Lāl Tujh binu kaunu karia

Divine Beloved ! who else can perform such *great deeds as Thou* ?
The Lord, cherisher of the humble, over the head of
the humble places canopy *of state*. (I-Pause)
Thou alone wouldst show favour to one whose touch
the world defiles.[1]
The Lord, exalting the humble, of none stands in fear. (1)
Namdeva, Kabir, Tirlochan, Sadhna, Sain[2]—all are saved.
Saith Ravidas : Listen, devotees of God !
All within the Lord's power lies. (2) (1)

Sukh Sāgar suritaru chintāmani Kāmdhain basi jā ke re

The Lord is ocean of bliss, tree of the gods,[3] the wish-fulfilling stone,
In whose power lies the wish-fulfilling celestial cow.
The four boons,[4] the eight mighty miraculous powers,
the Nine Treasures[5].
On His hand's palm lie. (1)
My tongue ! Why the Name Divine dost thou not utter ?
All other utterance discard. (I-Pause)
Vyas[6] after contemplating the various discourses,
Puranas, Veda-exegesis,
All that in the thirty-four letters[7] lies,
Declared : No boon is supreme as the Name Divine. (2)
By serene contemplation am I freed from maladies—
By great good fortune is devotion fixed.
Saith Ravidas : By dispassion from the world,
Is fled the fear of transmigration. (3) (2.15)

1. Reference to the Composer, Ravidas, of the despised cobbler caste.
2. (These saints are of different castes, and except Trilochan, a Brāhmin the others are from castes reckoned 'low')
3. Kalpa-briksha, under whose shade all wishes are fulfilled.
4. These are *Kāma* (fulfilment of desires), *arth* (wealth) *dharma* (performance of religious duties) and *moksha* (liberation).
5. See Glossary.
6. The rishi, believed to be author of the Vedas.
7. Letters of the Sanskrit alphabet.